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HISTORY OF DHARMAŚĀSTRA

(ANCIENT AND MEDIÆVAL RELIGIOUS
AND CIVIL LAW IN INDIA)

BY

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(VRATAS, UTSAVAS AND KĀLA ETC.)

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Publisher's Note

The Bhandarkar Oriental Research Institute has great pleasure in publishing the first part of the fifth and last volume of Mahāmahopādhyāya Dr. P. V. Kane's monumental *History of Dharmaśāstra*. This part comprises two sections. The first section deals at length with many important vratas and utsavas such as Kṛṣṇajāyantī, Durgotsava, Diwālī, Sankranti, Mahāśivarātri, Holikā, and also includes brief notices of about 1100 vratas, pūjās and utsavas with references. The second section deals with Kāla (Time), and its philosophic conceptions from Vedic times downwards; Indian Astronomy and Astrology and the theories of Western scholars about them; nakṣatras and astrology based on them; *muhūrtas* and their employment in religious rites; the Zodiacal signs; planets and week-days, principles laid down in Indian astrological works, calendar, eras and intercalary month; Yuga, Manvantara and Kalpa; Yoga and Karana; and reform of our calendar.

The second part of this volume will treat of such topics as śāntis-Vedic and post-Vedic; Purāṇas and their influence on Dharmaśāstra, society and Buddhism; Tantras and Dharmaśāstra; Pūrvamīmāṃsā and other darśanas in relation to Dharmaśāstra, cosmology; the theory of *punarjanma*; the essential characteristics of our culture through the ages, and future trends.

All prefatory matter, including list of abbreviations, brief synopsis of the contents, list of works consulted, etc., as also General Index for the whole volume, will be given in the second part, which we hope to publish before long.

R. N. DANDEKAR
Honorary Secretary.

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SECTION I

VRATAS (Religious Vows) and UTSAVAS (Religious Festivals)

CHAPTER I

VRATA IN THE RGVEDA

Vrata is one of many Sanskrit words, the use and history of which extend over several thousand years. The derivation and semantic development of the word *vrata* have been the subject of great controversies. These questions have been dealt with by me at some length in the JBBRAS, vol 29 (1954) pp. 1-28. I shall here summarise the discussion contained therein.

In the great St. Petersburg Dictionary the word *vrata* is derived from the root 'vr' (to choose) and the important senses of the word given in that Dictionary are: (1) will, command, law, prescribed order; (2) subservience, obedience, service; (3) domain; (4) order, regulated succession, realm; (5) calling, office, customary activity, carrying on, custom; (6) religious duty, worship, obligation; (7) any undertaking, religious or ascetic performance or observance, vow, sacred work; (8) vow in general, fixed purpose; (9) other specialized senses. Max Muller derived it from *vr* 'to protect' and held that it meant originally what is enclosed, protected, set apart, then what is settled or determined, law, ordinance and then 'sway or power'. Whitney, in a note on this word in the Proceedings published in J. A. O. S. vol. XI pp. 29-31, after setting out the treatment of the word in the St Petersburg Dictionary, brushed aside Max Muller's etymology as unsatisfactory and as possessing little plausibility and declared that he did not accept the derivation of the word from *vr* 'to choose', that 'vr' did not signify willing or command, but only choice or preference, though he admitted that there is a relationship between 'choose' and 'command'. He objected that 'ta' as an affix (except in the formation of past passive participles) was very rare and that the only analogous word he could think of would be 'marta' from 'mr' to die. He preferred to derive the word from 'vrt' 'to proceed' and, though he admitted that the form *vrata* from 'vrt' with affix *a* would be exceptional, he thought that the words 'vraja' and 'trada' supported the derivation and put forward the ground that the word 'vrata' occurs

frequently in the R̥gveda with verbs of motion such as 'car', 'saśc' or 'sac'.

Prof. V. M. Apte contributed a long article on vrata to the 3rd volume of the Bulletin of the Deccan College Research Institute at Poona (pp. 407-488) Prof Apte agreed with Whitney in deriving the word vrata from 'vrt', boldly asserted that the derivation of the word from 'vr' to choose or 'vr' to guard or enclose is impossible (p 410), that there is not a single vrata passage in the R̥gveda which favours the meaning 'will, command, obedience or fixed purpose', that 'vrt' not only means 'to proceed' (as Whitney holds) but also 'to turn, to turn oneself, turn round, revolve, move on' and that therefore 'vrata' means not only procedure, course of action, conduct, but also 'circular movement' and then 'route or circular path' (pp. 411-412).

My own view is that both Whitney and Prof Apte are wrong in deriving the word vrata from 'vrt'. I further hold that passages in which 'vrt' occurs with upasargas such as *abhi*, *ā*, *m*, *pa*, *ma* or *va*, would not be helpful in determining the original meaning of 'vrt' by itself, since upasargas often totally change the meaning of the root¹, that it is doubtful whether the root 'vrt' standing by itself means in the R̥gveda 'to proceed' (as Whitney thought) and I deny that 'vrt' occurring by itself without upasargas in the R̥gveda ever means 'to turn round, move on' (as Prof Apte asserts) In my opinion the root 'vrt' by itself (and not used in a causal or frequentative sense) means simply 'to be, to remain, to abide' Occurrences of the root 'vrt' without any upasarga before or after it are few in the R̥gveda. Some typical examples may be given 'When, O Indra, thou didst strike down the wiles of Svarbhānu (the demon Rāhu) that remained below the sky²' (Rg V 40. 6), 'the wheel does not affect (jolt) your chariot (O Aśvins!) that is followed by songs one after another and that remains possessed of food' (Rg VIII. 5. 34); 'they (the dice) remain downwards (lie down on the board or ground) but they throb or strike above (i. e. they shake or terrify the hearts of gamblers), though they have no hands yet they defeat those that are endowed with hands' (Rg X. 34 9). Vide also Rg X. 27 19, X 107 11 for other verses where 'vrt'

1. उपसर्गेण धात्वर्थो बलादप्यत्र नीयते। नीहाराहारसहारमतिहारमहारवत् ॥

2. स्वर्भानोरथं यद्विन्द माया अतो दिवो वर्तमाना अवाहन्। ऋ V 40 6; रथं बामहारायसं य इवा वर्तते सह। न चक्रमभि बाधते॥ ऋ VIII 5. 34. नीचा वर्तन्त उपरि स्फुरन्त्यहस्तास्तो हस्तवन्त सहन्ते। ऋ. X. 34. 9.

occurs without an *upasarga* and means 'to remain or abide'. Even with an *upasarga* like 'sam' *vr̥t* means simply 'to be or to abide' and not 'revolve or turn' or 'move on'. Vide Rg. VI. 41. 2, X. 90. 14, X. 121. 1 and 7, X. 129. 4, in which 'sam-var̥tatām' or 'samavar̥tatata' simply means 'let it remain' or 'it was or existed'. Simply because 'vr̥t' with 'abhi' means 'to turn towards or attack' (as in Rg. IV. 43. 5 or V. 31. 5) or with 'ni' means 'come down or return' (as in Rg. X. 19. 1, 3, 5, X. 95. 17) or with 'pari' means 'roam over or round' (as in Rg. I. 164. 11 and IV. 36. 1), or with 'pra' means 'to proceed' (as in Rg. V. 30. 8 or X. 89. 12), or with *vi* means 'roll or revolve' (as in Rg. I. 185. 1, V. 30. 8, V. 53. 7, VI. 9. 1) it does not at all follow that the original sense of 'vr̥t' is, as Prof. Apte asserts (p. 411 end), 'to revolve or roll on'. Besides, the last two senses are somewhat contradictory.

Prof. Apte complains that scholars were content as to *vrata* with the meanings 'law, statute, command, sacrifice, vow, fixed purpose, duty' and did not take enough notice of the important part that the sense of 'route or circular path' plays in the Rgveda. He opines that the divine *vratas* often mentioned in the Rgveda rather mean 'the heavenly routes, the divine rounds, the periodical movements round the sky closely adhered to by the gods themselves' rather than 'holy laws' laid down by a particular deity. Adopting a suggestion of Tilak in 'Orion' (p. 154) that the path of *rta* sometimes mentioned in the Rgveda is the broad belt of the Zodiac which the luminaries never transgress, Prof. Apte sets out to prove that the word '*rta*' in the Rgveda primarily means the belt of the Zodiac (vide his paper in the Silver Jubilee volume of the Annals of the B. O. R. I., pp 55-56). This theory has failed to appeal to eminent Vedic scholars. In my humble way I endeavoured to show in the 4th vol of the H. of Dh. (pp 2-5) that '*rta*' has three senses in the Rgveda, one of which is 'the course of nature or the regular general order in the cosmos'. 'The path by which the group of *Ādityas* reaches *rta*' in Rg. I. 41. 4³ or the statement in Rg. I. 164. 11 'the wheel of *rta*, that has twelve spokes (12 constellations or months), continually goes round the sky without being worn out' are only illustrations of the first meaning of *rta*. But this meaning of *rta* by itself sheds hardly any light on the meaning of *vrata*. *Rta* and *vrata* are

3. सुग पन्था अवृत्तश्च आदित्यास ऋतं यदे। ऋ. I. 41. 4, हावृत्तश्च नहि तज्जराय वर्ति ऋतं परि धावृत्तस्य। ऋ. I. 164. 11.

not synonyms and it is difficult to see how, conceding for argument that 'rta' is the belt of the Zodiac, vrata means, as Prof. Apte obviously thinks, the same thing. Rta is an Indo-European word but so far as I know 'vrata' is not even shown to be Indo-Iranian, much less Indo-European.

Prof. Apte advances the theory that there are two parallel phases of the semantic evolution of the word 'vrata' viz a 'divine phase' and a 'human' phase. I feel no hesitation in denying the existence of any such distinction in the meaning of the word 'vrata'. Prof. Apte arranges (pp 414-415) the so-called divine phase of the meaning of vrata into six groups, viz. (I) turning round, passage, procedure, physical activity, (II) circular path, settled or beaten route, (III) sphere or region of movement or influence, (IV) routine, laws of movement; periodic appearance or visit, customary activity, recurring march, (V) victorious advance or strength, (VI) ordinance, law, rule or code of conduct. In the so-called 'human phase' of semantic development he sets out four groups of senses, viz (I) physical activity (as distinguished from mental), duty, profession; (II) the sum total of those peculiar ethical and religious duties and practices which made up the culture pattern of the Aryans; (III) the specific social and religious duties of the three classes of Aryan society; (IV) devotion to duty in general on the part of men and women.

I have summarised Prof. Apte's long list of meanings in ten groups. The very fact that Prof. Apte had to marshal over sixty English equivalents for the meaning of the word 'vrata', which occurs in the *R̥gveda* only about 220 times by itself or in combination with other words is enough to make scholars suspicious about the correctness of the entire scheme. Though he had the hardihood to assert in one place (p 410)⁴ that no passage in the *R̥gveda* favours the meaning 'will or command' he admits (on pp. 476-477) that in three passages (*R̥g* II. 38. 7, X. 10. 5, X. 33. 9) the meaning of vrata as 'ordinances laid down by a divinity for devotees or human beings' is quite acceptable to him and further that in about 25 passages (which come under groups II to IV of the so-called human phase of Prof. Apte) vrata either means 'ethical or religious code of practices of the three classes of Aryans' or 'beneficent sway or devotion'.

4 Hereafter up to note 23 wherever only pages are mentioned and no work, the reference is to the pages of the 3rd vol. of the Bulletin of the Deccan College Research Institute

I shall now state my own views on the derivation and the meanings of the word vrata in the Rgveda. I derive the word from the root 'vr' (to choose). From this root comes the word 'vara' (bridegroom who is chosen from among several men by a maiden or her guardian), which occurs in Rg IX. 101. 14 and X. 85. 8 and 9. Choosing involves willing or volition on the part of the person choosing. Hence 'vr' also means 'to will'. Therefore, when the word vrata is derived from 'vr' with the suffix 'ta', the meaning of vrata can be 'what is willed' or simply 'will'. The will of a person in power or authority is a command or law unto others. Devotees believe that gods have laid down certain commands to be followed by themselves as well as by all beings. Thus comes the sense of 'law or ordinance'. A command of a superior imposes and implies a corresponding duty to obey. When commands are obeyed or duties are performed in the same way for long, they become the patterns of obligations i. e. customs or practices. When persons believe or feel that they must perform certain acts as ordained by gods, then arises the sense of religious worship or duty. If a man imposes upon himself certain restrictions as to his behaviour or food to win the favour of gods that becomes a sacred vow or religious observance. Thus the several meanings of the word 'vrata', which I derive from the root 'vr', are command or law, obedience or duty, religious or moral practices, religious worship or observance, sacred or solemn vow or undertaking, then any vow or pattern of conduct. It should not be supposed that these several meanings followed one another in a time sequence. Two or more meanings might have been simultaneously in vogue such as 'ordinance, duty or obedience'. These meanings of vrata set out by me are quite sufficient for the interpretation of almost all Rgveda passages in which the word occurs.

When Whitney derived the word 'vrata' from 'vrt' with affix 'a', he could cite only two words 'vraja' and 'trada' as parallel. But it is quite possible to argue that 'vraja' is not analogous to vrata (if derived from 'vrt'). *Vraja* (cowpen) occurs in the Rgveda in II. 38. 8, IV. 1. 15, IV. 16. 6, V. 6. 7, V. 33. 10, can very well be derived from 'vraj' to go and Pāṇini III. 3. 119 appears to derive⁵ it from 'vraj' in the sense of 'karana' or adhikarana. The root 'vraj' occurs in the Rgveda⁶ If *vraja* is derived from

5. नीचरसश्चरहव्रजस्यजापणानिगमाश्च । पा. III. 3. 119 on which सि. की. explains 'वाप्ता निपात्यन्ते'.

6. आपश्चिदस्मा अरमन्त देवीः पूयन् व्रजन्तीः परि दीमद्वृजन् ॥ ऋ III. 56. 4.

the root 'vraj', it is not on all fours with vrata derived from 'vrt'. Whitney probably derived 'vraja' from 'vrj'. But the meaning of 'vraja' (cowpen) can hardly arise from the root 'vrj' (to give up, abandon). The word 'trada' occurs only once in the Rgveda (VIII 45 28)⁷ and is applied to Indra. It is difficult to say from what root, if any, it is derived. Whitney probably derived it from 'trd' to injure or pierce. The word 'trdlāh' (crushing) is applied to the stones (grāvānah) which crush *soma* stalks⁸ (Rg. X. 94 11). Whitney says he knows only one word 'marta' derived from 'mr' (to die) with the affix 'ta' which is analogous to vrata if the latter be derived from 'vr'. But Whitney failed to notice other words with the affix 'ta' (not past passive participles) such as 'karta' (deep hole, cavern) (in Rg. I 121. 13, II 29 6, IX 73. 8 and 9) and 'garta' (cavity or seat in a war chariot) (in Rg. II 33 11, V. 62. 5 and 8, VI 20 9, VII 64. 4), vāta (wind) from 'vā' (Rg. V 31. 10, X 168. 1 &c.), dhūrta and several others.

Prof Apte cites the word *vartani* (which means 'way' in Rg I. 23 9, V 61 9, VII 8 16, VIII 23. 19, VIII 63 8) as analogous to vrata (from vrt). But that word lends very little help. In 'vartani' there is *guna* (vrt becomes vart), besides vartani cannot be derived from 'vrt' meaning 'turn round or revolve' (which Prof Apte gives as the original meaning), but from the meaning 'to abide' or at the most 'to proceed' and further 'vartani' has practically only one meaning in the Rgveda, while vrata has to be paraphrased by sixty different words in English by Prof Apte.

Prof Apte following Whitney relies on the fact (p 409) that vrata is frequently employed in the Rgveda with verbs of motion such as *anu-i*, *anu-car*, *anu-gā*, *anu-vrt*. But these roots take on another meaning (viz 'to follow or observe') owing to the presence of 'anu' and in almost all the passages where the forms of these roots with *anu* occur there is no indication whatever of physical motion, but only that of 'obeying or observing'. Besides, the root 'car' itself is not used in the sense of physical motion in several passages of the Rgveda, but in the sense of 'performing' and

7 हरणिं को जनानां व्रदं वाजस्य गोमता। समानहं प्र क्षसिपवम्॥ ऋ VIII. 45. 28, गोमता। वाजस्य व्रदं would mean '(Indra) who is the injurer of princ,' which would be absurd. Indra sets free cows imprisoned by Vrtra.

8. दृदिला अदृदिलासो अद्रयोऽभनगा अद्रुथिता अद्रुत्यव.। ऋ. X. 94. 11.

'observing'. Vide⁹ Rg. I 52. 6, III 54. 2, VI 9. 6, VII 89. 5. Moreover, in words like *brahmacāri* (Rg X. 109. 5) and *vratacārinah* (Rg VII 103. 1) the meaning of a physical motion, if it was the original one at all, is totally absent and the meaning 'performing' or 'observing' is the only one possible. Some occurrences of the roots 'sac' and 'sac' in which the meaning of physical motion is inapplicable but the meaning 'resort to, accept or be united to' appears to be intended are found in Rg. II 1 13, VII 28. 4 (for forms of 'sac') and IV. 12. 2., VII. 85. 5, VIII. 4 9, IX. 95. 4 (for forms of 'sac').

It is now necessary to examine the contention of Prof. Apte that *vrata* means in the Rgveda the tracks or routes that the various luminaries trace in the heavens. Vratas are spoken of not only in relation to Agni, Indra, Mitra, Soma, Usas, Savitr and Ādityas but also in relation to Varuna (in Rg I. 25. 1, III 54. 18, V. 69 4, VII 83. 9), Brhaspati (in II 23. 6), Indra and Brahmanaspati (II 24. 12), Aditi (I 144. 12, VII 87 9), Parjanya (V. 83. 5) and Āsvins (I 183 3). Conceding for a moment that by some stretch of imagination or some linguistic acrobatics one can speak of the vratas of Agni, Ādityas, Mitra, Indra, Savitr and Usas as referring to the tracks of luminaries in the heavens, the mid regions and on the earth, one should like to know whether Aditi, Āsvins, Varuna, Brhaspati or Brahmanaspati are luminaries and what tracks they were supposed to trace in the heavens or elsewhere. Scholars are not agreed as to the meaning of Aditi or as to the physical or celestial phenomena Varuna or the Āsvins were supposed to represent. Aditi is a riddle, being identified with the heaven and the mid regions and also spoken of as the father, mother or the son or as the mother of Dakṣa and also his daughter; vide Rg. I 89. 10, II 27. 1, X 72. 4-5 and Nirukta XI 23 as to Aditi and Rg. II 1 11 where Agni is identified with Aditi. Long before the times of the Nirukta there was difference on the question of the nature of Āsvins, some identifying them with Heaven and Earth, or day and night, or the Sun and the Moon or two meritorious kings (Nirukta XII 1), while some Western scholars hold them to be the Morning and the Evening star or Castor and Pollux. The endeavour of interpreters of the Rgveda should be to assign such

9. परीं वृणा चरति तिल्विदे शवोऽपो वृत्नी रजसो वृद्धमहायत् । ऋ. I 52 6, महि महि दिवे अर्चा वृथिवि कामो न वृच्छश्चरति प्रजायत् । ऋ. III, 54. 2; वि मे मनश्चरति वृत्ताधीः किंलिहक्ष्यामि किं नृ मतिव्ये । ऋ. VI. 9 6.

a derivation and meaning to the word *vrata* as would be appropriate in all cases where the word *vrata* is brought in relation to some gods. In my opinion the only meanings that can be well construed with all passages in which the *vratas* of the several gods mentioned above are referred to is 'commands or ordinances, religious or moral practices or worship or vows'. One does not understand what Prof. Apte means when he remarks at (p. 442) in a tone of ridicule that observing or obeying the 'ordinances or religious worship of gods' is a soft job and looking after the paths or the tracks of luminaries is a strenuous one. If anything, the reverse of this should be true.

The word '*samrāj*' appears to be applied to a human king in Rg 10 VII. 58 4 'the sovereign, protected by you, O Maruts! kills the enemy', and in Rg. X. 85 46 the newly married girl has the blessing 'be you a queen' (*samrājñī*). Varuna, Mitra, Indra, Agni, Viśve-devāḥ and Ādityas are called kings (*rājan*) and emperors (*samrāj*) in Rg. II. 41. 6, III. 10 1, III. 54 10, V. 85 1, VII. 38. 4, VIII. 27 22, X. 63. 5. Varuna (who is praised in about 12 hymns) is called *samrāj* oftener than even Indra praised in about 200 hymns. What is more natural than to suppose that the gods called kings and emperors were believed to have laid down commands or ordinances to be obeyed by all. Though Rgvedic sages extol several gods they had already arrived at the conception that there was only one Supreme Being that was addressed under different names such as Indra, Mitra, Varuna, Agni and assumed several forms (Rg I 164. 46, VI. 47 18, X. 121. 1, X. 129. 1-2). *Vratas* are spoken of as *dhrūva* (immutably fixed) as in II. 5 4, III. 56 1, V. 69 4 and as *adabdhā* (unharmd, unassailable) as in I. 24 10, II. 9 1, III. 54 18, VII. 66. 6 and *daivya* (divine) as in Rg I 70 1, I. 92 12, VII. 75 3. One must carefully remember these facts when ascertaining the exact meaning of *vrata* mentioned in connection with almost all the prominent gods of the Rgveda. It is often stated in the Rgveda that the *vratas* of the god whom the sage for the moment praises are not violated by other gods. Some striking examples¹¹

10. सुष्मोतः सम्राहृतं हन्ति हृत्वं य तद्वचो अस्तु धृतयो देव्यान् । ऋ VII. 58 4,

11. न परस्परं द्वौ वचनो न मित्रो ब्रतमर्थमा न निनन्ति वद्व । नारातयस्तमिदं स्वस्ति हवे देव सवितार नमोभिः ॥ ऋ II. 38 9 : न ता निनन्ति मायिनो न धीरा ब्रता देवाना प्रथमा भुवतणि । न रोदसी अद्भुता वेद्यामिर्न पर्वता निनमे तस्थिवास ॥ ऋ. III. 56. 1, अस्तन्माद् धामहरो निश्वेदा अमिमीत धरिमाणं पृथिव्याः । आसीदद्विष्या ध्रुवनानि सम्राड् विभ्वेचानि

(Continued on next page)

may, be given here: Rg. III. 7. 7 'the gods observe the vratas of gods' (devā devānām-anu hi vrata guḥ); II. 38. 9 'I invoke for my welfare with salutations god Savitr whose vrata is not violated by Indra, Varuna, Mitra, Aryaman, or Rudra or by the (god's) enemies'; III. 56. 1 'the primeval and immutably fixed vratas are not destroyed by the wily (demons), nor by the wise (sages), nor by the well-disposed Heaven and Earth and the firmly fixed mountains are not there for being bent down'; VIII. 42. 1 'the all-knowing and powerful (Varuna) made Heaven firm, he measured (created) the expanse of the earth; the great king sits over (rules) all the worlds; all these are the vratas of Varuna'. Vide also Rg. I. 101. 3, II. 24. 12, II. 38. 2, III. 30. 4, V. 69. 4.

The above mentioned passages clearly show that the Vedic sages believed that not only did the several gods observe or carry out the immutably fixed ordinances laid down by themselves or by any one of them but that even wily demons had to observe them and that waters or rivers flow as ordained by gods. We have to take into account along with these beliefs that the Rgveda often adverts to the fact that human beings also break (or violate) the *vratas* of gods, are liable to be punished therefor and pray to the gods to pity them and to withhold the punishment. For example,¹² Rg. I. 25. 1-2 'Whatever ordinance (vrata) of thine, O Varuna! we may break day to day as people (subjects) do (i. e. break the king's law) do not reduce us to death &c.'; X. 25. 3 'O Soma! if I transgress your perfect (lit well-baked) vratas, then in thy exhilaration (at our sacrifices) take pity on us as a father does towards his son'. Vide also VII. 89. 5, VIII. 48. 9.

(Continued from last page)

वरुणस्य व्रतानि॥ VIII. 42. 1, the word vrata occurs five times in II. 38 (verses 2, 3, 6, 7, 9) and should be construed according to the general rules of interpretation in the same sense in all verses of the same hymn at least. Prof. Apte admits (on p. 476) that the meaning 'ordinances' would be appropriate in Rg. II. 38. 7 (नक्षिरस्य तानि व्रता देवस्य सवितुर्निनन्ति) and accepts that meaning in that verse, but on II. 38. 9 (p. 468) his obsession about the original meaning being 'tracks' leads him to say "that in that verse the word vrata means 'Savitr's fixed movements in the heavens.'"

12. यच्चिद्धि ते विशो यथा य देव वरुण व्रतं निनीमस्ते यच्चिद्धि। मा नो यथाय हल्लवे निहीमानस्य शीरथः। ऋ. I. 25. 1-2, उत व्रतानि सोम ते याहुं निनानि पाद्वया। अथा पितेव सुलवे वि वो मदे सुळा नो अभि चिद्धयच्चिद्धि वरुणे॥ X. 25. 3. At the end of all verses in X. 21 and X. 25 and in X. 24. 1-3 the word विवक्षसे occurs and is explained as महात् भवसि by सायण. But this is unsatisfactory. वि वो मदे and विवक्षसे appear to be refrains with some recondite meaning.

It would have been noticed that in some of the passages quoted above (in note 11) on *vrata*, verbal forms of the root 'mi' or 'mī' occur. For the correct understanding of these passages the exact meaning of the root 'mi' is very important. The Nighantu (II 19) includes 'mināti' among verbs meaning 'vadha' (killing or harming). In the Dhātupāṭha the meaning of the root 'mi' is *himsā* (killing, annihilating, breaking). Vide Pāṇini VII 3 81 (mināter-nigame). The forms of 'mi' or 'mī' with or without the preposition 'ā' or 'pra' occur more than 50 times in the R̥gveda and often in connection with *vrata*. Whitney felt that the occurrences of the forms of 'mi' or 'mī' presented some difficulty about his theory of the derivation of *vrata* and its meanings, but Prof. Apte, who derived his inspiration from Whitney, feels no such misgivings as Whitney felt, holds, relying on his own interpretation of Rg I 124 3, that 'mi' or 'mī' is a verb of *motion* and has the primary sense of 'miss, deviate, wander or stray from' (p 411). Over a dozen verses at least will clearly show that Prof. Apte has been led astray by his preconceived theory about *vrata* meaning 'tracks of luminaries' and that 'mi' or 'mī' cannot at all be construed in the sense of 'miss' or 'deviate' in the R̥gveda. Rg I 71. 10 'old age destroys me as (the dark or clouded) sky destroys (distinctness of) forms' (nabho na rūpam jarimā mināti); I 124 2¹³ '(the dawn) which does not violate divine laws but destroys the spans of human life', I 179. 1 (Lopāmudrā says to Agastya) 'old age destroys the beauty of limbs' (mināti sriyam jarimā tanūnām); VII 84 4 (Varuna) who is an Āditya, who destroys the false ones and who, the valiant one, imparts immeasurable wealth'. Vide also Rg I 92 11, I 117 3, III 32 8, IV. 30 23, V 7. 4, V 82. 2 for other examples where forms of 'mi' or 'mī' occur. It is unnecessary to adduce more examples about 'mi'. It is impossible, if Prof. Apte is to be followed, that old age misses or deviates from beauty or that Āśvins miss or deviate from the wiles of the demon or that Varuna misses falsehood (or false men). Prof. Apte relies (p 411)

13. अमिनती दैव्यानि व्रतानि य मिनती मनुष्या युगानि। ऋ I 124. 2, य य आदित्यो अद्वता मिनात्यमिना दूरो दयते वद्वनि। VII 84 4 One may compare with I 124 2, मर्त्य दैवी जरन्त्याहु in ऋ. I 92. 10 The contrast between अमिनती दैव्यानि व्रतानि and मिनती मनुष्या युगानि is most striking and places the sense of 'mi' in a clear light and beyond dispute.

on Rg. I. 124. 3.¹⁴ as decisively establishing that originally 'mi' was a verb of motion. In the first place, one verse cannot demolish what many verses quoted above convey. Besides, there is nothing in Rg. I. 124. 3 that establishes what Prof. Apte thinks it does. That verse says 'Here this daughter of heaven wearing a garment of light is seen in the east (by us) simultaneously; she (Dawn) well follows the path of rta (cosmic order), she like (a woman) knowing well does not annihilate the several quarters'.

The sense of 'command or law' is quite appropriate in more than half the Rgvedic passages in which the word *vrata* occurs. In some passages the sense of 'religious practices or modes of sacred worship' is suitable. For example, Rg. X. 65. 11 says ' (the *Viśve-devas*) that are good donors make the sun rise in heaven and spread about the *Ārya vratas* over the earth'. Vide also Rg. VI. 14. 3.

There are several places in the Rgveda in which the words 'avrata' (11 times), 'apavrata' (in Rg. I. 51. 9, V. 42. 9, V. 40. 6), 'anyavrata' (in V. 20. 2, VIII. 70. 11, X. 22. 8) occur and in almost all of which *vrata* must be taken to mean 'mode of worship or ethical and religious practices of the Vedic worshippers'. Prof. Apte has to admit this (pp. 479, 483). It will not do to ignore these passages in finding out the derivation and meanings of the word *vrata* or to clap them in a separate group (as Prof. Apte does on p. 413) and distinguish them from other passages supposed to indicate the divine phase. There is nothing to show that Vedic sages distinguished between divine *vratas* and other *vratas* meant to be followed by Heaven and Earth, rivers, mountains and human beings. Some of these passages in which the word 'avrata' occurs strongly militate against the theory of Prof. Apte. For example,¹⁵ in Rg. I. 101. 2 Indra is

14. एषा दिवो ब्रुहिता मयदक्षि ज्योतिर्वसाना समना वृत्तात् । कृतस्य पन्थानमेति साधु प्रजानतीव न दिशो गिनति ॥ ऋ I. 124. 3. The meaning of the last quarter is that Usas always rises in the east and that she does not annihilate the separateness of the four quarters by sometimes rising in a direction other than the east. In this the dawn simply follows the law laid down for her in the order of nature (*ṛtasya panthām*). The idea about the confusion of quarters is well expressed in Rg. V. 40. 5 Vide also X. 32. 7.

15. Rg. I. 101. 2 is यो यसं जाद्वषाणेन मय्युवा यः क्षम्यर यो अहम् विमुनन्नतम् ; while I. 101. 3 is यस्य चावावृथिवी पैत्स्यं महद् यस्य वृत्ते वदणो यस्य सूर्यः । यस्यैभ्यस्व सित्थवः सज्जति व्रत &c.

said to have killed Pipru who was *avrata* and in the very next verse it is said that Varuna and Sūrya abide in the *vrata* of Indra and the rivers also accept his *vrata*. Therefore, *vrata* in this hymn must mean something akin to the meaning of *vrata* in *avrata* and not akin to 'tracks of luminaries'. Compare IX. 73 5 and 8 where *avrata* occurs with 'raksati vratam' in IX. 73 3 (both being verses about Soma)

There are seven passages in the Rgveda where the word 'vivrata' occurs. In six of them 'vivrata' is applied to the horses of Indra. According to Prof. Apte, the only natural meaning is 'moving or wandering along diverse paths' (p 419). But this is arguing in a circle. They can be explained if *vrata* is taken to mean 'ordinance, duty or practice', when applied to horses 'vivrata' may be held to mean no more than this that two horses are yoked on two sides of the chariot and obey the various orders indicated through the pulling of the reins. The 7th passage X. 55, 3 in which 'vivrata' occurs as an adjective of 'jyotiḥ' is difficult to construe and Prof. Apte has not succeeded in satisfactorily explaining it.

In several passages of the Rgveda phrases like 'tava vrata' occur. Whitney (p 409) stated that the phrase should rather mean 'in thy established or approved course, following thy lead or example', than 'under thy control or protection' or 'in thy service' as some scholars hold. Prof. Apte thinks that the translation of 'tava vrata' as 'abiding in thy ordinance' (by Macdonell) misses the point and avers that the proper meaning is 'dominion, authority, region or sphere'. Some of the passages containing the words 'tava vrata' are Rg. VI 54. 9, IX 102 5, X. 36 13, X. 57 6. In my opinion 'tava vrata' means 'while we abide by your ordinances'. In X. 36 13 the first half¹⁶ is a relative clause without a verb and we have to supply a form of the root 'as' (to be) or of 'bhū'. In some verses such a form of 'as' does occur with the words as in Rg. I. 124 15¹⁷. Therefore wherever the words 'tava vrata' occur, we should generally understand that the meaning is 'while abiding by your ordinances'. This is further supported by the fact that there are passages where the word 'vrata' and other words

16 ये सविद्वि सन्मसस्य त्रिवे मित्रस्य घने वरुणस्य देवः । ते सौमग वीरवद्विमद्वजो
दधाना द्रविण चिगमस्ते ॥ ऋ. A. 36 13.

17 अथा वयमादित्य व्रते सयनागर्मा अदिनये स्थाम । ऋ. I. 24.15, पाञ्च. स. 12 12,
अप. VII. 83 (55) 3.

like 'sumati' in the locative are used with the forms of the root 'as' to be or of verbs meaning to abide or dwell Vide Rg. I 83 3 ('vrata te kseti', 'abides in thy vrata'), II 27. 13 ('ya ādityānām bhavati pranītau', 'who is within or under the lead of Ādityas'); X. 14. 6¹⁸ 'may we be in the good will of them (the *pitṛs*) that deserve to have sacrifices offered to them and also in their beneficent grace'. Vide also Rg III 1. 21 and III 59 4, VI 47. 13, X. 131. 7 (tasya vāyam sumatau ..syāma)

There are eight passages in the Rgveda in which the word 'śuci' occurs and is always applied to some god or gods In three passages VIII. 43. 16, VIII. 44 21, X. 118 1 'śucivrata' is an attribute of Agni and Prof Apte renders it as '(Agni) with a blazing trail, track or sphere' (p 421) He says 'śuci' is derived from 'śuc' (to shine or flame up), that the word 'śuci' can only mean 'brilliant or flaming', that the meaning 'pure' is purely figurative and secondary and is found only in about six or seven out of a total of over a hundred or more in the Rgveda when it is an epithet of '*manīṣā, śloma, mati* or *gīrah*'. These remarks are mis-statements; 'śuci' in the sense of 'pure' is not so rare as Prof. Apte tries to make out (6 or 7 times out of 100). In one verse alone addressed to the Maruts (Rg. VII. 56. 12) the word¹⁹ 'śuci' occurs six times and should ordinarily be taken only in one sense in those six and can only mean 'pure', since 'śuci' is there applied to offerings (*havya*) and sacrifice In VIII. 44. 21 Agni is styled 'śucir-viprah' and 'śucih' and 'kavih'. The word 'śuci' occurs in that verse four times out of which 'śuci' as applied to 'vipra' and 'kavi' can only mean 'pure or holy'. Vide II 27 13, where the *yajamāna* (sacrificer) is called 'śuci', I 142. 9 where the three goddesses Bhārati, Ilā and Sarasvatī are said to be 'śuci'. Conceding for argument that the root 'śuc' originally meant 'to shine or blaze', the distinction of two meanings (primary and secondary) in 'śuci' had disappeared long before the Rgvedic hymns were composed, as Rg. VII. 56. 12 and other verses establish Vide Rg. III. 62. 5 (where Brhaspati is called śuci), I 181 2 (where the horses of the Asvins are styled 'śuci'), II 33. 13 (where the herbs or drugs of Maruts are spoken of as śuci), VII 49. 2 and 3 where waters are called 'śuci' and

18. तेषां वयं सुमती यज्ञियालामपि भदे सौमनसे द्याम । ऋ. X 14. 6.

19. शुची यो हव्या मरुत. शुचीना शुचिं हिनोम्यध्वरं शुचिन्म. । कतेन सत्यव्रतसाप आयुश्शुचिजन्मान. शुचय. पाषाका ॥ ऋ. VII. 56. 12 The word शुचि thrice applied to the Maruts may mean 'pure' or 'brilliant.' अग्निः शुचिब्रततमः शुचिर्निमः शुचिः कविः । शुची रोचत आहूत. ॥ VIII. 44. 21.

VII 89. 3 (where Varuna is addressed as 'śuci') In the above passages the word *śuci* in at least a dozen cases is clearly used in the sense of 'pure', is applied to offerings, sacrifices, drugs, horses, waters or rivers and is not restricted to *manisā*, *stoma*, *mahi* and *gīrah* as Prof Apte wrongly asserts. Prof Apte minimises the number of times that 'śuci' means 'pure', and observes a discreet silence about its being an attribute of the physical objects mentioned above. Therefore, there is no difficulty in holding 'śucivrata' as applied to gods meaning 'whose ordinances are pure or holy'. In I 15 11 and I 182 1 the word 'śucivrata' is an attribute of the *Āśvins*, in III 62 17 and VI 16 24 of *Mitra* and *Varuna* and in VI 70 2 of *Heaven* and *Earth*. Besides, we have the analogous word 'śucikranda' (the loud laud addressed to whom is pure) applied to *Brhaspati* in VII 97 5.

The word 'mahivrata' occurs five times and is applied to *Soma* (IX 97 7, IX 100. 9), to *Agni* (I 45. 3, X. 115. 3) and to *Varuna* (VI 68 9) and the word 'mahāmahivrata' to *Soma* (IX. 48 2). In all these cases the meaning 'whose commands or laws are great or many' would be quite appropriate. The word 'mahi' by itself occurs in over 110 passages in the *Rgveda*, in all of which 'mahi' stands for 'mahat' and qualifies words like 'śravyas' (food or fame), *ksātra* ('prowess' as in I 54 8 and 11), *namah*, *śarma* (in I 93 8), *dātra* ('gift', as in I 116 6), *enas* (in II 12. 10), *karma* (II 22 1), *Mahitvana* (in II 23 4), *varūtha*, *dravina* (III. 1 22), *raksas* (IV 3 14). Prof Apte (p 475) quite unnecessarily suggests three separate meanings of 'mahivrata', the first of which is 'of great dominion', 'of great tracks', 'of great exploits' and expands that meaning by interpolating the words 'mighty or resplendent sway or sphere'. 'Mahi' hardly ever means 'resplendent' by itself.

The word 'priyavrata' occurs only once in the *Rgveda* (in X. 150 3), is applied to gods and means 'to whom the ordinances laid down by them are dear'. Prof Apte (p 472) criticizes people who explain the word as 'whose laws we love'; but he names no one who does so. Similarly, the word 'puruvrata' occurs once only in *Rg* IX 3 10, is applied to *Soma* and means 'whose ordinances are many'. Both these words do not at all help Prof. Apte in his interpretation and are rather against his pet theory (of tracks of luminaries &c.)

The word 'dhunivrata' occurs twice (in *Rg* V 58 2 and V. 87 1) and is applied to *Marut* or the band of *Maruts*. Prof Apte (p. 435

section 47) takes 'dhuni' as an adjective, and as meaning 'roaring, storming' and translates 'dhunivrata' as 'whose paths are characterised by roaring or raging'. The word 'dhuni' occurs about ten times in the Rgveda and when an adjective means 'one that shakes his enemies or clouds' or is a noun meaning 'river' (as in II. 15. 5). Dhuni is also the name of a demon (in Rg. VI. 18. 8, VII. 19. 4, X. 113. 9). In I. 174. 9, V. 34. 5 and 8, VI. 20. 12 'dhuni' is an attribute of Indra and in I. 79. 1 of Agni. The Nirukta (V. 12) while explaining Rg. X. 89. 5 (in which both Soma and Indra are praised) explains 'dhuni' as derived from 'dhū' to shake. Therefore 'dhunivrata' should mean 'whose ordinances are such as make others (breakers) tremble'.

It is not necessary to examine separately each of the verses in which the word 'vrata' occurs and Prof. Apte's interpretations thereof. The preceding discussion is sufficient to show what vrata means in almost all passages in the Rgveda. In his zeal to buttress up his theory, Prof. Apte commits mistakes in the construction and translation of some verses. On p. 420 (section 29) he renders Rg. VIII. 94. 2²⁰ as 'she (Prāni) in whose lap all the gods maintain their vratas, the Sun and the Moon also, in order that they may be seen', explains that the Sun and the Moon are seen only when they keep their vratas and concludes that vratas must mean tracks followed by the Sun. Prof. Apte takes 'sūryāmāsā' as the subject of 'Dhārayante' along with Viśve-devāḥ, but 'Sūryāmāsā' is in the objective case in relation to 'drāe', the proper translation being 'in the lap of whom (i. e. of Prāni, the mother of Maruts), all the gods uphold their laws in order that (people) may see the Sun and the Moon'. What is meant is that the Sun and the Moon rise at the proper times because the gods uphold their ordinances. If we compare VIII. 94.2 with I. 23.21 (=X.9.7), I. 50.1, I. 52.8, X. 57.4, X. 60.5 it would be clear that my translation is the only correct one and if that be so no question of 'tracks of light' will arise.

Misinterpretations of words like 'ksitih' in III. 3. 9 as meaning dwellings (rather it means "the common mass of people" as in III. 14. 4, VI. 65. 1, VII. 65. 2, VII. 75. 4, VII. 79. 1

20. यस्या देवा उपस्ये व्रता बिभ्ये धारयन्ते। सूर्यामासा दृशे कम् ॥ VIII. 94. 2. Compare आपः पृणीत मेघर्जं वरुणं तन्ने १ मनः। ज्योत्स्नं च सूर्यं दृशे ॥ I. 23. 21 (=X. 9. 7), दृशे विश्वापः सूर्यम् in I. 50. 1, दिवीव सूर्यं दृशे in X. 60. 5. In all these cases सूर्यं is the object of दृशे and in VIII. 94. 2 the dual सूर्यामासा is used with दृशे.

&c) and of 'śruṣṭim' (on p 450) are passed over here. On VI. 70. 5 Prof. Apte remarks (p 420, Sec 17) that to take 'vrata' in 'madhuvrata' applied to the deities Heaven and Earth as meaning 'law, duty or will' is almost absurd. One fails to see why it would be absurd to hold, when heaven and earth are spoken of as 'dropping'²¹ *madhu* (*madhuścutā*) and 'yielding madhu' (*madhudughe*), that the Vedic poet thinks that the laws of Heaven and Earth as deities are sweet (and not harsh).

We have next to turn to the word 'dṛtavrata' which occurs eighteen times in the R̥gveda. Out of these Varuna is certainly called dṛtavrata in seven passages viz in I. 25. 3 and 10, I. 44. 14, I. 141. 9, II. 1. 4,²² VII. 27. 3 and X. 66. 5. Both Mitra and Varuna are styled 'dṛtavrata' in I. 15. 6, VIII. 25. 2 and 8 (and also 'ksatriyā' in verse 8), Indra and Varuna are said to be dṛtavrata in VI. 68. 10, Indra alone in VI. 19. 5 and VIII. 97. 11, the Adityas in II. 29. 1, Viśvedevāḥ in X. 66. 8 (and also 'ksatriyāḥ'), Agni in VIII. 44. 25 and Savitr in IV. 53. 4. Prof. Apte (p 430 para 37) avers that Varuna is pre-eminently called dṛtavrata (this is not quite accurate as more than half the passages in which the word 'dṛtavrata' occurs refer to gods other than Varuna), because he maintains intact the paths he has excavated for the luminaries or he sees that the fixed laws of the movements of luminaries are properly observed. Unless one has made up one's mind that vrata signifies tracks of luminaries or their fixed movements, these 'dṛtavrata' passages are of no help in settling the original meanings of vrata. They can all be well construed by taking 'dṛtavrata' in the sense of 'one who upholds or supports his ordinances'. Supposing that Prof. Apte is right in thinking that the epithet pre-eminently applies to Varuna it is quite arguable that what is mainly aimed at in calling Varuna 'dṛtavrata' is the high moral level Varuna is held by the R̥gvedic sages to maintain by punishing sinners, by looking into the truth and falsehood of men (VII. 49. 3 'satyānrte avapāśyan janānām'), by the fact that he is styled 'ksatriyā', 'rājan' and 'samrāj' (who exacts obedience to his laws) as shown above. Therefore, the view that vrata means ordinances in connection with Varuna is far more appropriate than the theory about his seeing that the luminaries follow their tracks. In this connection the word 'dṛtavrata'²³ in I. 25. 6

21. मधु नो धायादृथिवी निमिक्षता मधुश्चुता मधुदुघे मधुव्रते। ऋ VI. 70. 5

22. स्वमग्ने राजा वरुणो धृतव्रतस्त्व मित्रो भवसि दस्म ईद्व। ऋ II. 1. 4.

23. तद्विस्तमानभाशते वेनन्ता न म शुच्यतः। धृतवराय दाह्यते। ऋ. I. 25. 6.

'becomes very important. Almost all scholars hold that that verse means '(Mitra and Varuna) fond of the donor who observes the laws of religious worship partake of the same offering (made by the donor) and they are not heedless about it (or do not miss it)'. Scholars hold that in this verse the word 'dhr̥tavratā' applies to a human worshipper and not to a god as in all other passages. Prof. Apte (p 430 para 37) explains that the words 'dhr̥tavratāya dāsuse', mean 'donor who makes a gift to (Varuna) that is dhr̥tavratā.' This construction is objectionable for several reasons. There are two deities referred to in the principal sentence (the verb is 'āsāte), while dhr̥tavratāya, being singular, can only be construed with one deity. Prof. Apte further relies on VIII. 94. 2 of which he gives an interpretation which as shown above is wrong. Constructions parallel to 'dhr̥tavratāya dāsuse' and containing an adjective of the word 'dāsuse' are found in other R̥gveda passages. For example, in I 142. 1 we have²⁴ 'O Agni! spread the ancient thread (i.e. sacrifice) for the worshipper who has extracted Soma juice'. Here the words 'sutasomāya dāsuse' do not mean 'to the worshipper who gives offerings to the god who extracts soma'. Similarly, in VIII. 5. 6 the words 'sudevāya dāsuse' mean 'to or for the worshipper (or donor) who worships god' (or for donor to whom gods are beneficent). These several considerations make it highly probable that 'dhr̥tavratāya' is an attribute of a human being in I. 25. 6 and not necessarily of Varuna. If that be so, vrata in 'dhr̥tavratā' must mean 'ordinances or mode of religious worship' and not 'tracks of luminaries'. We have the word 'dhr̥tadakṣa' (who upholds strength i.e. who is strong or constant) applied to a priest in X. 41. 3. It is worthy of note that the Śatapatha Br in explaining²⁵ 'nīśāsāda dhr̥tavrato Varunah' in R̥g. I. 25. 10 (= Vaj. S. X. 27) remarks that the king and a brāhmana deeply learned in the Veda are both 'dhr̥tavratā'. It is probable that even in the times of the R̥gveda people had come to assign the same meaning to the word 'dhr̥tavratā' that the Śat. Br. ascribes to it. Conceding for argument that dhr̥tavratāya in I. 25. 6 refers to Varuna, that does not at all solve the problem of the derivation and meaning of vrata. The word 'vratanih' occurs only once in R̥gveda X.

24. समिद्धो अग्न आ वह वेर्वा अय यतसुवे। तन्हु तसुव पूर्य सुतसोमाय दासुवे ॥ I. 142. 1, ता सुदेवाय दासुवे सुमेधामवितरिणीम्। इतिर्यस्युतिसुतम् ॥ VIII 5. 6

25. निपसाद धृत्वन इति धृत्वनो वै राजा ..एष च ओजिर्यथैतो शो महत्येषु धृत्वनो। शतपथ V. 4. 4.5, द्वौ लोके धृत्वनो राजा ब्राह्मणश्च बहुश्रुतः। गौ. च सू. VIII. 1.

65. 6 and probably means '(the cow) that is the carrier of vrata' i e. of the milk on which a sacrificer has to subsist. In T. S. VI. 2. 5 2-3 it is said that milk is the Brāhmana's vrata. On p. 442 Prof Apte refers to Sūrya being called 'vratapā' very aptly. Vratapa occurs nine times in the Rgveda, but the Sun is called 'vratapā' only once in I. 83. 5. Vratapā means nothing more than vratapati, which word occurs in T. S. I. 6. 6 3², I. 6. 7. 2 and Vāj. S. I. 5 and is applied to Agni. In these passages 'vrata' means a religious vow such as that of a Vedic student who undertakes to study Veda after Upanayana. There is no reason why the word 'vratapā' in the Rgveda should not be deemed to have been used in the sense in which 'vratapati' is employed in the T. S. and Vāj. S. Similarly, in Rg. VII. 103. 1²⁷ it is said that the frogs lying silent for a year (in crevices), like brāhmanas observing a vrata, send forth their croaking inspired by the rains. Here 'vrata' has the meaning 'a sacred vow or observance' which is the sense in which the word is used in medieval times and is so used even upto this day.

There is one more word viz. vrsavrata, which is analogous to 'dhr̥tavrata' and which remains to be considered. That word occurs only twice (i e. in Rg. IX. 62. 11²⁸ and IX. 64. 1) and is an attribute of Soma. Prof Apte (p. 485, section 48) tries to fit this word in his scheme by referring to the description of Soma as bellowing like a bull, as a bull among cows and as brandishing and sharpening his horns. One must not forget the twofold character of Soma as a very pre-eminent deity (the whole of Rg. IX. is a glorification of Soma) and as a beverage produced from the twigs and tendrils of the Soma plant and that these two characters become mixed up. In the process of producing Soma beverage, four sounding holes called uparavas are employed²⁹ (vide H. of Dh. vol. II, pp. 1154-55).

26 ब्राह्मणो व्रतमुद् व्रतमुपैष्यन् ब्रवावशे व्रतपते व्रत चरित्पामीत्यग्निर्वै वेवानां व्रतपतिः । ते स I. 6. 7. 2, अग्रे व्रतपते व्रतमचारिषं तदशकं तन्मे याधि । ते स I. 6. 6. 3.

27. संवत्सर इडापात्रा ब्राह्मणा व्रतवाग्निः । वाच पर्जन्यजित्कर्ता म मण्डूना अगदिषु-
त्र. VII. 103. 1 Vide निरुक्त IX. 6 which explains this verse. Persons engaged in solemn sacrifices like the Sāmvasarikasattras had to observe certain strict rules such as not speaking with non-Āryans, subsisting on milk &c. Vide ते वा III. 3. 4 (ए मन्तर व्रत चरति), इत्यप्यब्राह्मण XI. 5. 1. 1 and अथ. श्री सू XII. 8. 1, 3, 7, 29, (or Uttarastika VI).

28. न्य दृषा इषवत परमानो अजलिषा । कष्टदुनि दाह्यते IX. 62. 11, दृषा मोम धूमो अति दृषा देव दृषवन्तः । दृषा धर्माणि दधिदे IX. 61. 1.

29. Vide com. on कार्त्तपादनश्रौतसूत्र VIII. 4. 28 for the uparavas.

for 'uparavas'): This is described as the bellowing of Soma, when Soma is called a *vr̥sa* (bull) or *vr̥sabha*. Most of the great Vedic gods (Indra, Agni, Soma and others), their chariots, their weapons and even the exhilaration on drinking Soma are spoken of as bulls³⁰. When Soma twigs are being pressed with stones (*grāvan*) the tendrils of Soma look like horns. All these descriptions about bellowing &c. apply strictly to the soma plant and are poetically transferred to the deity Soma. Prof. Apte translates 'vr̥savrata' as 'whose behaviour or deportment is like that of a bull'. On the other theory also we can easily explain the word as meaning '(Soma) whose ordinances are powerful like a bull'. *Vr̥savrata* is an attribute of god Soma and cannot be easily construed with god Soma, if *vrata* primarily means some physical activity and its implications are rather against Prof. Apte's theory.

The result of this long discussion is that Prof. Apte's theory of the derivation of *vrata* from the root 'vr̥t' and his long scheme of meanings is not proved and that the derivation from the root 'vr̥' expressly stated by Yāska at least twenty-five centuries ago and accepted by most scholars has not been at all shaken. Prof. Apte probably did not anticipate that the meaning he assigned to 'vr̥t' would be challenged, but I dispute that meaning also.

There are three passages of the R̥gveda in which the words 'vr̥ttam na cakram' (like a round wheel) occur, viz I. 155 6 (addressed to Visnu), IV. 31 4, V. 36. 3 (both addressed to Indra). Prof. Apte did not mention them and they have no bearing on the derivation of *vrata*. At the most those might have been relied upon for the meaning of the root 'vr̥t'. In this discussion we have restricted ourselves to verbal forms or present participles and omitted past passive participles which sometimes depart very much from the root-meaning as in the case of 'kr̥ta' in R̥gveda X. 43. 5 (*kr̥tam na śvaghnī vi cinoti devane*). 'Vr̥tta' cannot mean revolving even if *vr̥t* meant 'to revolve', it is *var̥tamāna* that might have that meaning if 'vr̥t' originally meant 'to revolve'. Besides, R̥g I 155 6 is obscure. It probably refers to the belt of the zodiac that goes round the sky.

It is necessary to clarify the meanings and mutual relations of the three words *rta*, *vrata* and *dharma*. The meanings (three)

30 Only one verse need be quoted to illustrate the above R̥g. II, 16 6 is वृषा ते वज्र उत ते वृषा रयो वृषणा हवी वृषभाण्यामुधा। वृषणो मदस्य त्वनीक्षिप हव्यं सोमस्य वृषभस्य वृषक्षुहि॥

of 'vrata' have been specified in H of Dh vol IV pp 2-5 and the meanings of vrata have been discussed in what precedes (vide pp 5-8) In the R̥gveda the word is *dharman* and not *dharma*. For a brief discussion of *dharman* vide H of Dh vol I, p 1 In the R̥gveda sometimes *dharman* is masculine and often an adjective, meaning 'upholder or sustainer' as in Rg I, 187 1, X 92 2 In X 21 3 (tve dharmāna āsate) the word is masculine In other cases it is obviously in the neuter gender as in I 22 18 (ato dharmāni dhārayan), V 26 6, IX 64 1. In these passages the meaning seems to be 'religious rites or sacrifices', thus approaching vrata in one of its senses In I 164 43 and 50 (= X 90 16) sacrifices are said to be the primeval dharmans Vide also 'prathamā dharmā' in Rg III 17 1 and 'sanatā dharmāni' in Rg III 3 1 In some cases this sense of *dharman* would not do, as in IV 53 3, V. 63. 7. where the meaning seems to be 'fixed principles or rules of conduct'. In some cases *dharman* appears to mean almost the same thing as 'vrata'. For example, in VII 89. 5³¹ the sage says 'when we destroy (or violate) your *dharmans* through heedlessness (or infatuation), do not harm us, O Varuna, on account of that sin', which is just the same as Rg I 25 1, where we have 'vratam' for *dharmāni* In VI 70 1³² it is said 'heaven and earth, never decaying and endowed with plenty of seed, are held firmly apart by the *dharman* of Varuna'. In VIII 42 1 (cited above) making the Heaven firmly fixed is described as one of the vrataś of Varuna

Though in this way in some passages even of the R̥gveda the senses of 'vrata' and 'dharman' appear to have coalesced, there are verses where *all the three words or two of the three* occur It may be noted that even in what are regarded by Western scholars to be later portions of the Atharvaveda (o g. 18. 2 7, 14 1. 51) the word is *dharman* All three words occur in Rg V. 63. 7³³ 'O also Mitra and Varuna! You naturally (or according to your fixed rule of conduct) guard your ordinances with the wonderful power of an *asura*; you rule over (or shine over) the whole world according to the principle of cosmic order, you establish in the heaven the Sun that is (like) a brilliant

31. अहिर्नि। पना धर्मां सुदोषिन मा नान्नानादेमम। इव रीतिम् । ऋ VII 82. 5.

32. दानदृष्टिर्ग। नदन्तश्च धर्मो। निरुधितो अन्तर् दुरितेभ्यः । ऋ VI 70 1

33. धर्मो निदधन्ता निनधत्ता दानं रीतिं । अशुरस्य मादया। क्रमेण रीतिं दृष्टव्यं वि शतयः धर्मानां धर्मा रीतिं निरुधितं शतम् । ऋ. V, 63 7.

chariot'. Vrata and dharman occur in V. 72. 2 and VI. 70. 3³⁴; rta and vrata occur in I. 65. 2, II. 27. 8, III. 4. 7, X. 65. 8. Speaking generally, 'rta' is the cosmic order that has been there from the most ancient times. Vrata means the laws or ordinances supposed to be laid down by all gods or by individual gods. Dharman meant religious rites or sacrifices or fixed principles. Gradually the conception 'rta' became faint and receded into the background and 'satya' took its place. Dharman became an all-embracing conception and vrata came to be restricted to sacred vows and rules of conduct to be observed by a person as a member of a community or as an individual.

34. य मज्जाभिर्जायते धर्मणस्परि युवोः सिक्ता विदुरूपणि सद्यता ॥ VI, 70. 3. .

CHAPTER II

VRATA in Vedic Literature, Sūtras and Smṛtis; definition and importance of Vratas.

After dealing with the etymology and semantic development of the word 'vrata' from the passages of the Rgveda in which the word occurs, it is now time to turn to the other Vedic Samhitās and the Brāhmanas for finding out how that word is dealt with in them. Some of the Rgvedic verses occur in other Vedic Samhitās. In several such passages vrata appears to mean 'divine ordinances' or 'ethical patterns of conduct'. For example, the verse³⁵ Rg I 22 19 'Mark the deeds of Visnu, the helpful friend of Indra, whereby he watches over his ordinances' occurs also in T S I 3 6 2, Atharva VII 26 6, Vaj S VI 4; Rg VIII 11 1³⁶ 'O Agni! thou art a God that protects ordinances among (gods and) men, thou art to be praised in sacrifices' is also found in Atharva 19 59 1, Vaj S IV 16, T. S. I 1 14 4-5 and I 2 3 1; Rg I 24. 15 is found in Vaj S. XII 12 and Atharva VII 83 (88) 3 and XVIII. 4 69; Rg X. 191. 3 is almost the same as Atharva³⁷ VI. 64 2, the latter substituting the word 'vratam' for 'manah' in the former and thereby indicating that 'vrata' means 'resolve to undertake a religious observance'; Rg VII 103 1, in which frogs that lie down silent for a year and begin to croak at the advent of the rains are compared to brāhmanas observing a religious vow, occurs in the Atharvaveda IV. 15 13; Rg X. 12 5 is the same as Atharva XVIII. 1 33; Rg X. 2 4 is almost the same as Atharva XIX. 59 2; Rg I. 84. 12 is equal to Atharva XX. 109 3, in all of which the words *vratam* and *vratūn* occur. Agni is frequently called 'vratapāh' in the Rgveda (V. 2. 8, VI 8 2, VIII 11 1, X 32 6) and also Sūrya is so called (Rg I 83 5). In the other Samhitās Agni is styled 'vratapā' as well as 'vratapati' (protector or lord of vratas). Atharva XX. 25. 5 (Sūryo vratapā) is the same as Rg I 83. 5, Atharva XIX. 59 1 (tvam-Agne vratapā asi) is same as

35 विष्णो कर्मणि पश्यत यतो व्रतानि पश्यते । इन्द्रस्य शुभ्य भक्षा ॥ ऋ I 22 19.

36 स्वनेन व्रतया अग्नि देव आ नश्यन्वा । त्वं यजेन्वीह्य । ऋ VIII 11 1 The पश्चाद reads देव ; but it is possible to read the word as देने (meaning देवेभ्यु)

37. सनानो मन्त्र-सामिति सनानी सनानं व्रतं सह विचिमेयात् । अथर्व VI. 64. 2.

Rg VIII. 11. 1; Vāj S I. 5.³⁸ says 'O Agni, lord of vrataś! I shall undertake a religious observance (or obligation). May I be able to carry it out, may that (undertaking) of mine succeed; here do I approach truth from untruth'. The T. S. I. 3. 4. 3 also styles Agni 'vratapati'. Here and there Vedic Samhitās other than the Rgveda do employ the word 'vrata' in the sense of 'ordinances of a god or of gods' as in T. S. IV. 3. 11. 1, 2, 3 or Atharva VII. 40 (41) 1, VII. 68 (70). 1 ('Sarasvatī vratesu te'). But in many places in all the Samhitās (other than the Rgveda) and in the Brāhmaṇas and Upaniśads generally the ordinary senses of vrata are two, viz (1) religious observance or vow, or restrictions as to food and behaviour when one has undertaken a religious vow, or (2) the special food, that is prescribed for sustenance when a person is engaged in a religious rite or undertaking, such as cow's milk, *yavāgū* (barley gruel) or the mixture of hot milk and curds (called *āmṣkṣā*). Both meanings of vrata are given by Yāska in his *Nirukta*³⁹. A few passages from the Samhitās and Brāhmaṇas are cited below to illustrate both meanings. For the first meaning, vide the following: T. S. II. 5. 5. 6 'this⁴⁰ is his vrata (vow); he should not speak what is untrue, should not eat flesh, should not approach a woman (for sexual intercourse), nor should his apparel be washed with water impregnated with cleansing salt; for, all these things the gods do not do'; T. S. V. 7. 6. 1⁴¹ 'birds are indeed fire; when one who has performed Agnicayana eats the (flesh of) birds, he would be eating fire and would meet with disaster (or distress); (therefore) he should observe this vrata (not to eat bird's flesh) for a year,

38. व्रतसुपेक्ष्य अयादग्ने व्रतपते व्रतं चरित्यामीति । ते. सं I 6. 7. 2, अग्ने व्रतपते व्रतं चरित्यामी तच्छक्यं तन्मे राज्यताम् । इदमहमवृत्तास्तस्यहपैमि । वाज. सं. I. 5; अग्ने व्रतपते व्रतमचारिषं तद्वृत्तं तन्मेऽराधीदमहं य एवास्मि सोऽस्मि । वाज. सं. II. 28, अग्ने व्रतपते त्व व्रतानां व्रतपतिरसि । ते, सं I 3 4 3; व्रतेव त्व व्रतपते तमक्तो विम्वशा इमना दीदिहीह । अथर्व VII 74 (78). 4, vide ह्यतपथ I 1. 1. 2 which quotes वाज. सं I. 5 and II. 28.

39. व्रतमिति कर्मनाम निवृत्तिकर्म वारयतीति सतः । इदमपीतरव्रतमेतस्मादेव वृणोतीति सतः । अक्षमपि व्रतमुच्यते । पदावृणोति इतिरम् । निरुक्त II. 14.

40. तस्यैतद् व्रतम् । नाहृतं वदेज नासमदनीयाक् क्षिपय्येपाक्कास्य परपुलमेन वासः परपुलपेयुरेतद् देवाः सर्वं न कुर्वन्ति । ते. सं II 5. 5. 6

41. वयो प्राशिर्यदशिक्षिद् पक्षिणोऽग्नीपात् तमेवाग्निमद्यादार्तिवृच्छेद् संवत्सरं व्रतं चरेत्संवत्सरं हि व्रतं नाति । ते. सं. V. 7. 6. 1.

for vrata does not extend beyond a year'. The Śāṅkhayana⁴² Br VI 6 prescribes 'He has to observe the vrata, viz that he should not see the rising sun nor the setting sun'. The Tai Ā. I. 26 6 states 'this is the vrata for him (for him who has performed Ārunaketuka-cayana), viz he should not run while it is raining, should not urinate or void ordure in water, should not spit, should not bathe naked, should not step over lotus leaves or gold, should not eat (the flesh) of a tortoise'

The Brhadāranyakopaniṣad (I 5 21-23) remarks "now begins the consideration about vrata, Prajāpati indeed created the organs, which when created, vied with each other, speech stood fast (by the view) 'I shall only speak' (and do nothing else)' ..Therefore one should perform only one vrata, viz one should only breathe in and should emit breath, for fear that otherwise (if one were to engage in the activities of the other organs) wicked Death may seize him".⁴³ It is stated in the Tai. Up III 7-10 'one should not speak ill of food, that is the vrata. ...one should not shun food, that is the vrata. one should prepare much food ..one should not refuse residence to a man whatever (when he comes as a stranger seeking shelter), that is the vrata; therefore one should secure plenty of food by some method or other.'⁴⁴ In the Chāndogyaopaniṣad (adhyāya II, khandas 13-21) the words 'tad vratam' occur several times in relation to the injunctions when one is engaged in the *upāsana* of several *Sāmans* not to complain about the hot sun, raining cloud, seasons, *lokas* (worlds), domestic animals, brāhmanas and the 'injunction not to eat marrow for a year (or not to eat it at all)

A few passages from the Vedic Literature may be cited for the second meaning of vrata (food for sustenance &c) men-

42. तस्य व्रतहृद्यन्तमेवैन मेक्षेतास्त यन्त चेति। शा ब्रा VI 6 कै IV. 1. 3 refers to this text and Śabara remarks that these are प्रजापतिव्रत, that they are पुरुषार्थ and not कर्त्तव्य and that this text lays down a restriction that one should make a resolve not to see the rising or setting sun. आप च सू I 11 31. 20 (वद्यन्तमस्त यन्त चादित्य दर्शने वर्जयेत्), मनु 4 37, वसिष्ठधर्मसूत्र XII 10-12 make this and other rules applicable to all स्नातक

43. अथातो व्रतमीमांसा। प्रजापतिर्द्वे कर्माणि ससृजे तानि वृष्टान्धन्योन्येनास्पर्धन्त वदित्यान्वेवाहमिति वाग्दत्ते। ..तस्मादेकमेव व्रतं श्रोत्र्याण्याश्चैवापान्पात्रं नेन्मा पाप्मा सुखुराण्यु-वदिति। बृह उप I 5, 21-23. This passage is the basis of वेदान्तसूत्र III, 3 43.

44. अर्हं न निन्द्यात्। तद् व्रतम्। . अर्हं बहु कुर्वीत तद् व्रतम्। . न कचन वसन्तो मया चक्ष्मीत। तद् व्रतम्। तस्माद्यथा कथा च विधया बद्धं यामयात्। ते उ. III. (सुखहृदी). 7-10

tioned above. The T. S. (VI. 2 5.1.) remarks⁴⁵ 'he (dikṣita) observes the vrata taking the milk from one udder, then from two udders, then from three, then from four; this is called *ksurapavi* (razor-edge) vrata; barley gruel is the vrata of a ksatriya (when dikṣita), amikṣā (hot milk and curds mixed) of a vaiśya' The Śatapatha Br. provides⁴⁶ that a dikṣita (one who has undergone the consecration ceremony for a vedic sacrifice) should subsist on milk. In another place the Śatapatha says 'for him he heats *vata*' (i e. the food or milk). The Ait Br. also provides⁴⁷ that the dikṣita first takes (the milk) from four udders as vrata on the Upasad days, then from three &c Vide T. A. II 8⁴⁸ 'milk is the vrata of a brāhmaṇa (sacrificer); *yavūgū* of a ksatriya and amikṣā of a vaiśya

It appears that in the times of the Brāhmaṇas the word 'vrata' had come to have two secondary senses derived from the sense of 'religious observance or obligation'; viz 'a proper course or pattern of conduct for a person', and 'an upavāsa' i e. the sacrificer's staying at night near Gārhapatya fire or fasting. As illustrative of the first may be cited a passage that occurs towards the end of the Ait. Br viz 'this is the *vrata* for him (for the king who has performed what is called 'brahmanah parimarah') that he should not sit down before his enemy sits down (but should do so after), if he thinks (from information received) that his enemy is standing the king should also stand up; he should not lie down before his enemy (does so); if the king thinks that (the enemy) has sat down he may then himself sit down, he should never sleep before his enemy sleeps; if he thinks that the enemy is awake he should himself keep awake;

45 अथैकं स्तनं व्रतहृदैत्यथ द्वावथ त्रीनथ चतुर एतद्वै क्षुरपवि नाम व्रतं... यवागू राजन्यस्य व्रतं . आभिक्षा वैश्यस्य पयो ब्राह्मणस्य... तै. स. VI. 2 3 1-3 क्षुरपवि occurs in अथर्व XII. 5 20 and 55

46 अथात पयोव्रततापै . पयोव्रतो दीक्षितः स्यात् । शतपथ IX. 5 1. 1; अथास्मै व्रतं प्रपयति . . अथास्मै व्रतं प्रयच्छति । शतपथ III 2 2. 10 and 16,

47 चतुरीशे स्तनान्व्रतहृदैत्युपसक्तु चीन्व स्तनान् व्रतहृदैति... । ऐ. ब्रा. I. 25. 4. For उपसक्तु vide H. of Dh vol II pp. 1151-52. On the first day of upasad in the evening the milk of all four udders is to be used by the sacrificer, of three on the 2nd day in the morning, of two in the evening of 2nd day and of one udder on 3rd day morning

48. पयो ब्राह्मणस्य व्रतं यवागू राजन्यस्याभिक्षा वैश्यस्य । तै. आ. II. 8 This passage is the subject matter of Jaimini IV 3 8-9 and VI 8 28. The sentence preceding पयो व्रतं &c is 'न मांसमक्षीयात् क्षियद्गुपेयाद्योपर्यासीत् क्षुद्यन्ते-त्तादृतात् ।' Compare तै. सं. VI. 2 5. 2-3.

even if the enemy has his head as hard as a stone (or has a stone helmet on his head), he (the king who performs the *parimara*) quickly overthrows him' 49

The other secondary meaning of *vrata* seems to be *upavāsa* (i.e. Yajamāna's passing the night in the Darśa-ṛsti and the Pūrnamāsa-ṛsti near the Gārhapatya and other fires, or reducing his intake of food or fasting) "that he performs *upavāsa* in Darśa and Pūrnamāsa ṛstis is so because the gods do not partake of the offering made by one who has not undergone *vata*, therefore he undergoes *upavāsa* with the thought 'the gods may partake of my offering'" (At Br. VII II)⁵⁰

Coming to the Śrautasūtras,⁵¹ the two principal meanings of *vrata* mentioned above often figure in them. For example, the Āp. Śr. S. IV 2 5-7, IV. 16 11, V 7 6 and 16, V 8. 1, V. 25. 2-20, IX 3 15, XI 1. 7 and IX. 18 9, Āsv. Śr. S. II 2 7, III. 13. 1-2, Śān. Śr. S. II 3 26 may be referred to for the first meaning and Āp. Śr. S. X 12 4, X. 17 6, XI 15 3 and 6 for the second (viz. food or milk &c). The Grhyasūtras and Dharmasūtras also present the same meaning of *vrata*. For sample, the Āsv. Gr. III 10 5-7 states: these are the *vrata*s for him, viz. he should not bathe at night, nor bathe naked, nor run while it is raining

49 तस्य व्रतम् । न द्विषत पूर्वं उपविशेद्यदि तिष्ठन्त मन्येत तिष्ठेतेव न द्विषत पूर्वं संविशेद्यथासीन मन्येतासीतेव न द्विषत पूर्वं प्रत्युद्यदि जाग्रत मन्येत जाग्रियादेवापि ह यद्यस्याहमवर्षा द्विषन्भवति क्षिप देवेन स्तुष्यते । ऐ. ब्रा. VIII 28

50 तदाहुर्यज्ञोऽर्घ्यमासयोरुपवसति न ह वा अव्रतस्य देवा हविरश्नन्ति तस्मादुपवसत्युत मे देवा हविरश्नीयुरिति । ऐ. ब्रा. VII 11 (or 32 9) The *ज्ञा* ब्रा. III 1 has the same words. The *ते* स. I 6 7 3 appears to refer to both these significances of *upavāsa* 'उपास्मिञ्छो यद्यमाणे देवता वसन्ति य एवं विह्वामग्निहपस्तृणाति.. यदनाम्बाहपवसेत्पितृदेवस्य स्यात् ।' सायण explains on ऐ. ब्रा. 'गार्हपत्यादिसमीपे यो वासः स उपवासः । यद्वा देवा अस्यापि यज्ञे समीपे वसन्तीत्येतदीयोऽन्नानसङ्कल्प उपवासः । यद्वा ब्रह्मज्ञानपरित्याग उपवासः । तत्परित्यज्यारण्यान्नान्नस्य नियम स्वीकृत्यौ' । 'अनाम्बाह' is in nom. sing. of अनाम्बाह् (one who has not eaten, one who is fasting)

51. A few of these passages may be set out here दक्षिणेनाहवनीयमवस्थाय व्रतमुपैष्यन्त्यसुम्न मनसा ध्यायति । अथ जपत्यग्ने व्रतं चरित्वामीति ब्राह्मणम् । बायो व्रतपत आदित्य व्रतपते व्रताना व्रतपते व्रतं चरित्वामीति राजन्त्यवैश्यौ । आप औ. IV. 3 1-2; अथ व्रत चरति न मासमश्नाति न क्षियसुपैति नार्याणि ग्रहाद्धरन्ति नान्यत आहरन्ति । योस्याग्निमाधत्स्यन् स्यात् स एता रात्रिं व्रत चरति न मासमश्नाति न क्षियसुपैति । आप औ. V 7, 6 and 16, अत ऊर्ध्वमाहिताग्निर्व्रतचार्या होमात् । आश्व औ. II 2 7, आहिताग्निर्व्रते नाभिष्टा पशूना मासमश्नीयादग्निष्टाव्रतयेन नवानामोषधीनां फलानि । ऋ. औ. II 3 26

As to the second meaning of व्रत (food, milk &c) vide आप औ. X 17. 6 गार्हपत्ये दीक्षितस्य व्रत अपयति दक्षिणाग्नी पत्याम् ।, अत्रैकस्तन व्रत यजमानाय प्रयच्छति आप औ. XI 15. 6

&c.; the Pār. Gr. II 8 says that the *snātaka* has to follow for three days after *samāvartana* certain observances such as not eating flesh, not using earthen vessels for drinking water, not seeing women, *sūdras*, corpses and crows, not speaking with *sūdras*, not urinating nor voiding ordure nor spitting in front of the sun, or he should simply speak the truth (instead of observing the other requirements of this passage). Gautama (VIII. 15), Śāṅkhāyana-grhya (II 11-12), Gobhila-grhya (III 1. 26-31) and others mention certain *vratas* (now obsolete) which every Vedic student was to undergo. Vide H. of Dh. vol II pp 370-373 for descriptions of these. The Āp Dh. S. II 1. 1. 1 ff⁵² specifies the observances to be followed by the husband and wife from the day of their marriage such as eating only twice in the day, not eating to satiety, fasting on *parvan* days. Similarly, the Āp. Dh. S. (I. 11. 30 6, I 11 31) sets out the observances for *snātakas* (atha *snātaka-vratāni*). Pāṇini has a special sūtra 'vrate' (III. 2. 80) for explaining the formation of words from *vrata* with the affix *in* (*nini*) preceded by a substantive such as 'sthāndilāsāyin' and 'asrāddha-bhojī' (one who has taken the vow of not partaking of *śrāddha* food). Pāṇini (III. 1. 21)⁵³ also teaches the formation of a denominative verb from *vrata* in the sense of 'doing' (*vrataṃ kṛoti*). It is the Kāśikā that adds a *vṛtika* (absent in the Mahābhāṣya) that the verb so derived expresses both the eating of food and the eschewing of it.

As *prāyaścittas* (expiations) involved the observance of several strict rules they came to be called *vratas* in Manu (XI. 117, 170, 176, 181), Yājñavalkya (III. 251, 252, 254, 258), Śāṅkha (17. 6, 22, 42, 61, 62) and other *smṛtis*. In the Mahābhārata the word *vrata* is mainly used in the sense of a religious undertaking or vow in which one has to observe certain restrictions about food or one's general behaviour. Vide Vanaparva 296 3, Udyoga 39. 71-72, Śānti 35 39, Anuśāsana 103 34. It was also applied in the epic to a course or pattern of conduct or behaviour not necessarily religious. For example, in the Sabhāparva 58 16 Yudhiṣṭhira says that it has been his constant vow that he would not refuse dice-play when he was challenged to it⁵⁴. Apart from

52 पाणिग्रन्थादधि यद्देधिनोर्वत्तम्। कालयोर्भोजनम्। अतुष्टिश्चावस्थ। पर्वद्वयं चोभ-
पोषयत्। आप घ सू II. 1. 1-4.

53 सुष्ठमिभ्यश्चलणव्रतवज्जलकलकृतत्वेभ्यो णिच्। पा III. 1. 21, व्रतान्नो-
जन-तन्निवृत्तौ च। पयो व्रतयति घृषलार्थं व्रतयति। काशिका

54. आहूतोऽहं न निवर्ते कदाचिच्चदाहितं शाम्भवं वै व्रतं मे। सभापर्व 58. 16.

the secondary applications of the word *vrata*, its principal meaning from at least the first centuries of the Christian era onwards has been that of a religious undertaking or vow, observed on a certain tithi, week day, month or other period, for securing some desired object by the worship of a deity, usually accompanied by restrictions as to food and behaviour. This is the sense in which the word *vrata* will be used in this section. *Vratas* may be expiatory (i.e. they will be *prāyascittas*) or obligatory (such as the *vratas* of a *brahmacārī* or *snātaka* or householder) or they may be voluntary and self-imposed for securing some specific end. Expiatory *vratas* have already been dealt with in the 4th volume of the H of Dh under *Prāyascittas*. The *vratas* of a *brahmacārī*, of *snātaka* and of the householder have been treated of in volume II of the H of Dh. *Vratas* or vows that are more or less self-imposed will be discussed in this section of the 5th volume.

Vows are found in all religions. The Old Testament and the New Testament both bear witness to the sacredness of vows, vide Isaiah 19, 21, Job 22, 27, Psalms 22, 25, Acts 21, 23. The Jains have five great vows and the Buddhists have the *pañca-sīlas*.

A great deal of discussion is found in the medieval digests on a comprehensive definition of *vrata*. Śābara⁵⁵ on Jai. VI 2. 20 arrives at the conclusion that by *vrata* is meant a mental activity, which is a resolve in the form "I shall not do this" and gives as an illustration the sentence 'one should not see the rising or setting sun'. Medhātithi on Manu IV. 13 seems to accept this. The *Agnipurāṇa*⁵⁶ provides 'a restrictive rule declared by the *śāstras* is called *vrata*, which is also regarded as *tapas*; restraint of senses and other rules are but special incidents of *vrata*, *vrata* is called *tapas* because it causes hardship to the performer (of the *vrata*) and it is also called *nyama* since there-in one has to restrain the several organs of sense'. Manu II, 3

55. तस्य व्रतमिति प्रकृत्य प्रजापतिव्रतानि समाभ्यातामि । व्रतमिति च मानसं कर्मोच्यते
 वृद्धं न करिष्यामीति यः सङ्कल्पः । कृतमद् तद् व्रतम् । नोद्यन्मानादित्यमीक्षेतेति । यथा तदीक्षणं न
 भवति तथा मानसो व्यापारः कर्तव्यः । तस्य पालनम् । शबर ०० जै VI 2 20, मानस
 सङ्कल्पो व्रतमुच्यते । शास्त्रविहितमिदं नया कर्तव्यमिदं वा न कर्तव्यमित्येवम् । मेधा ०० मनु
 IV. 13 (व्रतानीमानि धारयेद्)

56. शास्त्रोदितो हि नियमो व्रत तच्च तपो मतम् । नियमास्तु विशेषास्तु व्रतस्यैव वृमादयः ॥
 व्रत हि कर्तुं सन्तापास्तप इत्यभिधीयते । इन्द्रियग्रामनियमास्त्रियमभ्याभिधीयते ॥ अग्निविराज 173
 2-3. The first verse is also गृह्यसूत्राणि I 128 1.

declares⁵⁷ 'resolve is the root of desires, of sacrifices, of vratas and the characteristics called *yamas*—all are known to spring from resolve' But every *sankalpa* entertained by any person whatever is not and cannot be called *vrata*. It may be noted that the *Amarakośa* holds⁵⁸ that the words '*niyama*' and '*vrata*' are synonyms and that the latter consists of fast and the like that produce merit (*punya*), while the *Āp. Dh. S. I. 2, 57* remarks that the word *tapas* is applied to the rules of conduct prescribed for a *brahmacārin* ('*niyamesu tapaśśabdah*') The *Mitākṣarā*⁵⁹ on *Yāj. I. 129* appears to indicate that *vrata* is a mental resolve to do something or refrain from doing something, both being enjoined as duties. It is therefore that Śrīdatta (probably taking his cue from Śābara and the *Mit.*) in his *Samaya-pradīpa* defines *vrata* as 'a definite resolve relating to a certain matter held as obligatory' and proceeds to lay down that it may be positive (being in the form 'I must do it') or negative ('I must not do this'). He further holds that a resolve⁶⁰ made with the addition of a condition not enjoined by *śāstras* is not a *vrata*: e.g. if a man were to declare that he would observe a fast if his father would not forbid it and that otherwise he would not, this would not be a *vrata* and that, since *sankalpa* is the principal matter in a *vrata*, if a man of weak intellect or an ignorant man observes a fast without *sankalpa*, it would be simply so

57. सङ्कल्पमूलं कामो वै यज्ञाः सङ्कल्पसम्भवाः । व्रतानि यमधर्माश्च सर्वे सङ्कल्पजाः स्मृताः ॥ मनु II 3 या III 312-313 mention ten *yamas* (ब्रह्मचर्यं, दया, अहिंसा, दम &c.) and ten *niyamas* (such as ज्ञान, मोक्ष, उपवास, शौच &c.), while the *योगसूत्र* mentions only five *yamas* (अहिंसास्तत्यास्तेष्वब्रह्मचर्योपतिश्रद्धाः यमाः) and five *niyamas* (शौचसन्तोषतप स्वाध्यायेश्वरभगिषानानि नियमाः) मनु IV. 204 and *Atri verse 47* provide that one must observe *yamas* always (i.e. they are paramount duties), while *niyamas* are not so. The *वायुपुराण* (16 17-19) enumerates a large number of *niyamas* (and includes अहिंसा, अस्तेय and ब्रह्मचर्य under them). The *एकादशीतत्त्व* after quoting मनु II. 3 explains 'अनेन कर्मणा हृदमिदं फलं साध्यते इत्येवंविधया वृद्धिः सङ्कल्पस्तदनन्तरमिदसाधनतया अवगते तस्मिन् हृच्छा जायते ततस्तदर्थं मयलं कुर्यात् इत्येवं यज्ञाः सङ्कल्पसम्भवाः ॥'

58. नियमो व्रतमञ्जी तच्चोपवासादि शुण्यकम् । अमरकोशः.

59. एव औतस्मार्तानि कर्माण्यभिधायेदानीं श्रुतस्य स्नानाद्वारम्य ब्राह्मणस्यावश्य-
कर्तव्यानि विधिप्रतिषेधात्मकानि मानससङ्कल्परूपाणि स्नातकव्रताख्याह । न स्वाध्यायः । मित्ता
on या. I. 129

60. स्वकर्तव्यविषयो नियत सङ्कल्पो व्रतम् । स च द्विविधो भावविषयोऽभावविषयश्च ।
तथा हृदं मया कर्तव्यमेव, हृदं मया न कर्तव्यमेवेति । समयप्रदीप folio 2 b, एवं च यित्ता
मां न निषेधयिष्यति तदोपवास्तं करिष्ये नो चेत्तेत्याद्युपाधिसङ्कल्पो न व्रतम् । तदा स्याद्यदि
शास्त्रीय एतेोपाधिः स्यात् । एवं च सङ्कल्पस्य प्रधानत्वात् दुर्बलानां सङ्कल्पमकृतौपोवासाद्या-
चरणं क्लेशमात्रमिति । समयप्रदीप folio 3 b

much physical hardship but no vrata. The Kṛtyaratnākara⁶¹ mentions several definitions of vrata given by its predecessors, one of which by Devesvara was that 'a vrata is that which is included in the vratakāṇḍa'. This last is a desperate effort at definition and leaves the inquirer hardly wiser than before. That sankalpa is closely connected with vrata cannot be gainsaid and follows from a verse of Laghu-Viṣṇu⁶² 'the choosing of *rtviks* is the starting point of a sacrifice, *sankalpa* that of *vrata* and of a *japa* of mantras (in honour of a deity)'. Śūlapāni defined vrata on almost the same lines as Śrīdatta. Lakṣmīdhara in his Kṛtyakalpataru on vrata does not define vrata but begins his treatment of vrata with vrataprasamsā. Prof K V Rangaswami Aiyangar in his Introduction to the Vratākāṇḍa of the Kṛtyakalpataru remarks (p XXIII) 'Raghunandana in his Vrata-tattva also avoids any attempt to define vrata'. Prof Aiyangar did not notice that Raghunandana discusses the question of the definition of vrata in his Ekādaśi-tattva (Jiv vol II p 7) and therefore he did not repeat the definition in the Vratatattva. Raghunandana mentions⁶³ the definitions of vrata given by Nārāyaṇa and Śrīdatta, does not agree that vrata is a sankalpa but holds that vrata means various rites about which a resolve is made and also that vrata is a *niyama* (a restrictive rule) enjoined by the sūtra, characterised by *upavāsa* and the like and not every *niyama* such as 'rtukālābhigāmi syāt' (Yāj I 79, Manu III, 45). The Vrataprakāśa (a part of Viramitrodaya) defines vrata as 'a special sankalpa concerning what is well known to the learned as vrata,' just as *mantras* are those that are well-known among the learned as mantras⁶⁴. The Dharmasindhu (p 9) defines vrata as a kind

61 देवेश्वरधर्माधिकारिणस्तु व्रतकाण्डपरिपठितत्वेन व्रतमित्युचिरे। कृ १ p 633
The व्रतार्क (folio 1) appears to have held the same view

62 प्रारम्भो वरं यज्ञे सङ्कल्पो व्रतजापयो। चाग्नीध्राहं विवाहाद्वा आहं पाकपरि-
श्रिया॥ लघुविष्णु p by मङ्ग पा p 423, स्पृत्यर्थसार p 17, व्रतकालविवेक p 9

63 दीर्घकालाहुपालनीयतत्त्वदितिकर्तव्यताकलापसहितनियतसङ्कल्पविषयो व्रतमिति व्रत-
लक्षणम्। व्रतकालविवेक (in) I H Q vol. 17 No. 4, p 6, दीर्घकालाहुपालनीय-
सङ्कल्पो व्रतमिति नारायणोपाध्यायानां स्वरस। एकादशीतत्त्व (p 7) of रघुनन्दन, न
सङ्कल्पो व्रत किं सङ्कल्पविषयतत्त्वमेव व्रतमिति। एकादशीतत्त्व p 7, शास्त्राविहितो नियमो
व्रतमिति तच्च उपवासादिलक्षणमित्यर्थः। तथापि तन्मात्रं व्रतमिति न वाच्यम्। ऋतुकालाभिगामी
स्यादित्यादावतिशयोक्तिः। एकादशीतत्त्व p 8

64 तत्र व्रतं नाम अभियुक्तव्रतमिति विषय सङ्कल्पविशेष। अभियुक्तमन्त्रमिति
विषयमन्त्रम्। व्रतप्रकाश folio 9a, the अहल्याकामधेय appears to borrow this
'व्रत नामाभियुक्तमिति विषयमन्त्रम्' (folio 75 b).

of religious rite consisting of *pūjā* and the like. Although at the root of every vrata and as an urge for it, there must be a *sankalpa* it appears to me that Raghunandana and the Dharma-sindhu properly represent the popular meaning of vrata. A vrata comprehends several items such as *snāna* (bath), the morning prayer (*prātaḥ-sandhyā*), *sankalpa*, *homa*, *pūjā* of the deity or deities in whose honour or for securing whose favour the vrata is undertaken, *upavāsa*, feeding of *brāhmanas*, maidens or married women or the poor and helpless (according to the nature of the vrata), gifts (of cows, money, apparel, sweetmeats &c) and the observance of certain rules of conduct during the period of the vrata. Some of these matters will be dealt with in detail later on, but a few may be disposed off here. Some writers relying on Śātātapa said that before a vrata was undertaken a *Vṛddhi-śrāddha* must be performed⁶⁵ The *Agnipurāna* (175 12) states⁶⁶ that one who undertakes a vrata must always take a bath (every day), should subsist on a limited quantity of food, should worship and honour his *guru*, gods and *brāhmanas* and should eschew *ksāra*, *ksaudra*, *lavana*, honey and meat. Devala states⁶⁷ 'without partaking of food (the previous night), after bathing and concentrating one's mind, one should, after invoking the Sun and other deities to be present, commence a vrata in the morning'. The general tendency of medieval writers to go on adding details to what was originally brief is seen at work here also. The *Vratakālaviveka* says that before *sankalpa*, there

65. व्रताचारम्भे वृद्धिश्चाहं कार्यं तदाह शातातप । नाभिष्टा तु पितृन् आञ्चकर्म किञ्चित्समायेत् । व्रतार्क folio 6 b, यदाह देवल । व्रतोपवासनियमैः शरीरोत्सापनं नृप । व्रतशब्दोत्र स्नानदानजपहोमपूजोपवासादिपर । एतेन व्रतखण्डमतिपाद्याना धर्माणामपि साधारण-त्वं सूचितम् । हेमाद्रि (व्रतखण्ड) I. p 6

66. नित्यस्नानी मिताहारो शुक्लवृद्धिचार्यः । शारं शौद्रं च लवणं मधुर्मांसानि वर्जयेत् ॥ अग्नि 175 12 (q by निर्णयसिन्धु p 26 with the remark that the पृथ्वीचन्द्रोदय quotes it). There is no agreement about the meaning of *ksāra* and *lavana*. Vide H. of Dh vol II. 304 note 723 for the several meanings and अग्निपु. 175 13-14, *madhu* and *ksaudra* are often used as synonyms. Here *ksaudra* may be taken as honey collected from bee-hives and *madhu* as not so collected

67. अशुक्ला मातराहारं स्नानाचम्य समाहित । सूर्यादिविवेकान्यश्च निवेद्य व्रतमाचरेत् ॥ देवल q. by व किं की. p 65, नि सि p 24, व्रतसत्त्व p 151, व्रतकालविवेक p. 7 which explains 'अत्र मातर्व्रतमाचरेदित्यन्वयः' and quotes ब्राह्मपुराण in support 'मातः सङ्कल्पयेद्दिहोद्यपवासव्रतादिषु । नाराद्वे न मद्याद्वे पित्र्यकालो हि ती स्मृतो ॥', 'सङ्कल्पस्य पूर्वं नारायणस्मरण-नमस्कारौ विहितौ । यथा योगियाज्ञवल्क्यः । द्वायेकारायणं नित्यं स्नानादिषु च कर्मसु । &c This is बृहद्योगियाज्ञवल्क्य VII 33 'द्वायेकारायणं वैव नित्यं स्नानादिकर्मसु ।'

should be remembrance of Nārāyaṇa and namaskāra to him, as laid down by Yogiyājñavalkya. There is difference of opinion about the worship of Ganeśa.⁶⁸ The Vratakālaviveka quotes the Padmapurāṇa for the order in which the several deities are to be worshipped and honoured after *sankalpa* and refutes the idea that the worship of Ganeśa should always precede the worship of other deities. Though the general rule is that⁶⁹ the *sankalpa* of a vrata is to be made in the morning, still there are some passages to the contrary. For example, the Bhavīsyapurāṇa⁷⁰ (Uttara 11 6-8) provides that on the evening of Āśāḍha Full Moon one should declare a resolve as follows 'from tomorrow for one month in Śrāvana, I shall take a bath, observe *brahmacharya*, take one meal only after evening, sleep on the ground, will be compassionate to all living beings'.

There is a difference between *homa* and *pūjā*. A *homa* with Vedic mantras, according to ancient authorities, cannot be performed by women and *sūdras*. Though theoretically the three *varṇas* were entitled to perform *homa* with Vedic mantras some learned brāhmanas held the view that in the *Kalyuga* no proper *ksatriyas* and *vaiśyas* existed.⁷¹ Even as to *Sūdra*⁷² some writers like Kamalākaraśrī went so far that a *sūdra* could not read and study even purāṇas but should only listen to their

68 तदनन्तरमादित्यादिदेवता पूजनमाह पद्मपुराणम् । आदित्य गणनाथ च देवी रुद्रं यथाक्रमम् । नारायणं विश्वरूपमन्ते च कुलदेवता । केचित्तु आदौ गणेशपूजनं वर्णयन्ति । तत्र । -क्रमविधायकपद्मपुराणवचनविरोधात् । ब्रतकालविवेक p 8 The ब्रतसूत्र (p 152) quotes the verse आदित्य &c and remarks that गणेशपूजन comes first where the worship of the sun is not concerned

69. तस्मादुपपत्त्या आचारेण च तिथिव्रतादौ यातरेव ब्रतग्रहणम् । यत्र तु विशिष्टे तद्वा-
चकावतारस्तत्र त्यज्यतेपि, यथा मायशिवब्रते घृतं निशाहृत्ये शास्त्रं यद्विस्तारकदर्शनात्—इत्येक-
भक्तानन्तर राज्ञी सङ्कल्पविधानम् । कृ २ pp 55-56

70 आपाहपूर्णिमाया ह सन्ध्याकाले ह्यपरिहते । सङ्कल्पयेन्मासमेक आचारेण च प्रभृत्यहम् । स्नानं करिष्ये नियता ब्रह्मचर्ये स्थिता सती । भोक्ष्यामि नक्त भूक्ष्णया करिष्ये प्राणिना हयाम् । इति सङ्कल्प्य पुरुषो नारी वा ब्राह्मणादिके । आप्याहृष्ट्वा तत शत. सर्व-
सामन्त्रिस्तुत । भविष्य (उत्तर 11 6-8)

71. Vide the discussion in the H of Dh vol II pp 380-382 about the existence of *ksatriyas* and *vaiśyas* in modern times

72 अत्र केचित् । बद्धिकमन्त्रो विमस्य, पौराणस्तु ह्यष्टे पठनीयः पासोक्तेरित्याहुः । गौडा अचेष्टम् । तत्र । 'नाष्टेतत्पनिदं शास्त्रं वृषभधरं तु सन्निधौ । इति कौर्मैः पुराणनिषेधेन वेदस्य दूरापास्तत्वात् । अचेष्टस्य ब्राह्मणस्यैव वेदस्य क्षत्रियेण च । श्रोतव्यमेव ह्यष्टेन नाष्टे-
तस्य कदाचन । तस्माच्छ्रद्धतिना विन श्रोतस्य कदाचनेति तत्रैव दूरापाधिकारे भविष्यो-
क्तम् । नि नि p 392 The भविष्य passage is in ब्राह्मणपर्व 1 71-72 'श्रोतव्यमेव ह्यष्टेन नाष्टेतस्य कथंचन ॥'

recital by *brāhmanas*. The result was that most people performed only *pūjā* and not *homa* in Agni. According to most writers the *homa* was to be performed in honour of that deity for whose favour the *vrata* was performed. According to Vardhamāna and a few others the *homa* in a *vrata* may be in honour of the deity of the *vrata* or may be a *vyāhrtihoma*⁷³. It is stated by the *Agnipurāṇa*⁷⁴ that there is *japa*, *homa* and also gifts at the end of all *vratas* in general and the *Vismudharmottara* observes that those who perform *upavāsavratas* should inaudibly mutter the mantras of that deity, should meditate on that deity, should listen to stories about that deity, should worship the image of that deity, should take the names of that deity and listen to others singing the names. *Pūrvamīmāṃsā* writers made a distinction between *homa*, *yāga* and *dāna*. Śābara⁷⁵ on *Jai*. IV. 2. 28 puts the distinction in a nutshell by saying that 'giving up what belongs to one is common to all the three, but *yāga* means simply giving up something intending it for a deity and accompanying it with a mantra; in *homa* there is in addition the throwing of a thing in fire; *dāna* consists in abandoning a thing that belongs to one and creating the ownership of another in that thing.' In another place (on *Jai* IX. 1. 6), Śābara refers to the argument that *yāga* is nothing but the worship of a deity (*api ca yāgo nāma devatāpūjā*).

Manu II. 176 and *Yaj.* I. 99, 100, 102 show that *Derapūjā* is different from⁷⁶ *homa* and was performed after the latter according to *Marici* and *Hārta* quoted in the *Smṛticandrikā*, *Smṛti-muktā-*

73. Vide H. of Dh vol. II. pp. 207-211 for the description of a model *homa* and the order of the several parts in a *homa*. The four oblations with the *Vyāhrtis* would be यूः स्वाहा, शुव. स्वाहा, स्वः स्वाहा, पूरुषेवः स्वः स्वाहा with *ओम्* prefixed to each.

74. जपो होमश्च सामान्यव्रतान्ते दानमेव च । अग्निं 175 60; विष्णुधर्मैः । तज्जप्य-
जपनं ह्यानं तत्कथाश्रवणादिकम् । तदूर्चनं च तत्सामकीर्तनश्रवणादयः । उपवासकृतामेते शुभाः
प्रोक्ता मनीषिभिः ॥ नि सि p 24; इ का वि p 11 quotes a similar verse from
देवीपुराण 'तद्व्यानं तज्जप्यैव तत्कथाश्रवणादिकम् । उपवासकृता ... मनीषिभिः' ॥

75. तदुक्ते श्रवणाज्जहोतिरासेचनाधिकः । जै IV. 2 28, on which *ज्ञावर* remarks :
यजतिद्वादविंशहोतिषु सर्वपूतार्गं समान । तत्र यजतिर्देवताहृदिद्योत्सर्गमात्रं, जुहोतिरासेच-
नाधिक , द्वादविंशतर्गपूर्वक परस्वत्वेन सम्बन्ध इत्येव एतौ विशेष इति ।, vide *ज्ञावर* on जै.
VII 1 5 'एष च यजि. यद्भूय देवताहृदिद्य मन्त्रेण त्यज्यते ।'.

76. तत्र हारीतः । कुर्यात् देवतापूजा जपयज्ञादेनन्तरम् । स्थण्डिले प्रतिमायां वा जलेऽग्नौ
हवरेऽपि वा ॥ मरीचिरपि । विधाय देवतापूजा मातर्होमादेनन्तरम् । स्थण्डिले प्रतिमायां वा बह्वी वा
हवरेपि वा ॥ स्मृतिच. I. p. 198, स्मृतिह. (आह्निक) p. 383.

phala and other digests Certain matters connected with devapūjā such as the questions whether images of gods were worshipped in the times of the R̥gveda and the Samhitās, whether the worship of images arose spontaneously among the Vedic Aryans or whether it was derived from some other race or sectarians or from śūdras and Dravidian tribes, have already been dealt with at some length in H of Dh vol II pp 705-712 Similarly, descriptions of devapūjā and the several items and stages in the procedure of devapūjā have been set out in H of Dh. vol. II pp 726-735 A few matters either not set out there at all or briefly set out may be spoken of here It should be noted that ordinarily there are 16 upacāras⁷⁷ (items of showing honour) in the procedure of devapūjā, but they may be increased to 36 or 38 or reduced to 14, 12, 10 or 5 and there is no complete unanimity on the question of the names of the 16 upacāras and their order. The Brahmaivaivartapurāṇa sets out what the sixteen, twelve and five upacāras are The Vratārka quotes verses enumerating 38, 16, 10 or 5 upacāras. If a person is unable to offer even five upacāras then he should offer two, viz sandalwood paste and flowers and if he cannot do even that, then he may offer only devotion. So says the Kālikapurāṇa quoted in Varsakriyā-kaumudī p 157. From Śābara's *bhāṣya* on Jai. V. 1. 4 it follows that long before his day (not later than 4th century A. D.) the order (*krama*) of the upacāras had been settled⁷⁸ Medieval works like the Vratārka (folio 23 b ff) and V. K K pp 200-201

77 For 38 उपचारः vide ब्रतराज p 44. 36 उपचारः are enumerated in एकादशीतत्त्व p. 58 quoting from आदिकथिन्तामणि They are not set out here for reasons of space The 16 उपचारः quoted from मयञ्जसार by व कि. कौ. p 156 and ए. त. p. 59 are आसनं स्वागतं पाद्यमर्घ्यमाचमनीयकम् । मधुपर्काचमनान-वस्त्राभरणानि च । हुण्वाद्युमनोभूषणीयनैवेद्यवन्दनम् । प्रोजयेदूर्ध्वनाथाद्युपचाराश्च योजनम् । अर्घ्यपाद्याचमनकमधुपर्काचमना अपि । गन्धाद्यो निवेद्यान्ता उपचारा वृक्ष क्रमात् । गन्धाद्यो निवेद्यान्ता पूजा प्रक्षोपचारिकी । उपचारैर्यथाज्ञाजि देवतामन्त्रं वजेत् । The व कि कौ (p 157) proceeds 'अत्यन्ताज्ञाज्ञाद्युपचारद्वयेनापि पूजामाह कालिकापुराणे । .. अभावे गन्धद्रव्याभ्यां तदभावे च भक्तिः ।'. The व कि कौ p 156 notes that there is slight difference in the order in which some upacāras are offered 'अत्र अर्घ्यानन्तरं पाद्यमाचमनीयं चोक्तम् । शारदानिलकादिषु पाद्याचमनीयानन्तरमर्घ्यमुक्तम् । कालिकापुराणे पाद्यार्घ्याचमनीयक्रम उक्तः । Vide ब्रह्मवैवर्त (ब्रह्मसूत्र) chap 26.90-92 for उपचारः

78. यथा ब्राह्मणार्थेऽपविश्यमानेषु कश्चिद् ब्रूयात्—देवाय धूपो देवः हुण्वाग्न्यवकरित-स्यानि, चन्दनोदलेऽप्य उपहारोऽस्मा उपहर्तव्यः, पूर्वं हुते देवस्तुष्टयतीति । तमस्य प्रतिमते । नैतदेवं न प्रथमं धूपो द्वातव्यः प्रथमं हुण्वाग्न्यवकरितस्यानीति । शारद. or. जै. V 1. 4.

(quoting Nṛsīṃhapurāṇa 62 8-14) prescribe for all vratas in general the recital of each of the sixteen verses of the Puruṣasūkta (Rg. X. 90) with each of the sixteen upacāras in order (viz. āvāhana, āsana, pādya, arghya, ācamanīyaka, snāna, vastra, yajñopavīta, anulēpana (or gandha), pūṣpa, dhūpa, dīpa, nai-vedya, tāmbūla, daksinā, pradaksinā), while some works associate with each of these one or more Paurāṇika mantras also. It should not be supposed that these upacāras (particularly pūṣpa, gandha, dhūpa, dīpa and naivedya) were absent in the Vedic age and came into prominence at a very late stage by being borrowed from non-Aryan people. The Āśvins are described as wearing wreaths of blue lotuses (pūṣkarasrajā) in Rg. X. 184. 2 and Atharva III. 22. 4; the Maruts also are spoken of as wearing wreaths (Rg. V. 53. 4). In numerous passages the Ṛgveda refers to the casting of offerings (*havya*) mixed with clarified butter in Agni (e.g. Rg. III. 59. 1 and 5)⁷⁹. The gods are even asked to eat apūṣa, puroḍāśa, dhānā, milk, curds, honey &c. in Rg. III. 53. 8, III. 52. 1-7, IV. 32. 16, VIII. 91. 2, in Atharva XVIII. 4. 16-26. The underlying conception in these passages is the same as that involved in offering *navedya* to an image. In the Śātapatha Br.⁸⁰ the word *upacāra* appears to have been used in the sense of 'honour' or 'mode of showing honour'. In the Tai. Ā. X. 40⁸¹ occurs a mantra called 'Medhā-janana' which was recited in the ear of a child in the *jātakarman* 'may god Savitr, goddess Sarasvatī and the gods Āśvins wearing wreaths of blue lotuses produce in you intelligence'. There is evidence that long before the time of the grhyasūtras several of the sixteen upacāras were well-known. The Nighantū (III. 14) enumerates 44 verbs that have the sense of 'worship' among which 'pūjayati' is

79. निजो जगन्पातयति ... निजाय हव्यं धृतवज्रहोत ॥ ऋ III, 59 1; अपूपमद्भिः सगणो मयद्भिः सोमं पिब इजहा ह्य विद्वान् ॥ ऋ III 52 7, इरोळांश्च च यो यतो जोषपासे निरश्चन । ऋ III 22.3, तौ ऊ न्वरय सवनस्य पीतये आ यो वाजा क्रभवो वेदयानसि ॥ ऋ. IV 36. 2. This last is a precursor of the idea of नैवेद्य, which word should be derived from निवेद्य (what is presented or offered) on the analogy of words like चातुर्वर्ण्य and त्रैलोक्य (from त्रि+लोक). The कुलार्णवतन्त्र (ullāsa 17 80) derives it in this way 'निवेदनाद्भवेद्युतिर्नैवेद्यं तदुदाहृतम्'.

80. अवस्ताद्वि हि श्रेयस्त उपचारः । शतपथ I. 1. 11 'from below as it were (i.e. from a lower level) honour is to be shown to one who is superior'.

81. कर्णयोक्षपनिधाय मेधाजननं जपति । मेधा ते देवः सविता मेधां देवी सरस्वती । मेधां ते अग्निना देवावायतां युष्करस्रजाविति । आप्नव, सू. I. 15. 2. This mantra is Tai. Ā. X. 40. 1.

included The Nirukta in explaining the word 'supāṇiḥ' occurring in Rg III 33 6 states that the word 'pāṇi' is⁸² derived from 'pan' to offer pūjā and supports this derivation by saying that people worship gods by joining together their hands. It is clear that the Nighantu treated 'pūjayati' as a verb occurring in the Vedas and that folding the hands (i.e. namaskāra) was a item of worship long before the Nirukta. While explaining the word 'saparyan' occurring in Rg III 31 1 the Nirukta offers 'pūjayan' as a synonym. From Pāṇini⁸³ V 3 99 and the Mahābhāṣya thereon it is clearly seen that in the days of the former images of gods were made for sale and also for worship Patañjali expressly says that the rule applies to images which were worshipped and which gave livelihood to the *Pujaris* of those images and not to images made for sale. Vide also Mahābhāṣya on Pāṇini I 1 25. The Āśv Gr⁸⁴ provides that when *madhuparka* is to be offered to a rtvik, an ācārya, a bridegroom, a king or a snātaka or a relative (like father-in-law, paternal or maternal uncle), a seat, water for washing the feet, arghya water, water for ācamana, honey mixture, a cow are to be announced to the guest three times in each case. In another place, the same sūtra⁸⁵ speaks of the presentation of sandal-wood paste, flowers, incense, lamp and garment to the brāhmanas invited at a śrāddha. In these two passages alone nine of the 16 *upacūras* are mentioned. The word pūjā took on a secondary meaning, viz (honour without use of gandha, puspā &c) even in the times of Dharmasūtras (vide Āp Dh S I 4 14 9, 'nityā ca pūjā yathopadesam') Yāj (I 229 ff) mentions in śrāddha *śrādhana*, *arghya*, *gandha*, *mūlya*, *dhūpa*, *dipa* &c. When the worship of images became common, the

82 पाणि पणान्ते पूजान्मनः । मरुत पाणी देवाद् पूजयन्ति । निरुक् II 26. It may be noted that the Nighantu III 5 enumerates ten verbs meaning 'pancaśan' (valuing upon) one of which is सपयति, while 44 verbs of which पूजयति is one are separately enumerated as meaning 'अर्चति'.

83 जीविकार्थं चाप्ये । पा V 3 99. मौर्यैर्हरिण्याधिभिरर्चा मरुत्यताः । भोजान्ता मरुत । यन्तेना मनन्ति पूजयन्त्याह भविष्यति । मरुतामप्य The Mauryas greedy of gold or wealth manufactured images of Śiva, Śānda for sale, those images would be called 'Śivaka &c' but those that were set up for worship and became the means of livelihood to *pujaris* (priests) were called 'Śiva', 'Śānda' &c. On पा I 1 25 the महाभाष्य says 'कादप्यमरणं पूजार्थम्'.

84 निरु. पाठान्तरमात्रमनीयं मयुष्यो गार्हपत्येना विप्रिरेकं वेदपते । आश्व य. I 27. 7. Note the word वेदपते here.

85 एतन्मन्त्रान्ते मन्त्रान्तापहूयदीपाश्चादपाना मदानम् । आश्व य IV 5.1.

upacāras that had been offered for showing honour and worship to worthy men were by a natural analogy employed in it. In my view the theory that pūjā and the upacāras were borrowed from the Dravidians or some non-Aryan people cannot be held to be proved, is quite speculative and that 'pūjā' of images of gods was an indigenous development. Medieval writers were careful to point out that there was no essential difference between yāga (vedic or other sacrifice) and pūjā, as in both there was the giving of some substance intending it for a deity. Prof J Charpentier contributed a paper on 'the meaning and etymology of pūjā' to the Indian Antiquary vol 56 pp 93-99 and pp 130 ff. I demur to his conclusions. He points out that 'pu' in Tamil means 'flower', that the word pūjā is derived from Dravidian 'pūcu', 'pūsu' to paint or daub' (p. 133) and asks the question why red colour is used in the worship of Gods; he himself answers it by suggesting that it was a substitute for blood. There is no reason whatever for assuming that pūjā was derived from 'pu' and not from 'puspa' (flower) which was known to the Rgveda (II. 13. 7 'puspinīh' and X. 97. 3 'puspavatīh'). There is no sound reason to assume that 'pūcu' (to paint) existed thousands of years ago in Dravidian languages and was not a more recent acquisition, when the word pūjā can be traced a thousand years before any existing literary work in any Dravidian language.⁸⁶

Some works on vratas treat at great length the several upacāras, particularly flowers that should be offered to the various images worshipped, the consequences of offering those flowers, the various kinds of fragrant substances (*gandha*) to be offered or the incense to be burnt, the nature of the foods &c. Vide for example, Hemādri (on vrata) vol. I. pp. 49-51, Kṛtyaratnākara pp. 70-71, 77-79, Varsakriyākaumudī pp. 156-181. For reasons of space it is not possible to treat of these matters here. Besides, H. of Dh vol II (pp. 731-734) deals at some length with the unguents, the flowers, the lamps, the naivedya to be offered in the ordinary *devapūjā*. A few matters not mentioned there are set out here for the sake of completeness of treatment. The Sm. C. I. p. 201 quotes the Padmapurāṇa⁸⁷ to the effect that sandal-wood is holy among unguents (*gandha*), *agaru* (*Agalochum*)

86. तत्र पूजा नाम देवलोहेदेन द्रव्यत्यागात्मकत्वाद्यात् एव। पूजापकाशः। p. 1, following Śābara quoted above on p. 33 note 75.

87. पद्मपुराणेति। गन्धेभ्यश्चन्दनं पुण्यं चन्दनाद्गन्धर्ववः। कुष्माण्डस्ततः श्रेष्ठः कुङ्कुमं तु ततो वरम्॥ स्मृतित्वे I p. 201

is better than sandalwood, dark *agaru* is still better and saffron is preferable to dark *agaru*. Hemādri (on *vrata* vol I pp 43-44) quotes passages from several purāṇas defining⁸⁸ *catuhsama* as *tvak* i e cinnamon, *patraka* (cassia leaf), *lavanga* i e cloves, and saffron (or two parts of musk, four of sandalwood, three of saffron and one of camphor) and *sarvagandha* as saffron, sandalwood, *uśīra* (fragrant roots of a plant), *mustā*, *lāmaja* (root of fragrant grass), camphor and the three perfumed things viz *tvak*, cardamom and *patraka* and *Yaksakardama* as camphor, *agaru*, musk, sandalwood and *kakkola*. The *Agnipurāṇa* (chap. 202 1) first states that Hari is pleased by the offerings of flowers, perfumes, incense, lamps and *navedya* and then specifies the flowers that are fit for offering to the deities and that are unfit (verses 2-15). The *Kalpataru* on *vrata* (pp 180-181) quotes the *Bhaviṣyapurāṇa* (*Brāhmaparva* 197 1-11) for stating the consequences of using various flowers in worship, viz worship with *mālātī* flowers leads the worshipper in the presence of god, worship with *karavīra* flowers confers health and incomparable prosperity, by the flowers of *Mallikā* the worshipper becomes endowed with all pleasures, with *pundarika* (lotuses) he secures bliss and lasting wealth, with flowers of the fragrant *kubjaka* he secures highest prosperity, with lotuses (white and blue) he secures spotless fame, with various *mukurakas* (*Jasminium zambac*) he is freed from disease, worship with *Mandāra* flowers destroys all kinds of leprosy, and with *bilva* flowers he obtains wealth, with *arka* flowers the Lord Sun confers blessings, with a garland of *bakula* flowers the worshipper has a beautiful daughter, the Sun worshipped with *Kimsuka* flowers does away with trouble, with *Agastya* flowers the deity gives success and worship with lotuses gives a beautiful wife, with *yanamālā* the worshipper becomes free from tiredness, the worshipper of the Sun with *Asoka* flowers makes no mistakes, and the Sun worshipped with *japā* (china rose) flowers frees the worshipper from trouble. About *dhūpa* (incense burnt in worship) a good deal is said in the digests. The *Kalpataru*

88 लिङ्गपुराणे। आण्य क्षीरं मधु तथा मधुरञ्चयमुच्यते। त्वक् पत्रकालङ्कानि केदारं च चतुःसमम् ॥ शरद्वृषाणे। कस्तुरिकाया द्वौ भागौ चत्वारश्चन्दनस्य च। कुङ्कुमस्य त्रयश्चैका शशिः स्याच्चतुःसमम् ॥ वृद्धगर्गः। कुङ्कुमं चन्दनोक्षीरं सुस्ता सामञ्जकोक्षस्य। कर्पूरं विष्णुगन्धं च सर्वगन्धः प्रकीर्तितः। लगेलापत्रकैस्तुल्यैस्त्रिभुगन्धः प्रकीर्तितः ॥ शरद्वृषाणे। कर्पूरमयुक्श्चैव कस्तुरी चन्दन तथा। ककोलं च भवेदेभिः पञ्चनिर्गन्धकैर्द्वै ॥ हेमाद्रि on *vrat* vol I pp 43-44, *व्रतराज* p. 16. त्वक् is cinnamon and पत्रक is *Laurus cassia*, लवङ्ग clove

(on vrata pp. 182-183)⁸⁹ observes as follows: The Sun comes near (i. e. favours) a worshipper who burns sandalwood and confers desired objects when one burns *agaru* as dhūpa; one who desires health should burn *guggulu*; the Sun is always pleased by the use of pindāṅga (i. e. *silhaka*) and confers health, wealth and the highest bliss; a man secures blessedness by using *kundaka* (the exudation of *sallakī*) as dhūpa and trade becomes fruitful by using śrīvāsaka (*sarala*) as dhūpa and one gets wealth by burning *rasa* (myrrh) and *sarjarasa* (resin of the *sāl* tree) Bāna in the *Kādambarī* (pūrvārdha, para 56) refers to the practice of burning *guggulu* in the temple of Candikā Kalpataru (on vrata pp 6-7), Hemādri (on vrata) vol I pp 50-51, Kṛtya-ratnākara p 78 quote several verses from the Bhavisiyapurāna defining dhūpas called 'amṛta', 'ananta', yaksāṅga, mahāṅga The Bhavisiyapurāna⁹⁰ remarks the *gūṭī* is the best among flowers, *kundaka* is the best dhūpa, saffron is best among fragrant substances, sandalwood among unguents; ghee is best for lighting lamps and *modaka* sweets among naivedya foods It may be noted that the burning of *guggulu* and other substances had a practical end in view, viz. the destruction of fleas and bees⁹¹

It is no doubt true that in most vratas brāhmanas are to be fed, but one should not run away with the idea that the blind, the poor and the helpless were altogether forgotten. In the case of many vratas it is expressly provided that food should be given to the blind, the poor and the helpless. In describing the Aviyoga-vrata, both the Kalpataru (on vrata p. 75) and Hemādri quote a long passage from the *Kalikapurāna* in which it is provided that on the day of the vrata tasteful and well-flavoured food and drink without stint should be distributed to the helpless, the blind and

89. अथर्व चन्दने सुस्ता सिङ्गकं वृषणं तथा । सममार्गं तु कर्तव्यं धूपोपसमुत्ताहयः ॥ श्रीसङ्गं ग्रन्थिसहितमथर्वं सिङ्गकं तथा । सुस्ता तथेन्दुं धृतेषां शर्करां च ददेत् त्र्यहम् । इत्येयोऽ नस्तधूपश्च कथितो देवसत्तमः ॥ भविष्य प by कल्पतरु (on व्रत p 6), हे (on व्रत vol. I. p 50).

90. शुष्पानां मयरा जाती धूपानां कुन्दको वर । गन्धानां कुङ्कुमं ओष्ठं लेपानां चन्दनं वरम् ॥ दीपदाने घृतं ओष्ठं मोदकाश्च निवेदने । भविष्यपुराण (आह्वयर्षे 198, 19 q by कल्पतरु on व्रत p 183).

91. विकलाङ्गैश्च शुष्पाणि भङ्गातकशिरीषकम् । लाक्षा सर्जरसश्चैव विडङ्गश्चैव शुभ्यलुः । एतैर्धूपो भक्षिकाणां भक्षकानां विनाशनः ॥ गरुडपुराण I, 177, 88-89.

the deaf.⁹² Vide also Kalpataru (on vrata) p 390 (on Hari-vrata), p. 391 (on Pātravrata), p 397 (Mahāvratā), Hemādri and Kṛtyaratnākara p 481 on Śivarātrivrata, Kṛtyaratnākara p 461 (on Mitrāsaptamī). The Bhavīsyā (Uttara, 22 33-34)⁹³ recommends that one observing a vrata should provide food for the blind, the distressed and the helpless according to his means. As in the case⁹⁴ of śrāddhas, particularly at Gayā, the Purāṇas often enjoin lavish expenditure on vratas and condemn stinginess or spending less on them than one is able to spend. Vide Matsya 100 36 The Bhavīsyottara⁹⁵ on Ubhayadvādaśivrata states 'the performer of Ubhayadvādaśivrata being solely devoted to Kṛṣṇa should not be tricky (spend less) in spending wealth'. In respect of Aviyogavrata the Kalikā-purāṇa provides 'the performer free from trickiness about wealth should give an equivalent to the brāhmanas or the couple if he is unable (to give pearls and precious stones)'. Vide also Padma VI. 39. 21, Matsya 62. 34, 93 109, 95 32, 98. 12.

There are certain virtues that the person undergoing a vrata has to cultivate. The Agnipurāṇa speaks⁹⁶ of ten virtues that

92. दीनान्धधरिणीनीतद्विने धानिवारितम्। कल्पयेदक्षयान च सुसुष्टं रुच्यमात्मनः॥ हेमाद्रि (व्रत I 443), कृत्य १ p 455, 'प्रणम्य भोजयेद्भक्त्या व्रतितं द्विजैः सह। कल्पयेद्भोजनं श्रेष्ठं सर्वेष्वेव तपस्विभुः॥ दीनान्धकृपणानां च सर्वेष्वामनिवारितम्। हे (on व्रत) II. p 382 (पात्रव्रत) from नरसिंहपुराण, कृत्यकल्पतरु (व्रत) p 391 from कालिकापुराण, कृ. १ p 455

93. प्रभाते स्नापनं कृत्वा तद्भक्तानां च भोजनम्। दीनान्धकृपणानां च यथाशक्त्या च दक्षिणाम्॥ हेमाद्रि (व्रत) vol. II p 859 (from विष्णुधर्मोत्तर), दीनान्धदुःखितानां च तद्विने धानिवारितम्। कल्पयेदक्षयानं चालोच्यच्छक्तिमात्मनः॥ भविष्य (उत्तर 22. 33).

94 Vide H. of Dh. vol IV. p 404 notes 908a and 909 for the emphasis on lavish expenditure on śrāddhas in general and particularly on śrāddhas at Gayā कर्त्तव्या शक्तितो देया विप्रैर्यो दक्षिणानव। न वित्तशाय कुर्वीत भक्षया हुष्यति केशवः॥ मत्स्य 100, 36

95 उभयद्वाद्दशयोगाच्छ्रद्धधानो नरोत्तम। वित्तशायं न कुर्वीत कुष्णैकगतमानसः॥ भविष्योत्तर १ by हे (व्रत) I 1021, एतत्सर्वं सारयुक्तमाचार्योप निवेदयेत्। व्रतिना ब्राह्मणानां वा सिद्धयानामथापि वा। अशक्तो निष्कस्य दद्याद्वित्तशायविवर्जित। कालिकापुराण १. by हे (on अवियोगव्रत) I p 443, मत्स्य 95. 32 'न वित्तशायं कुर्वीत कुर्वन् दोषात्पत-त्यथ। धनशाय वित्तशायेन यः करोति प्रजायन्। तेनात्मा एरितो नूनं कितवेन दुरात्मना॥'; पद्म VI 39. 21, सर्वपापहरा देवि सौभाग्यारोग्यवर्धिनीम्। न चैनौ वित्तशायेन कदाचिदपि लभ्येत्। नरो वा यदि वा नारी वित्तशायोत्पतत्यथ। मत्स्य 62. 34 (on अनन्तव्रत)।

96 क्षमा सत्यं दया दानं शौचमिन्द्रियनिग्रहः। देवपूजाग्निहवनं सन्तोषोऽस्तेयमेव च। सर्वव्रतेष्वर्थं धर्मं सामान्यो दक्षया स्मृतः। अग्निषु 175. 10-11 (reads अग्निहवनं) These verses are quoted as from भविष्यपुराण by कृत्यकल्पतरु (व्रत) p. 5, समयमदीयं folio

(Continued on next page)

must be cultivated as common to all vratas viz. 'forbearance, truthfulness, compassion, charity, purity (of body and mind), curbing the organs of sense, worship of deities (or images), offerings into fire, contentment, not depriving another of his property. This ten-fold dharma is declared as common to all vratas' Devala prescribes: '*brahmacarya* (celibacy), purity, truthfulness and giving up of flesh-eating—these four are the highest (virtues) in vratas. *Brahmacarya* is lost by looking at (stranger) women, touching them and engaging in talk with them, but not by sexual intercourse with one's wife during the allowed days after her monthly illness' The *Nāradyapurāna* remarks⁹⁷ '*brahmacarya* is prescribed for being observed in all vratas and it is declared that generally sacrificial food is eaten'. *Havisyāna* is variously defined *Manu*⁹⁸ says 'the food proper for hermits (such as *nivāra*), milk, juice of soma plant, flesh that has not become putrid, and *aksāralavana* (natural salt)—these are declared to be (fit) sacrificial food by nature'. Though flesh was offered in *śrāddhas* in the times of the several early *smṛtis* such as that of Yāj flesh must be excluded from the list of proper foods in the case of vratas owing to the express provisions contained in Devala-smṛti (cited above) and others. Vide H of Dh vol. IV. p. 149 n. 343 for *havisya* food. The *Kṛtyaratnākara*⁹⁹ quotes a long passage from the *Samayapradīpa* on what food should be partaken in vratas viz. 'first come yavas (barley), on failure of them *vrihi* (rice), on failure of this, other food except *māsa* (black beans), *kodrava*, gram, *masūra* (a kind of pulse), *cina* and *kapittha*'. There are somewhat conflicting passages in the several Purāṇas about the foods that are acceptable or

(Continued from last page)

4 a, हेमाद्रि (व्रत) I. p. 330, कृ. प. 416, कालविवेक of जीमूतवाहन p 454 The लिङ्गपुराण, पूर्वार्धे 84. 22 is क्षमा निग्रहः। सर्वव्रतेष्वयं धर्मः सामान्यो ब्रह्मपूजनम्॥; देवलः। ब्रह्मचर्यं तथा शौचं सत्यमभिषर्जनम्। व्रतेष्वेतानि चत्वारि वरिष्ठानीति निश्चयः॥ स्त्रीणां तु वीक्षणात्सर्वाचारिणः सङ्कथनादपि। निष्यन्दते ब्रह्मचर्यं न दूरेषु ब्रह्मसंक्रमात् ॥ 9 by अपरार्क p. 199, नि. सि. p 27, अपरार्क explains 'स्त्रीणां परस्त्रीणां वीक्षणात् सान्निध्य-स्त्रीभिरेव सङ्कथनात् संयोगप्रलपान्। दूरेषु वीक्षणात्सर्वात्संक्रमात् तद् ब्रह्मचर्यं न नश्यति। संक्रमणं सन्तानोत्पादनार्थं सम्भोगः'।

97. व्रतेष्वेतेषु सर्वेषु ब्रह्मचर्यं विधीयते। भोजने तु हविष्यान्नं सामान्यत उदाहृतम्॥ नारदीयपुराण, पूर्वार्धे 110. 48

98. हन्यमानि पयः सोमो मांसं यज्जाह्नपस्कृतम्। अक्षारलघणं चैव प्रकृत्या हविष्यते॥ मन्त्र. III. 257 (कुल्लूक explains अह्नपस्कृतं प्रतिगन्धाविरहितं मांसम्)।

99. समयप्रदीपे। प्रथमं यवास्तदभावे व्रीहयस्तदभावे माषकोद्भवचणकसर्षपमसुर-चीनकपित्तवर्जसन्ध्यादप्यन्नं सैन्धवं मानससम्भव लघणं तदु सांभरीति प्रसिद्धम्। कृ. र. प. 400.

should be rejected. For example, the *Agnipurāna*¹⁰⁰ (in 175. 12) first states that *ksāra*, *lavana*, honey and flesh should be eschewed in *vrata*, then (in 175 13-14) includes among *ksāra* all cereals in pods except sesame and *mudga*, and among corn wheat and *kodrava*s and several others are included in *ksāra* group (i.e. they are to be eschewed in *vrata*) and proceeds (175 14-15) 'rice, *sastika* (corn that ripens in sixty days from the date of sowing), *mudga*, *kalāya* (peas), sesame and *yava*, *śyāmaka* (millet), *nivāra* (wild rice grains), wheat and others are beneficial (i.e. allowed) in *vratas*, while one should give up (in *vrata*) *kūsmānda* (pumpkin gourd), *alābu* (bottle gourd), *vartaka* (egg plant), *pālanki* (a kind of vegetable) and *pūtika*. The *Padmapurāna*¹⁰¹ provides that one who is observing *nakta-vrata* must observe six things, viz. *havisya* meals, bath, truthfulness, small quantity of food, worship of *Agni* and sleeping on the ground (not on a cot). The *Bhujabala*¹⁰² says all should avoid while observing *vrata* the use of bell metal (vessel), flesh, *masūra*, gram, *kodrava*, vegetables, honey and the food cooked in another's house. *Hārīta* lays¹⁰³ down what should be avoided on the day of *vrata*: one should avoid on the fast day talk with one guilty of heavy sins, heterodox sectarians and atheists and speaking what is untrue and obscene. The *Śāntiparva* says 'one engaged in *vrata* should not converse with women, *śūdras* and *pāṇḍita*'. The *Bṛhad-yogi-Yājñavalkya-smṛti*¹⁰⁴ observes: one

100. अग्निपुराण 175 12-17 are stated by the नि ति p. 26 to have been quoted in the पृथ्वीचन्द्रोदय, the verses (14-17) ग्रीहिषटिकमुद्राश्च द्वितीरितम् are quoted from the अग्निपुराण by हे (व्रत) I. p. 332.

101. हविष्यभोजनं स्नानं सत्यमाहारलाघवम् । अग्निर्कार्यमथ ज्ञान्या नक्तभोजी पञ्चाचरेत् ॥ पद्मसू. १ by हे (व्रत) I. p. 333, which explains 'अग्निर्कार्यमथ महाव्याहृतिमन्यैराव्यहोमः' The verse is quoted from देवीपुराण by व कि कौ p. 66.

102. कार्यं मांसं मद्यं च चणकं क्रोद्धवं तथा । शाकं मधु पराजं च व्रते सर्वं विजयेत् ॥ भुजबल (D C. transcript p. 331) The same verse is quoted from मरुतपुराण by व कि कौ p. 62 (reads पराजं च वज्रेणुपवसत् क्षियम्)

103. व्रतदिने वर्ज्यान्वाहं हरीतः । पतितपापण्डिनासिकसम्भाषाद्वृत्तश्रीलादिकल्प-
वातदिने वर्जयेत् । व्र का नि p. 10, श्रीशुद्ध पतितं चापि नाभिभाषेद् व्रतान्वितः ।
शान्तिपर्व 35 39.

104. श्रीशुद्धपतितंश्चैव पापण्डिनं रजस्वलात् । जपकाले न भाषेत व्रतहोमादिकेषु च ॥
यदि वाग्यमलौप. स्वाज्जपादिषु कथञ्चन । व्याहरेद्देव्यान् मन्त्रं स्तरेद्वा विष्णुमन्त्रयत् ॥
बृहद्योगिया VII 147-148 The first is quoted in बी नि (आह्निक) p. 315.
बृहस्पति (collected by Aiyangar) has a similar verse 'श्वशूद्रः रासनं च रज-
स्वलात्' .. स्नानहोमादिकेषु च ॥' बृहद्योगिया VII. 148 is q by स्तुतिच I p. 150,
परा मा I p. 306, बी नि. (आह्निक) p. 316, कु र p. 49.

should not talk at the time of japa or vrata or homa and the like to women, śūdras, *patita*, sectarians, a woman in her monthly illness; if there be a failure in the restraint of speech (with these) in japa and the rest, he should recite a mantra addressed to Visnu or remember Visnu who is imperishable

The Purāṇas extol, as in the case of pilgrimages, the performance of vratas to the skies. Certain vratas like those to be undergone by a Vedic student had ceased to be in vogue and vratas associated with Vedic sacrifices also had become rare in the centuries before the Christian era. In the grhya and dharma sūtras and in ancient smrtis like those of Manu and Yājñavalkya what were called vratas in the Purāṇas did not occupy any very prominent position. During the early centuries of the Christian era Buddhism and Jainism were influential rivals of the ancient sacrificial system. In order to wean away common people from those two schisms it is very probable that learned followers of the Vedic system hit upon the glorification of vratas and promised heaven and otherworldly and spiritual rewards to those who performed vratas that were comparatively easy and within reach of all instead of sacrifices and also adopted some of the practices of common folks as vratas, e g kukkūti-markatī-vrata in Bhavisyottara 46. 1-43, Sitalā-vrata (Vratārka folio 111 b-113 b, N. S. p 123). The Brahmapurāṇa¹⁰⁵ says 'the reward that is secured by the worship of the Sun for a single day cannot be secured by hundreds of Vedic sacrifices or by brāhmanas to whom the fees stated in the texts are paid' The Padmapurāṇa¹⁰⁶ extols Jayantīvrata by saying that in the body of the man who performs it all holy places and deities reside. The Garudapurāṇa¹⁰⁷ quoted by Hemādri states that the Kāñcanapurīvrata described by it is more purifying than even the Ganges, Kuruksetra, Kāśī and Puskara. The Bhavīsyā-purāṇa (Uttara 7 1) provides that a man crosses easily the deep ocean of hells by means of the boat of vratas, *upavāsas*

105. एकान्तेनापि यद्भानोः पूजायाः प्राप्यते फलम् । यथोक्तदक्षिणैर्विभैर्न तत्कृत्यतैरिव ॥
महापुराण 29. 61.

106. तस्य सर्वाणि तीर्थानि देहे तिष्ठन्ति देवताः । करोति यो नरो भक्त्या जयन्तीं कुण्ड-
बल्लभाम् ॥ पद्म III 4. 27. यदेतत्ते समस्तकृतं गम्भीरं नरकारणम् । ब्रतोपवासनियमप्रवेनो-
त्तीर्यते सुखम् ॥ भविष्य (उत्तर 7 1).

107. न गङ्गा न कुक्षीर्न न काशी न च पुष्करम् । पावनानि महाभागे यथेदं ब्रतसप्तमम् ॥
पद्म 9 by हे (on ब्रत) II p. 869.

and *nyamas*. In the *Mahābhārata*¹⁰⁸ (and the *Padmapurāṇa* VI 53 4-6) it is stated that the Vedic rites and rites prescribed by Manu cannot be performed in Kaliyuga and that therefore it declares to Yudhisthira something that would be an easy remedy, requiring little wealth and causing little trouble but securing great rewards and that would be the essence of Purāṇas, viz one should not eat on the Ekādaśī of both fortnights; he who does not eat food on Ekādaśī does not go to hell. About the Ubhaya-dvādaśīvrata described in the *Bhaviṣyapurāṇa* it is said that Prabhāsa,¹⁰⁹ Gayā, Puskara, Vārāṇasī, Prayāga or holy places to the east or west thereof, or to the north are not superior or equal to the Kārtika vrata. The *Anuśāsana-parva*¹¹⁰ proclaims that there is no higher *tapas* than upavāsa (fasting) or even equal to it and that poor men can secure the rewards of sacrifices by resorting to the upavāsa described. Hemādri quotes two verses on Arkavrata from the *Bhaviṣyapurāṇa* stating that if a man observes for a year *nakta* on the 6th and 7th tithis in each fortnight he obtains the merit secured by those who perform the Vedic sacrifices called *sattras* or who observe the vow of speaking the truth.

In the *Varāhapurāṇa* the question¹¹¹ asked is 'how can a poor man reach God' and the reply is that he can do so by *vratas*

108 श्रुतास्ते मानवा धर्मा वैदिकाश्च श्रुता मया। कलौ युगे न शक्यन्ते ते वै कर्तुं नराधिप॥ सुखीपायमल्पधनमल्पकृपा महाफलम्। दुराणानां च सर्वेषां सारपूर्तं वदामि ते॥ एकादश्या न शुक्लितं पक्षयोरुभयोरपि। एकादश्या न शुक्लन्ति न ते यान्ति यमालयम्। पक्ष IV 53. 4 ff, these are quoted from महाभारत by हेमाद्रि (व्रत I. p 1089)

109 ममास नाधिक पार्थ न गया न च सुष्करम्। वाराणसी न वा तद्वत् प्रयागमथवापि च। तीर्थानि च सतः पूर्वं पश्चिमानि जनेश्वर। सर्वान्येव ह्यप्येष्ट उदीचीदिग्भवानि च। न समानि महाबाहो व्रतान्ते कारिकास्य च। हे (व्रत) I p 1021 quoting भविष्योत्तर

110 नास्ति वेदात्परं शास्त्रं नास्ति मातृसमो ह्यहः। न धर्मात्परमो लाभो तपो नानज्ञानात्परम्॥ ब्राह्मणेभ्यः परं नास्ति पावनं दिवि चेह च। उपवासेस्तथा तुल्यं तपः कर्म न विद्यते॥ उपोष्य विविचदेवास्त्रिदिवः प्रतिपेदिरे। ऋषयश्च परा सिद्धिस्तुपवासैरवाप्नुवन्॥ अष्टाशतन 106. 65-67 The first verse is quoted by हेमाद्रि (व्रत) I. p 317 from the महाभारत and the 2nd from Padmapurāṇa. The two mss. of कृत्यकल्पतरु (on व्रत) pp. 1-2 appear to have had these verses. दृष्टिर्मन्त्रेण पार्थ मास यज्ञफलं यथा। उपवासानिमांश्च कृत्वा गच्छेच्च परमा गतिम्॥ अष्टाशतन 107. 41-42.

111 अभनेन कथं देवः प्राच्यते तद्वदस्व मे। वितेन च विना दानं दातुं विमं न शक्यते॥ अत्यापासेन (अनायासेन?) लभ्येत येन देवः सनातन। तन्मे विशेषतो ब्रूहि सर्ववर्णैः कृतं भवेद्। बराहपुराण 39. 17-18, the reply is contained in बराह 39. 23-24 'आराधयामास विष्णुं देवं नारायणं विष्णुम्। उपवासेन्नैवेदं निभमैश्च वृषत्विचैः। कालेन महता तस्या' भसक्तो गरुडभजः॥'; अन्नग्रपक्षु ये निमास्तेषां अथो विधीयते। ब्रह्मोपासनिभमैर्नानादानैस्तथा ह्यपि। देवाद्यथो भवन्त्येव ग्रीतास्तेषां न संशयः। विशेषादुपवासेन तथैव किल महीयते। भविष्य, ब्राह्मणपर्व 16. 12-14.

and fasts The Lingapurāṇa (pūrvārdha 83 4) provides that one who for a year observes *nakta* (eating only once in the evening) and worship of Śiva on the 14th and 8th tithis in each pakṣa (fortnight) secures the reward of all sacrifices and reaches the highest goal The Bhavisya asserts that brāhmanas who have no sacred fires (śrauta or smārta) benefit in this way that gods become pleased with them by (the observance of) vratas, fasts, restrictive rules of conduct and various kinds of gifts, particularly by a fast on special tithis.

The keynote struck by the Matsya, Brahma and other Purāṇas is how to secure great rewards with little effort The Brahma-purāṇa remarks that by merely taking in Kaliyuga the name of Keśava a man obtains the same rewards that one got in *kṛta-yuga* by deep meditation, in Tretā by performing sacrifices and in Dvāpara by worship (of images) The Matsya says: The great sages do not commend sacrifices which involve killing (of animals); those whose wealth is *tapas* became firmly placed in heaven by making gifts, according to their means, of particles of grains (collected from fields &c), roots, fruits, vegetables and water vessels and that *tapas* is superior for (several) reasons to sacrifices The Padmapurāṇa reaches the peak of exaggeration when it says 'no one except Hari will be able to recount the merit of him who offers a lamp on the day of Hari in Kārtika with devotion' or 'Viṣṇuvrata is the highest, a hundred solemn Vedic sacrifices are not equal to it'. The Skandapurāṇa¹¹² (quoted by Hemādri on vrata vol. I pp. 318-321) contains a long eulogy of vrata, one verse of which may be cited here 'Gods attained their position through restrictive observances (vratas); they shine forth as stars by virtue of the vratas (they performed)'.

There were certain differences between Vedic sacrifices and vratas The promised reward of most sacrifices was heaven, while Purāṇas promised that most vratas would confer tangible benefits in this very life. Further, vratas could be performed by all, including śūdras, maidens, married women, widows, even prostitutes

There were vratas for the *brahmacārīn* (called Veda-vratas) and for the *snātaka* These have been already dealt with in H. of Dh. vol. II pp. 370-374 and pp. 412-415 respectively. That

112. देवत्वं देवताः प्राप्ता नियमान्निष्कामिन्ति । साराङ्गपा ज्वलन्त्येते नियमास्तु तपोधने ॥ स्कन्द प. by हे. (on व्रत) I. p. 320, ब्र. म. folio 9 a.

vratas (in the medieval sense) existed even in the first centuries before and after the Christian era follows from the Āp Dh S and from the dramas of Kālidāsa, from the Mrochakatika and the Ratnāvali. The Āp Dh S II 8 18 prescribes a vrata for one year which is equal in its merit to brahmacārivrata for 48 years and Āp Dh S II 8 18-19 to Āp Dh S II 8 20 prescribe two modes of a vrata to be begun on Tisya (Pusya) nakṣatra to be observed by a person desirous of prosperity. Vide S B E vol II pp 145-148. Hemādri (vrata II p 628 quotes Āp Dh S II 8. 20 3-9), explains the sūtras and calls this Āpastambokta Pūsyavrata.

In the Śākuntala (Act II) the dowager queen (mother of Duśyanta) sends a message that on the 4th day from the date of the message her fast (vrata) would end¹¹³. The Vikramorvasīya (III) appears to refer to a vrata called in later times Rohinī-candraśayana-vrata (vide Hemādri vol II pp 599-600). It may be noted that in the above works royal ladies are described as observing vratas. In the Raghuvamśa Kālidāsa alludes to an Aśidhāra-vrata (XIII 67). The Mrochakatika (Act I) speaks of an upavāsa (a vrata) called Abhirūpapatī which appears to have been somewhat like the Bhartṛprāptivrata described by Hemādri (vol I pp 1199-1200). The Ratnāvali (Act I at end) describes Madanamahotsava which reminds us of the same described in Hemādri (vol II pp 21-24). It appears, however, that the number of vratas in the first centuries of the Christian era was not very large. Gradually, however, the number of vratas increased by leaps and bounds and their total number, as seen from the list furnished at the end of this section, would be in the region of one thousand. One of the earliest digests on *this* and astrological matters in relation to Dharmaśāstra is the Rājamārtanda of king Bhoja (1st half of 11th century A D). It mentions only a few vratas (about 24). The next important extant work is the Kṛtyakalpataru of Lakṣmīdhara (1st half of 12th century A D) who mentions in the vratakāṇḍa about 175. A comparatively later work viz the Vratakālaviveka of Śūlapānī (1375-1430 A D), which discusses the rules about the proper times for observing vratas, mentions only 11 vratas. Hemādri's is the largest published work on vratas, containing as it does

113 आगामिनि चतुर्थदिवसे मन्वत्तपारणो मे उपवासो भविष्यति &c । शाकुन्तल II before the verse कृत्ययोर्मिषद्वेक्षात्, 'आदिद्येस्मि सन्धियमया काशिराजपुत्र्या व्रत-सम्पादनार्थं मया । पूर्वं याचितो महाराज । मण्डितमृष्टे सुदर्शनश्चन्द्रस्तत्र सन्निहितेन देवेन भक्तिपालयितुमिच्छामि यावद्भोदिणीसंयोग इति । विक्रमोर्वशीय III

about 2200 printed pages in the B I. edition. It deals with about 700 vratas. This shows that towards the end of the thirteenth century, when foreign invaders had seized the larger part of India and were ruthlessly razing temples to the ground and converting by force and fraud thousands to their faith, the men of the day, both learned and ignorant, were expending vast intellectual labour and huge sums of money on vratas, pilgrimages and śrāddhas, blissfully ignorant of and blind to the political and religious dangers that engulfed them all.

The *vratakośa* edited by M M Gopinath Kaviraja (in the *Sarasvatibhavana* series in 1929) lists 1622 vratas, but that list is unduly swollen and inflated for various reasons.¹¹⁴ For example, the *Astakā-śrāddhas* and *Anvastakā-śrāddhas* are included and have nine numbers assigned to them. There are twelve numbers assigned to *Anantavrata* because it is performed for twelve months from *Mārgaśīrṣa*, but *Hemādri* (on *vrata* vol. II. pp. 667-671) treats it as one *vrata*. *Upavāsavrata* is given four numbers, the only reference given being *Hemādri* (*vrata*) II. p. 509 (only 1½ lines from *Matsya*). *Hemādri* (*vrata* II. pp. 748-52, 757 and so on) describes *Ekabhakta* twelve times in each month from *Caitra* to *Phālguna* and then on II. p. 863 refers to him who performs *Ekabhaktavrata* for one year. The *Vratakośa* gives 13 separate numbers (2 for *Ekabhakta* and 11 for *Ekabhukta*, for this latter form there being no authority of *Hemādri* who calls all the 13 *Ekabhaktavrata*.) *Grahaśānti* is given five numbers. It is unnecessary to multiply examples. If properly sifted the number would be much smaller than 1000.

When a person undertakes a *vrata* he must see to it that he finishes it; for dire consequences are laid down for him who gives it up 'through heedlessness. *Chāṅaleya* declares¹¹⁵ 'when

114. It has to be remembered that several different vratas are mentioned under the same name, also that different names are given to the same *vrata* and that some *śāntis*, *utsavas* and *snānas* also are described in works on vratas.

115. गृहीतव्रताकरणे छाणलेयः । यो गृहीत्वा व्रतं मोहात्वाचरेत्कामनेहितः । जीवन्मवति चाण्डालो सुतः श्वः चैव जायते ॥ मद्. पा. p. 784, ब्र. का. वि. p. 9, व्रततत्त्व p. 153 (quoting from माय. विवेक), नि. सि. p. 26 (quoting from मदनमल्ल and reading पूर्व व्रतं गृहीत्वा यो न चरेत्). कल्पतरु (on व्रत) p. 4 has पूर्व व्रतं गृहीत्वा च वाचरेत् &c कोयात्ममाहात्म्योभावाद् व्रतमङ्गो भवेद्यदि । दिनचर्यं न शुचीत शुद्धनं शिरसीय वा ॥ अग्निपु. 175. 40-41 q. by वृक्षीचंद्रोदय acc. to नि. सि. p. 26. The verse occurs in

(Continued on next page)

a person, having first undertaken a vrata, does not carry it out, being led away by some desire, he while alive becomes (i e. is to be treated as) a cāṇḍāla and after death becomes a dog'. In such a case where through greed, infatuation or inadvertence a man is guilty of breaking his vrata, he has to undergo three days' fast and also shave his head and then begin the vrata (the remainder acc to Nirṇayasindhu, the whole of it acc to Sūla-pāṇi). The Varāhapurāṇa states 'that man who undertakes a vrata on ekādaśī day but does not, owing to foolishness, finish it, reaches a very evil state'.

Death in the midst of a vrata did not deprive the performer of the merit for which he began it Angiras¹¹⁶ provides 'if a person that has begun some religious act for some benefit dies before the rite is finished, he secures the merit that is the reward (of that act) after his death, Manu so declared'.

No one should undertake a vrata in the midst of āśauca (impurity on birth and death) But it is provided by the Viṣṇudharmasūtra¹¹⁷ (22 49) that āśauca does not affect the king in doing his royal duties, nor those undergoing a vrata in the carrying out of the vrata. Similarly, Laghu-Viṣṇu observes - in the case of vratas, sacrifices, marriages, in śrāddha, homa, worship (of an image), in japa, impurity does not affect after they are begun, but it affects before they are begun (i e is an obstacle to beginning these after impurity) Yāj. III 28-29 are similar verses It is laid down in the śāstras¹¹⁸ that danger (to the

(Continued from last page)

नवमपुराण I 128.19. 'श्रायश्चित्ताग्निनादतिक्रान्तव्रताल्लक्षणं नास्तीति गम्यते यत्तु-श्रायश्चित्तं तत्-
कृत्वा पुनरेव व्रती भवेदिति वचनम्, यच्चातिक्रान्तमपि व्रतं कार्यमेवेति शूलपाणि, तन्मन्त्रे लोपे
व्रतक्षेपसत्त्वे क्षेपम्'। नि सि p 26. व्रततत्त्व (pp 152-153) has these verses (with
slight variations) व्र का वि p 9 has these verses from शास्त्रपुराण, reads
लोभान्नोहास्यमादाह, उपवासत्रयं क्षुर्यात् क्षुर्याद्वा केशशृङ्गणम् and explains 'वाशब्द'
सहज्ये तेन शृङ्गणं च क्षुर्यात्' यो यद्वीत्या व्रत मोहाद्वैकादशीदिने नष्टः। न समापयते तत्प
गतिः पापीयसी भवेत् ॥ वराहम् q by ए. त p 2.

116 यो यदर्थं चरेद्धर्ममसमाप्य द्युतो यद्वि। स तद्विषयफलं मेत्य प्राप्नोति सहस्रजवीत् ॥
अङ्गिरसम् q. by व्र का वि p. 9, व्रततत्त्व p. 152, ए त p 11

117 न राज्ञा राजकर्मणि न व्रतिना व्रते न सवित्रा सत्रे। विष्णुधर्मसूत्र 22. 49.
सूतके सूतके कार्यं भारव्य पूजनोन्निवृत्त्यम्। अग्निपु 175 42, व्रतयज्ञविवाहेषु आग्ने होमाचने
जपे। भारव्ये सूतकं न स्याद्वनारव्ये तु सूतकम् ॥ लघुविष्णु q by मद् पा p 423, व्रततत्त्व
p. 152

118 सर्वधृतभयं व्याधि प्रमादो युवशासनम्। अवतद्गानि पठयन्ते सकृदेतानि शास्त्र ॥
q by कल्पतरु on व्रत p 5, हे (on व्रत) vol. I p 334, व्र का वि p. 9, ए त
pp 8-9 (from देवत्व)

observer of vrata) from all beings, disease, forgetfulness, the command of one's guru do not break a vrata provided these occur only once (during the period of the particular vrata). It is provided by the Matsya-purāṇa, Agni and Satyavrata¹¹⁹ that in the case of women that have commenced a vrata of long duration there is no stoppage of the vrata if they have monthly illness in the midst of the vrata or they become pregnant or are delivered of a child and that they should get the rites performed by another as long as they are impure, but physical acts (such as fasting) may be done by them. There are certain other matters that do not affect the observance of a vrata, viz (drinking)¹²⁰ water, (partaking of) roots, fruits and milk and sacrificial offering, the desire (or command) of a brāhmana, the order of one's guru and medicine. Hemādri remarks that the drinking of milk and the rest that follow do not affect vrata if the performer is a woman, a child or one who is in extreme pain. A person observing vrata¹²¹ should eschew all this, viz anointing the body or the head with oil, chewing tāmbūla, applying sandalwood paste and whatever else would increase physical strength or passion.

What actions do not detract from the observance of upavāsa will be discussed later.

A few words about homa may be said here. Women could not offer homa with mantras (Manu IX. 18). Homa could be performed for them through a priest. When no particular substance is specified the *āhuti* (offering) into fire is to be of

119. यत्तु सत्यव्रत—आरव्यदीर्घतपसां वारीणा यद्रजो भवेद् । न तत्रापि व्रतरप
व्याहुपरोधः कथंचनेति—तत्प्रातिनिधिना कारयेदित्येतत्परम् । तदुक्तं मदनरत्ने मात्स्ये—अन्तरा
ह रजोयोगे पूजान्त्येन कारयेदिति । नि सि p. 29, गर्भिणी स्तिका नक्तं कुमारी च रजस्वला ।
पदाशुद्धा तदाभ्येन कारयेत् कियते सदा ॥ मात्स्यपुराण q. by ब्र का वि. p. 10, व्रतखण्ड
p. 152; अग्नि (175. 39-40) has the same verse but reads कारयेत् किंवाः सदा.
The printed मात्स्य 62. 34 reads गर्भिणी. कुमारी वाय रोगिणी । पद्मशुद्धा... कारये-
त्पयता स्वयम् ॥ The गङ्गाधराण L. 128.18 is आरव्यतपसा स्त्रीणा रजो ..कापिक स्वयमेव वा ॥
ब्र. का वि explains अशुद्धा पूजादिकं कारयेत् । कापिकमुपवासादिकं सदा शुद्धया
अशुद्धया वा स्वयं कियते ।

120. अष्टौ ताम्रव्रतज्ञानि आपो मूर्धं फलं पयः । हविर्ग्राहणकान्या च शूरोर्वचन-
गौषयम् ॥ उद्योगपर्व 39. 71-72, अग्निधु 175 43, स्कन्द (acc. to हे व्रत I p. 333)
and निष्कुरहस्य (acc. to हे व्रतखण्ड II, p 771). 'पयःपानादीनामव्रतजन्यं स्त्रीबाला-
स्वन्तरीक्षितव्रतविषयम्' हे (व्रत) I, p. 333, ब्र का वि p. 10 ascribes it to
बौधायन.

121. गङ्गापूजं क्षिरोन्यङ्गं ताम्बूलं चाखिलेपनम् । व्रतरथो वन्येस्त्वै यज्ञान्यव्वलरागकुट्टम् ॥
q by हे (on व्रत) vol. I. p 1009, ब्र का. वि p 10 (from the नित्यधरा).

clarified butter (Karmapradīpa of Gobhila I 113) ¹²² The number of āhutis may be 108, 28 or 8 or as many as are expressly specified. The Samayapradīpa (folio 4 b) has a long discussion about the fire in which *homa* is to be made. One who is an *āhitāgni* (who has established the sacred Vedic fires) should employ the fire established by him when he was married, as laid down by Yāj (I 97). According to some, the rule of Yāj. applies only to *grhya* rites that are laid down in the *Grhyasūtras* and that even an *āhitāgni* should employ ordinary fire for his *vratas*. One who has no *smṛta* fire should also perform *vrata* *homas* in ordinary fire by himself or through a priest.

122 होमो ब्रह्मसिद्ध्यन्तया शतमष्टाधिकं भवेत् । अष्टाविंशतिरष्टौ वा यथाभासि विधीयते ॥
देवीयराण q. by वर्धमान (acc to नि सि p 25).

CHAPTER III

Persons entitled to engage in Vratas, objects desired by means of Vratas, classifications of Vratas and literature on Vratas, times for Vratas

One important matter is that of *vrata*adhi \bar{ka} rinah (persons entitled to engage in a *vrata*). Persons of all castes including *śūdras* are entitled to perform *vratas*. Devāla states:¹²³ 'there is no doubt that (men of) all *varnas* are released from sins by observing *vratas*, fasts and restrictive rules of behaviour and by mortification (lit heating) of the body.' Women are also entitled to perform *vratas*. In fact the *purāṇas* and digests prescribe several *vratas* for women alone. Manu, Viṣṇu Dh S and several *purāṇas* provide that a woman cannot perform a separate sacrifice, a separate *vrata* or a separate fast by herself, she is honoured in heaven by waiting upon her husband.¹²⁴ Viṣṇu Dh. S. (25 16)¹²⁵ further provides that a woman who observes a *vrata* in which a fast enters while her husband is alive deprives her husband of his life and herself goes to hell. Whatever act of benefit in the other world a woman does without the consent of her father, husband or son yields no fruit to her.¹²⁶ The medieval digests interpreted these verses as meaning that before performing a *vrata*, a maiden has to secure the consent of her father, a married woman of her husband and a widow of her son and that with the consent of the persons specified a woman

123. व्रतोपवासनियमैः इतिरोच्चापनैस्तथा । वर्णाः सर्वेपि शुच्यन्ते पातकेभ्यो न संशयः ॥
देवल p. by हे (व्रत) I. p 326, व्रतार्क folio 4a

124. नास्ति स्त्रीणां धृतरथज्ञो न व्रतं वायुपोषणम् । पतिं शुश्रूषते येन तेन स्वर्गे महीयते ॥
मनु V. 153, विष्णुधर्मसूत्र 25 15 The मार्कण्डेयपुराण reads the 2nd half as 'भर्तु-
शुश्रूषयेवैता लोकानिष्टात् प्रजन्ति हि' and आदित्यपुराण as 'पतिं शुश्रूषते या तु तेन स्वर्गे
महीयते ॥'. Vide हे (on व्रत) I p 326 and व्र का वि p. 11.

125. परमौ जीवति या योविदुपवासं व्रतं चरेत् । आशुः सा हरेत् भर्तुर्नरकं चैव गच्छति ॥
विष्णुधर्मसूत्र 25 16 व्रतार्क folio 5 quotes it and explains 'इति विष्णुधर्मचर्न भर्तुर्नरका-
परम्' ॥. अङ्गिरस (१.40) is almost the same

126. नारी खल्वनवृज्जाता पित्रा भर्ता हुतेन वा । विफलं तद्धवेत्तस्या यत्करोत्यौर्ध्व-
देहिकम् ॥ आदित्यपुराण p by हे (on व्रत) I p. 327, नि ति p 22, च म p 113
(ascribes to कार्यायन); हेमाद्रि explains 'पित्रेति कन्यात्वे भर्तुर्न सौभाग्यवशात्ता हुतेति
वैष्णववृत्तापाम्'.

could perform an independent vrata for herself The digests are supported in this view by the sūtra of Śankha-Likhita¹²⁷ that it is the rule for women that they should practise vratas, fasts, restrictive observances and worship (or sacrifices) with the consent of their husbands The Lingapurāna¹²⁸ provides with the bidding (i e permission) of their husbands, women should perform *japa*, gifts, *tapas* and all else Opinion was divided whether a woman could get *homa* performed through another About the incapacity of women for mantras,¹²⁹ vide Manu II. 66, IX. 18 and Yaj I. 13 The Vyavahāramayūkha following Parāśara held that a sūdra could get the *homa* in adoption¹³⁰ performed through a brāhmana and that the same rules apply to women and sūdras and therefore a woman could get a *homa* required in vrata performed through a brāhmana Rudradhara (author of Śuddhi-viveka) and Vācaspati held that a woman and a sūdra have no right to perform *homa* with Vedic mantras The Nīrnayasindhu¹³¹ supports the Vyavahāramayūkha on the question of *homa* in a vrata to be observed by a woman But it appears that Nīlakantha, author of the Vyavahāramayūkha, was of a different opinion when composing the Prāyaścittamayūkha¹³² Vide H. of Dh vol IV p 78 note 186 on this point It is provided in the Matsya that a woman who is pregnant or is recently delivered of a child should only observe *nakta* instead of a fast and a

127. व्रते स्थिता पत्यौ जीवत्यपि भर्तृयज्ञया व्रतादिपरा—कानं भर्तृयज्ञया व्रतोपवास-
नियमेऽप्यादीनामस्मभ्यः स्त्रीधर्म—इति शङ्खलिक्षितस्मरणात् । स्वतिच II p 291, समय-
प्रदीप folio 5 b and व किं कौ p 67 (read नियमेऽप्यादीनामस्मभ्यः)

128. नियोगादेव तत्कार्यं भर्तृणा द्विजसत्तमा । अप दानं तप सर्वमस्वतन्त्रा यतः
क्षियः । लिङ्ग (पूर्वार्ध) 84. 16

129. नास्ति स्त्रीणा क्रिया मन्त्रैरिति धर्मे व्यवस्थितिः । मनु IX 18

130. समन्त्रकहोमस्तु तेन (सूत्रेण) विमहारा कार्य । उपवासी व्रतं होमस्तीर्थस्नान-
जपादिकम् । विमै सम्पादितं यस्य सम्पन्नं तस्य तत्फलम्—इति पराशरोक्तं । स्मार्तहरिनाथावप्येव-
मेव । उपवासी व्रतं is पराशर VI 63-64 The ति ति (pp 29-30) holds that in
पराशर there is no question of employing a brāhmana as an agent or substi-
tute, but all that Parāśara means is that a religious action when carried out
by brāhmanas yields the fullest rewards

131. यद्यपि नेधानिधिना भार्यात्वद्वयद्वयं दत्तकत्वं होमसाध्यवृत्तं क्षियाच्च होमा-
सम्भवस्तथापि व्रतादिविग्रहद्वारा होमादि कारयेदिति हरिनाथादयः सम्बन्धवत्त्वेऽप्येवम् । नि ति.
III पूर्वार्ध p 249

132. स्त्रीणा शालागिहोम एव न भवति तस्यैव मकृतत्वात् । लौकिकेभ्यो भवत्येव । स च
विमहारेति केचित् । उपवासी व्रत . तत्फलमिति पराशरोक्तं । तत्र . एतेन यन्महार्णवमदन-
रत्नयोः स्त्रीयज्ञादेर्विमहारा समन्त्रकौ जपहोमो भवत इति परास्तम् ॥ भाव न p 13 (ed. by
Gharpure).

maiden or other female who is impure (in monthly illness or otherwise) should get her vrata performed through another, but, whether pure or impure, she may perform bodily acts (such as a fast) by herself (vide Tīthitattva pp 121-122)

If a person is unable owing to disease or accident or the like to perform a vrata personally he could get it performed through a *pratinidhi* (a representative) Certain rules were laid down about this It is stated in the Satyasādhasrautasūtra¹³³ 'there is no pratinidhi (representative or substitute) in the case of the owner (the *Yajamāna*), the wife, the son, the (proper) place and time (for an act), the fire, the deity (to be invoked such as Agni, Indra), a rite and a text (to be prescribed for being employed in a rite)'. All religious acts are arranged in three classes, viz. *nitya* (obligatory), *naimittika* (to be performed when a certain *nimitta* or occasion arises or event happens) and *kāmya* (performed out of a desire to secure some object). Vide H. of Dh. vol. IV pp 60-61 note 150 for further details The Trikāṇḍa-māṇḍana¹³⁴ has the following rules about *pratinidhi* in these three kinds of acts 'No pratinidhi (substitute) is allowed in the case of *kāmya* rites, a substitute is allowable in the case of *nitya* and *naimittika* rites; some recognized a substitute even in a *kāmya* rite after it is once begun; there is no substitute for a mantra or the deity or the fire (*Gārhapatya*, *Āhavanīya* or *Dakṣiṇāgni*), a *krīyā* (such as *prayāja*) or *īśvara* (the *svāmin* or *yajamāna*); some say that a substitute is not allowed in the case of (a prescribed) place or time An *agnihotra* can substitute, (if his wife is dead &c) an image of her made of gold or kuśa but a woman cannot proceed with a rite putting forward some

133. न स्वात्मित्वं भार्यायाः पुत्रस्य वेशस्य कालस्याग्नेर्वैवतायाः कर्मणः ह्यव्यस्य च प्रतिनिधिर्बिद्यते । सत्यावाधेऽतः III 1. Compare आप. औ. 24 4. 1 and जै. VI. 3. 18-21 for similar rules, particularly VI. 3 18 and 21 'न वैवताग्निहोत्रस्य कर्मणोऽप्यस्यै-संयोगात् । तथा स्वाग्निः फलसमवायात् फलस्य कर्मयोगित्वात्'.

134. कान्ये प्रतिनिधिर्नास्ति नित्ये वैमित्तिके हि सः । कान्येऽप्युपक्रमानुपूर्वमन्ये प्रतिनिधिं विदुः ॥ न स्यात् प्रतिनिधिर्मन्त्रे वैवेशी कर्मणीश्चरे । न च प्रतिनिधिर्दक्षकालवेरित्यथापरे ॥
- सौवर्णी कुक्ष्यपत्नी वा पत्युर्भावेऽग्निहोत्रिणः ।... यद्वैः प्रतिनिधिं कृत्वा पत्नीं नैव समाचरेत् ॥
विक्राण्डमण्डन II. 2-3 and 8. गोमिलस्मृति III. 10 states that when Rāma performed solemn sacrifices he had by his side the golden image of Sītā. Vide Aparārka pp 114-115 and Sm C I p 167 for discussion whether an image of gold or kuśa can be a proper substitute for absent or dead wife वि. ति. p. 30 and ब्रह्मराज p. 13 quote the above verses of विक्राण्डमण्डन somewhat differently. The first verse is quoted by विष्णुतत्त्व p. 71 (reads last pāda as 'केचिद्विद्वन्ति सचमः').

substitute or effigy in place of the husband.' If a person is unable, after undertaking a vrata, to carry it out, he should get it done by a representative. Such representatives are: son, wife, brother, husband, a sister, a pupil, purohita (for dakṣiṇā) and a friend. Paithinasi¹³⁵ states that a wife might carry on the vrata undertaken by the husband and the husband may do so for the wife, if both are unable a stranger may carry it out, in this way there is no break of vrata. Kātyāyana¹³⁶ says:—one who observes a fast for the sake of his father or mother, brother, husband and particularly for his guru secures one hundred-fold merit, if a person observes a fast on Ekādaśī in place of his maternal grand-father and the like they and their representative each obtain the full fruit thereof. These rules about pratidinhu apply to men of all varnas¹³⁷

It is somewhat remarkable that the Vratārka quotes from Hemādri¹³⁸ a passage of the Devīpurāṇa to the effect that even mlecchas were authorized to perform vratas, if they had faith in them. In the Śāntiparva (65 13-25) Indra is made to say to king Māndhātā that even Yavanas, Kṛātas, Gāndhāras, Ōinas, Śābaras, Barbaras, Śakas, Āndhras and several others should serve their parents, they could perform rites laid down in the Veda, they could make offerings to their (deceased parents), may dig wells (for the use of all people) and may make gifts to brāhmanas. The Bhavisya-purāṇa¹³⁹ states that the Haihayas, Tāla-janghas, Turks, Yavanas and Śakas desiring to reach the status of brāhmanas observed fasts on the first tithi (*pratipad*)

135 प्रतिनिधयश्च निर्णयान्ते पैठीनसि । भार्या पत्युर्जतं कुर्याद्भार्यायाश्च पतिर्वतम् । असात्मर्थे परस्ताप्या व्रतमङ्गो न जायते ॥ नि ति p 29, का नि p. 262 quotes पैठीनसि

136 कात्यायनः । पितृ-मातृ-प्रातृ-पतिद्वयार्थे च विशेषतः । उपवासः प्रकृर्वाणः पुण्यं ज्ञातव्यं लभेत् । मातामहाद्वीष्टद्विष्य एकादश्यास्तृतीयये । कृते ते तु फलं विधा- समग्रं समवाप्तुम् ॥ का नि pp 262-263, नि ति I p. 29, असात्मर्थे क्षीरस्य व्रते च सहपस्थिते । क्षीरपेक्षमैषर्षणीं वा पुत्रं वा विनयात्विद्यत् । भगिनी भ्रातरं शिष्यं ब्राह्मणं दक्षिणादिभिः । पितृमातृपतिप्रातृस्वहृद्वर्गवि-सृज्यात् । अष्टद्वार्यास्तृतीयपापि स्वयं च फलमाप्नुवेत् ॥ वराहपुराण q by व कि को p. 58, हेमाद्रि (on व्रत) vol. I p 1004.

137 इदं च सर्ववर्णसाधारणमविशेषात् । नि ति p 29

138 कचिन्मलेच्छानामप्यधिकारो हेमाद्रौ देवीपुराणे । स्नाते मधुदितैर्द्विर्माह्वयै शत्रियै-र्धृतैः । वैश्यैः क्षुद्रैर्मैत्रियुक्तेर्लङ्घ्यैश्च मानवे । क्षीरिभ्यश्च कुबशाईल तद्धिधानमिदं शृणु ॥ अत्रार्थो folio 4 a and b

139 हेहयैस्तालजङ्घैश्च तुवर्कैर्यवनैः शकैः । उपोषिता इहायैव ब्राह्मणत्वमभीक्ष्ण्यभिः । ह्रस्वेषा परमा पुण्या क्षिप्ता पापहरा तथा । भविष्य, ब्राह्मणपर्व 16 61-62.

Another remarkable matter is that the Mahābhārata provides that brāhmanas and ksatriyas should not engage in a continuous fast for more than three days and that vaiśyas and śūdras can observe a continuous fast for two days only and a fast for three days is not laid down for these two classes by those who know *dharma*. Devala also has a similar provision.¹⁴⁰

The bulk of the vratas practised in mediæval and modern times are *kāmya* i. e. performed for the purpose of securing some object in this world or sometimes the next world or both. Most of the vratas are really secular though under the garb of religion and, though certain disciplines (such as fast, worship and celibacy, truthfulness) have to be observed, breathe a frankly materialistic attitude; they are meant to appeal to the ordinary human cravings that rule the whole world. The desired objects are legion and it is impossible to set them out in detail. Some idea about them may however be conveyed. The Agnipurāṇa mentions *dharma* (punya), progeny, wealth beauty or good fortune, virtues, fame, learning, long life, wealth, purity, enjoyment of pleasures, heaven and mokṣa (release from the round of births and deaths) as the objects to be sought by the observance of vratas. The Kalpataru¹⁴¹ on vrata says that vrata is the highest means of securing the several *lokas* (such as Brahmāloka, Śivaloka, Vaikuntha) and the enjoyment of pleasures and triumph; that in Kṛta, Tretā, Dvāpara and Kali ages respectively kings Sujaya, Rāma, Dhanañjaya and Vikrama became lords of the whole world by means of vratas, that Śāṅkara declared to Hari in various treatises that *vrata* is the one (supreme) observance for man, that though many observances are laid down in each *yuga* they do not come up even to

140. अष्टाक्षरे विराजं तु विहितं कुचनन्दनम् । चतुर्थमक्षरार्पणं वैश्ये शूद्रे विधीयते ।
विराजं न तु धर्मोर्विहितं धर्मवर्जितम् ॥ अष्टाक्षरान्तर्गते 106. 11 and 13, वैश्या. सूत्राद्वयं ये
मोक्षानुपपादं गच्छन्ति । विराजं पञ्चरात्रं वा तपोः शुद्धिर्न विद्यते ॥ देवल ५ by ५ क्रि को p 67
which remarks. शुद्धिः फलम् । एतेन काम्यस्यैव निवेद्यः । This verse of देवल is
almost the same as अष्टाक्षरान्तर्गते 106. 12 which reads '० प्रचक्रिरे । विराजं वा द्विराजं वा
तपोःशुद्धिः' इ म folio 9 b reads शुद्धिः (which means फलं).

141. कीर्तिसन्ततिविद्यादि-सौभाग्यारोग्यशुद्धये । नैर्मल्यशुक्तिशुद्धयर्थं कुर्वे ब्रतपते
ब्रतय ॥ धर्मं देहि धनं देहि सौभाग्यं युगसन्ततिम् । कीर्तिं विद्यां देहि चाद्यः स्वर्गं मोक्षं च देहि
मे ॥ अग्निः 175 44 and 57 ब्रतमेव परं लोकसाधनं योगसाधनम् । ब्रतमेव जयो यस्मात्त-
स्मात्सर्वो ब्रतं चरेत् ॥ ... एको धर्मो मनुष्याणां ब्रतमेव महात्मना । मोक्षो नानाविधैस्तन्त्रैः
शङ्करेण हरि प्रति । सन्ति यद्यपि सूर्यास्तौ लोकौ धर्मो युगे युगे । तथापि ब्रतधर्मस्य कलां नान्वन्ति
ब्रह्मणीम् ॥ देवता वित्तियुक्ताश्च सिद्धा गन्धर्वकिन्नराः । ऋषयश्च परां सिद्धिप्राप्तौ समावृणु ॥
कल्पतरु (on ब्रत) pp. 1-2, दे on ब्रत I. p. 318 (for last verse),

the 16th part of the observance of vratas, that the virtuous daughter of Vikrama named Vasundharā, residing in the country of Daśārṇa, attained *mokṣa* through vratas and that gods, sages, *siddhas* and others attained highest perfection by means of upavāsas (fasts).

Classification of vratas: As the vratas to be treated of in this section are almost all self-imposed or voluntary, they may be divided into three classes. The Padmapurāṇa¹¹² observes: 'abimsā (abstaining from causing injury), truthfulness, not depriving a person of his property by wrongfully taking it, *brahmacārya* (continence), freedom from crookedness or hypocrisy—those are mental vratas that lead to the satisfaction (or favour) of Hari; eating once only in the day, *nakṣa* (eating only once after sunset), fast (for the whole day), not begging (i.e. subsisting on food that one gets without asking for it)—this is physical vrata for human beings; study of the Veda, recounting (the name of) Viṣṇu, speaking the truth, freedom from backbiting these are vratas of speech.

Another classification can be based on the time for which a vrata may last, i.e. only for a day or a fortnight (*pakṣa*), a month, season, *ayana* (time of the stay of the Sun in the northern or southern hemisphere), year, or years. A vrata may be for one year or for more years than one or for a person's lifetime. In speaking of vratas performed in a certain month, the question of an intercalary month will have to be considered and will be dealt with in the next section on Kāla etc. Similarly, the matter of tithis occupies a very large place in works on dharmaśāstra and will have to be discussed. The subject of Kāla and muhūrta will be dealt with in the next section. Though tithis properly pertain to that section, they will be dealt with here, since tithis are the most important topic in relation to the various observances that are to be performed throughout a year as their basis. The largest number of vratas are tithi-vratas. It is therefore that Hemādri begins his treatment of individual vratas with tithi-vratas (from part I, p. 335 to part II p. 519) and passes on

112 अहिंसा सत्यमस्तेयं ब्रह्मचर्यमकल्कता । एतानि मानसान्याहर्षतानि परितुष्ये ॥ एकमुक्तं तथा नक्तमुपवासमयाचितम् । इत्येवं पात्रिकं पुनरु व्रतमुक्तं नरेभ्यः ॥ वेदव्याख्यान विष्णोः कीर्तनं सत्यभाषणम् । अपैष्टुन्यमिदं राजन् पात्रिकं व्रतमुच्यते ॥ पृष्ठा IV. 84, 42-44, पृष्ठा 37 4-6 (with slight variation). हेमाद्रि (on व्रत) I, p. 321 quotes the first two verses from पृष्ठा 37 4-6 and reads अकल्कतं for अकल्कता and उपवासार्थिकं च चत् in the 2nd verse. अकल्कता is explained as अकुञ्चितता by the Nita. on वा III. 312 and as दम्भरहितता by अवरार्क.

several observances which some people may regard as purely utsavas and not vratas at all.

The topic of vratas is rather inextricably mixed up with discussions on Kāla and tithi. The nibandhas (commentaries and digests) on vratas are numerous. In this section I shall mention works that deal with vratas alone or with vratas in relation to tithis, but not works on kāla in general and muhūrta. This is rather an arbitrary arrangement and it is possible that there would be some repetition and overlapping. A verse in the Kālaviveka of Jīmūtavāhana names seven predecessors that had expounded kāla in relation to religious rites, viz. Jitendriya, Śāṅkhadhara, Andhūka, Sambhrama, Hariṣamśa and Yogloka. Some of these writers must have been earlier than the first half of the 11th century A. D. as in the Malamāsataṭṭva Raghunandana states that Andhūkabhatta mentions in his work how in śake 955 (1033-34 A. D.) there was an Amāvāsyā Tūla-sankrānti and the Vṛścikasankrānti on the pratipad and again on Amāvāsyā Dhanu-sankrānti. This establishes that Andhūkabhatta wrote his works about 1035 A. D. But the works of all those seven writers on kāla have not yet been discovered. Two other works ascribed to king Bhoja of Dhārā¹⁴³ dealt among other matters with kāla and vratas (in the 2nd quarter of the 11th century). One of them, the Rājamārtanda, is available in Mss and, besides expounding the astrological significance of tithis, week days, nakṣatras, Yogas, deals (in verses 1136-1292 and 1327-1405) with several vratas and the proper times for them viz. Ekādaśī, Saptamyavratā, Agastyārghyadāna, Śṛavanadvādaśī, Rohinyastamī, Haritālī-caturthī, Durgotsava, Kauṣāgara, Pretacaturdaśī, Sukharātri, Bhṛātr-dvītiyā, Dipadāna, Kārtikasnāna, Māghasnāna, Maghāsaptamī, Bhīsmāstamī, Puṣyadvādaśī, Aśokāstamī, Caitrāvalī, Sāvitrīvrata, Pāsānācaturthī, Aranyasasthī, Daśaharā, Sankrāntī. The Rājamārtanda has not as far as I know yet been published, though hundreds of the largest part are quoted in the medieval digests. It is at present the earliest extant work of a nibandha form treating of vratas. Another work dealing with vratas and ascribed to Bhoja is the one cited as Bhūpāla-samuccaya or Bhūpāla-kṛtya-samuccaya, or Kṛtyasamuccaya on vratas, dānas &c. This

143. Vide my paper on 'King Bhoja and his works on Dharmaśāstra and Astrology' in the Journal of Oriental Research, Madras, vol. XXIII pp. 94-127, where I deal with the Rājamārtanda on pp. 108-118 and with Bhūpālakṛtyasamuccaya on pp. 124-126.

last work has not yet been unearthed and is found quoted in such medieval digests as the *Kṛtyaratnākara*

Apart from the Vedic Literature, sūtras, epics, Purāṇas and Rājamārtanda, I mainly rely in this section on vratas on the following works (those that I consulted in ms form being expressly indicated and the works being arranged in chronological order as far as possible): *Kṛtyakalpataru* (portion on vratas) of Lakṣmīdhara; *Kālaviveka* of Jimūtavāhana; Hemādri's *Caturvargacintāmaṇi* (on vrata); *Samayapradīpa* of Śrīdatta (ms); *Kṛtyaratnākara* of Candēśvara; *Kāladarśa* of Adityasūri (ms), *Kālanirnaya* or *Kāla-mādhava* and *Kāla-nirnayakārikā*; *Tīthiviveka*, *Vratakālaviveka* and *Durgotsavaviveka* of Śulapāni; *Nirnayāmṛta* of Allādanātha; *Varsakriyākaumudī* of Govindānanda; *Kālasāra* of Gadādhara; the *Tīthitattva*, *Ekādaśitattva*, *Janmāstamitattva*, *Durgārcanapaddhati*, *Kṛtyatattva* and *Vratatattva* of Raghunandana, *Vrataprakāśa* (part of *Viramītrodaya*) of Mitrāmīśra (ms. from Anūpa Sanskrit Library) and *Samayaprakāśa* (part of *Viramītrodaya*), *Samayamayūkha* or *Kālamayūkha* of Nīlakantha; *Vratārka* of Śaṅkarabhāṭṭa (ms); *Tīthyarka* of Divākara; *Daśanirnaya*¹⁴⁴ of Hārīta Venkatanātha; *Vratodyāpana-kaumudī* of Śaṅkarabhāṭṭa Ghāre; *Vratarāja* of Viśvanātha; *Purusārthacintāmaṇi* of Viśnubhāṭṭa; *Ahalyā-kāmadhenu* (ms in Scindia Oriental Institute, 1767-1771 A.D.), *Dharmasindhu* of Kāśinātha. Of these the most important for vratas are *Kṛtyakalpataru* (from which even Hemādri, and *Kṛtyaratnākara* borrow many passages), Hemādri on vrata, *Kālanirnaya* of Mādhava, *Kṛtyaratnākara*, *Varsakriyākaumudī*, the works of Raghunandana and the *Nirnaya-sindhu*. Works like *Vratārka* and *Vratarāja*, though exhaustive, borrow *verbatim* long passages from Hemādri and others. The treatment of vratas in several of the above-mentioned works is often uneven; for example, the *Varsakriyākaumudī* disposes of the observances of the 1st, 2nd and 3rd tīthis in two pages (28-30), while it devotes twenty-two pages to *Ekādaśī* (pp 42-64).

It must be emphasized here that this section is concerned with the vratas described or mentioned in *works on Dharmaśāstra*. Even so the number of vratas is extremely large. No attempt is made here to include all *vratas* observed by women or by

144. This was edited in 1902 *samvat* in Grantha characters at Mysore. The ten *niṣāṇas* are on श्रीकृष्णजयन्ती, कृत्तिकादीपोत्सव, उपाकर्म्म, प्रवर, सनानप्रवर, विवाहकन्या, स्थालीपाक, भक्ष्याभक्ष्य, उत्सव, एकादशी.

primitive tribes or by the illiterate people all over India or contained in works written in the several regional languages such as Bengali, Hindi or Marathi. The inclusion of such observances would entail an enormous amount of labour, would expand the work to huge proportions and would be beyond the proper scope of the *History of Dharmaśāstra*. Further, to tabulate all the vratas and festivals of all common people and to study the folk life of villagers, forest-dwellers and mountain inhabitants in the States of the continent of India would be beyond the capacity of a single worker and would require the co-operative effort of a large team of workers spread over years. When done, that work would be a monumental one on the social anthropology of India. In this connection I may mention Prof. B. K. Sarkar's work 'Folk element in Hindu culture' and the paper on 'a study of vrata rites in Bengal' contributed by Mr. S. R. Das¹⁴⁵ to 'Man in India' (1952) vol. 32, pp. 207-245. Some writers have already published works dealing with the observances of common people such as Mrs. Stevenson's 'Rites of the twice-born', Underhill's 'Hindu religious year', B. A. Gupte's 'Hindu holidays and ceremonials', R. C. Mukerj's 'Ancient Indian fasts and feasts', Mr. Rigvedi's Marathi work on 'History of Aryan festivals' (ed. of 1924). In these books (except in the last and rarely in Underhill's) texts from *Dharmaśāstra* are generally conspicuous by their absence.

Times for beginning Vratas. Apart from the vratas that have to be performed on certain fixed tithis or times, elaborate provisions are made that vratas in general and several other religious rites are to be begun only at certain auspicious times or in certain astrological conditions. A few of these are set out

145. It should not, however, be supposed that I agree with all the propositions in the above two, for example, the meaning which Mr. S. R. Das assigns to Lakṣmī in Rg. X. 71. 2 (viz. beauty) is not acceptable to me. I hold that 'Lakṣmī' there also is the opposite of *alākṣmī* as the word 'bhadrā' applied to Lakṣmī suggests and as in Rg. X. 155. 1 the idea of *alākṣmī* is clearly conveyed. I do not subscribe to the view that the idea of a malignant spirit was unknown to the poets of Rgveda times and that they had to go to the aboriginal people for that idea. Note the verses अत्रा सखायं सखायानि जानते भद्रैरा लक्ष्मीर्निहितायि वाचि ॥ ऋ X. 71. 2. अरायि काणे विकडे गिरि गच्छ सदान्ते । गिरिनिष्ठस्य सत्वमिस्तेभिर्ह्यु च्चातयामसि ॥ ऋ X. 155. 1. The निबन्ध (VI. 30) explains this verse at length and states that Bhāradvāja destroyed Alākṣmī and the Brhad-devatā (VIII. 60) says that Rg. X. 71 removes Alākṣmī.

here by way of sample. Gārgya¹⁴⁶ says 'when Jupiter and Venus have set (i. e. are not observable owing to their being near the Sun in the sky) or when they are in the stage of being called *bāla* and *vrddha* and in an intercalary month one should not begin a vrata nor perform its *udyāpana* (the rite of closing a vrata).' The childhood of Jupiter and Venus is a certain period after they set and senility (*vrddhatvá* or *vūrdhaka*) is a certain period preceding their setting. There is no unanimity on the length of these periods and the periods differ in different countries and also depend on whether there is a season of distress or difficulty, but Varāhamihira¹⁴⁷ states the longest provided should be accepted. The Rājamārtanda has several verses on this, one of which may be set out here: Venus¹⁴⁸ is *bāla* for ten days when it rises in the west, but is *bāla* for three days after rising in the east; Venus is *vrddha* for one paksa (15 days) when it rises in the east, but is *vrddha* for five days before it sets in the west. Gārgya observes:¹⁴⁹ Venus and Jupiter are (held to be *bāla*) in the Vindhya whether in the east or west for ten days, but for seven days in the country of Avanti (of which Ujjayini was capital), in the country of Vanga (Bengal) and among Hūnas (they are *bāla*) respectively for six and five days. It is further provided in the¹⁵⁰ Devīpurāṇa that one should not undertake any religious act when Jupiter or Venus is in the sign of the Lion. Similarly, Lalla¹⁵¹ remarks that all (religious) actions are

146. अस्तये च शुरौ छुके बाले वृद्धे मलिम्बुचे । उद्यापनमुपारम्भं व्रतानां नैव कारयेत् ॥
गार्ग्यं q. by हेमाद्रि (व्रत) vol I p 245, नि सि p. 23 (मदनरत्ने गार्ग्यः),
व्रतराज p. 2, compare 'रविणा संयुते जीवे सिंहसंस्थे शुरौ तथा । अस्तगते तथा छुके बाले वृद्धे
तथैव च ॥ व्रतं यानं विवाहं च विद्यां पार्थिवदर्शनम् । .. सर्वथा नैव कुर्वाञ्च करणे मरणं भवेत् ॥
q. by कालविवेक p. 135, रविणास्तितिरन्येषा ग्रहाणामस्त उच्यते । ततोवाग्वार्धकं विद्यादूर्ध्वं
बार्ष्यं यकीर्तितम् ॥ ब्रह्मसिद्धान्त q. by हे. (on व्रत) vol I. p. 246, नि सि p. 16.

147. बहवो दर्शिताः काला ये बाल्ये वार्धकेऽपि च । ग्राह्यास्तत्रार्धिकाः शेषा देशभेदाद्-
सापदि ॥ बराहमिहिर q. by हे. (व्रत vol. I. p. 246), नि सि p 16.

148. बालो दशाष्टावृद्धितः परेण पूर्वेण बालो दिवसत्रयं च । वृद्धस्तु पूर्वेण स पक्षमेकं
पश्चाद्व्रतः पञ्च दिनानि छुक्कः ॥ राजमार्तण्ड (verse 1071, folio 67 b) This is ascribed
to वसिष्ठ in छुक्कबल pp 272-273 verse 1230.

149. छुक्को शुभः प्राक् च पराक् च बालो विन्ये दशावन्तिषु सतरात्रम् । वज्रेण हनेषु च
षट् च पञ्च शेषे च देशे त्रिदिनं वदन्ति ॥ गार्ग्यं q. by हे (व्रत I p. 246), नि सि p. 16
(as occurring in मदनरत्न)

150. सिंहस्थं च शुक्लं छुक्कं सर्वात्म्येषु वर्जयेत् । देवीपुराण quoted by व्रतार्क
folio 2 b.

151. शुक्लेश्वगतो भाद्रभाद्रशुक्लगतो शुभः । शुक्लादित्याः स विज्ञेयः सर्वकर्मसु गदितः ॥ लल्ल
q. by स म

condemned when done in what is called *Gurvāditya* (that is when the sun is in the house of Jupiter viz sign of Pisces and when Jupiter is in the house of the Sun, viz Lion) The *Vratarāja* remarks that one is to avoid Jupiter in the Lion sign for religious acts only to the north of the Narmadā and elsewhere only in *Simhāmśa* (i.e. the first quarter of the nakṣatra *Pūrvā-phalgunī*). The *Ratnamālā*¹⁵² provides that Monday, Wednesday, Thursday and Friday are auspicious (confer success) in all (religious) acts, but on Sunday, Tuesday and Saturday only such actions succeed as are expressly prescribed for performance on those days. *Bhujabala* remarks that Tuesday is unfavourable for all auspicious acts but that it is commended for agriculture, study (of the *Sāmaveda*) and for battles¹⁵³

The philosophical discussions on Time and on its division into year, *ayana* (the Sun's apparent motion in the two regions of the celestial sphere), *ṛtū* (seasons), *māsa* (month), *pakṣa* (half month), week, days &c will be taken up in the next section. But the exact determination of the question as to the day on which a *tithi-rāta* is to be performed when the *tithi* spreads over two days occupies a very large space in works on *dharmasāstra*

The word *tithi* by itself does not occur in the *Rgveda* and the other Vedic *Samhitās*. But the idea must have been there even in the *Rgveda*. *Amāvāsyā* is explained in later works as being of two kinds, viz. *Sinivālī* (day on which *amāvāsyā* is mixed with the 14th *tithi*) and *Kuhū* (when *amāvāsyā* is mixed with the first *tithi* of the next fortnight). Similarly, *Purnamāsi* is of two kinds, *Anumati* (mixed with the 14th *tithi*) and *Rākā* (mixed with the *Pratipad* of the next *pakṣa*). In the *Rgveda* *Sinivālī* is¹⁵⁴ raised to the position of a divinity, is described as the sister of the gods, offerings are made to her and she is implored to bestow progeny on the worshippers. The *Br. Up. VI. 4. 21* implores *Sinivālī* and the *Aśvins* to implant an

152. मोनसौम्यशुक्रवासरः सर्वकर्मसु भवन्ति सिद्धिदा । मातृमौनशनिवारिणो च श्रेष्ठमेव सन्तु कर्म निश्चयि ॥ रत्नमाला III 15 quoted by नि. सि. p 23, ब्रतराज p 4, सुलबल (p 10) quotes from भीमपराक्षन a similar verse, पृथुजीवेन्दुनेन्दुर्नारा सर्वत्र सिद्धिदा । चर्यसौराज्याराध्यु भाला लोकेषु कर्मसु ॥

153. कुजदिनननिर्दिष्टं स्याद् सर्वनष्टकर्मणि । कृष्यव्ययनशुद्धेऽपि प्रशस्तो धूमिन्मन्दन ॥ सुलबल p 209.

154. सिनीवालि पृथुदुके वा देवानामसि स्वता । शुपत्स ह्यप्यनाहुतं मजां देवि द्विद्विष्टि न ॥ वा सुबाह्वः स्वद्विष्टिः सुदमा बहुद्विष्टिः । तस्यै विश्वल्यै हविः सिनीवालेः शुश्रोतन ॥ ऋ II 32. 6-7 : अथर्व VII. 46 1-2. The first is also बाज स 34. 10

embryo in the wife. Rākā also¹⁵⁵ is similarly treated in the Rgveda (II. 32. 4-5 = Atharva VII. 48. 1-2). Rg X 59. 6 and X 167. 3 treat Anumati as a deity, prayers are offered to her to enable the worshippers to see the Sun going up and to bestow happiness and she is spoken of in the same breath with Soma, Varuna and Brhaspati. The Vāj. S. prays¹⁵⁶ 'May Anumati approve to-day of our sacrifice'. It should be noted that the Nirukta (XI. 29) holds¹⁵⁷ a discussion on Anumati and Rākā, viz. the Nairuktas (etymologists) say that Anumati and Rākā are goddesses (wives of gods), while the Yājñīkas hold that they are two kinds of Paurṇamāsī; it is known (in Śruti) that the first Paurṇamāsī is Anumati and the later is Rākā. Similarly, the Nirukta holds a discussion on Sinivālī and Kuhū (XI. 31). The Atharvaveda (VI. 11. 3) mentions Prajāpati, Anumati and Sinivālī together. The word Kuhū occurs in the Atharvaveda and is applied to a deity that is invoked to come to the sacrifice and to bestow on the worshipper wealth and a heroic son. In the Tai S I. 8. 8. 1 and Śat. Br. IX. 5. 1. 38 mention is made of these four, viz. of Anumati, Rākā, Sinivālī and Kuhū, as recipients of *caru* (oblation of boiled rice). How these names were coined in the distant past is an insoluble riddle. Anumati can be derived from root *man*, but why the tithi of the Full Moon mixed with the 14th tithi was so called is more than anyone can say. Kuhū may be plausibly derived from *kuha* 'where' (as in Rg. I. 24. 10, X. 40. 2) as the day when the moon is invisible and when primitive people asked in wonder the question 'where does the moon go'. But Rākā and Sinivālī defy attempts at any plausible etymology. Eminent philologists, instead of

155. राकामहं सुहवा सुहृती हवे शृणोतु नः सुभगा वोधतु मना। सीग्यत्वपः सुच्याच्छि-
द्यमानया ददातु वीरं शतदायसुहृदयम् ॥ अथ II. 32. 4 q by निरुक्त XI. 31, कुहं देवी
सुहृत विभ्रानापसमस्मिन्पुत्रे सुहवा जोह्वीति। सा नो रमि विश्ववार नि यच्छाह ददातु वीरं
शतदायसुहृदयम् ॥ अथ VII 47. 1. The first half occurs in मैत्रायणीसंहिता
IV. 12. 6 (reads कुहमहं and सुहवा) and the निरुक्त XI. 33 quotes the whole of
the मैत्रायणी verse.

156. अह नोऽध्याह्नमतिर्यङ्गं देवेभ्यु मन्यताम्। वाज सं 34. 9, अन्विद्वन्मते त्वं मन्यासै
शं च नस्तुष्टि। इयं तोकाय नो वृषः प्रण आयूषि तारिष। काठकसंहिता 13. 16, quoted and
explained by the निरुक्त (XI. 30).

157. अहमतिः राका इति देवपत्न्यौ इति नैरुक्ताः पौर्णमास्यौ इति याज्ञिकाः। या
पूर्वा पौर्णमासी सा अहमतिः, या उत्तरा सा राका इति विज्ञायते। अहमतिः अहमननात्।
निरुक्त XI. 29. It may be noted that the words या पूर्वा. राका occur in the
मैत्रायणीसंहिता IV. 3. 5 and in the ऐ वा 32. 9 which latter is quoted in
note 165

admitting ignorance, are not wanting, who following the traditions of the very ancient etymologist Yaska (who says in Nirukta II 1 'na tveva na nrbrūyā'), suggest that the word Siniṣālī is made up by combining the Babylonian-Akkadian word 'sin' (meaning moon) with Dravidian 'vel' (white light)¹⁵⁸ 'Amāvāsyā' (New Moon) is addressed as a deity by itself in Atharva¹⁵⁹ VII 79 (84) 1-4, the first of which calls upon Amāvāsyā to come to the sacrifice and bestow wealth and a valiant son and the second of which hints at the derivation of the word from 'amā' (meaning 'together' or 'home') and 'ias' (to dwell) The Śat. Br.¹⁶⁰ remarks "this king Soma is the moon is the food of the gods; when he (the moon) is not seen on this night either in the east or in the west, he comes to this world (i. e. the earth) and enters the waters and the herbs here, he is the wealth of the gods and their food; when he dwells on this night together (with waters and herbs) it (that night) therefore is called 'Amāvāsyā'. The Ait. Br. (40 5) states that on amāvāsyā the moon enters the sun. The Āp Dh S also echoes this idea that on the Amāvāsyā night the Sun and the Moon dwell together (are near each other) So amāvāsyā is so called either because the moon was supposed to dwell together with waters and herbs on the earth that night or because the Moon dwells in the Sun on that night Darśa has the same sense as amāvāsyā and means 'the day on which the moon is seen by the sun alone (and by no one else)' Vide H of Dh vol II p 1009 and note 2274 Names are sometimes given by contraries e. g. a fool is called a wise man or a brave person may be called 'timid'. Amāvāsyā may have been called darśa because the moon is not

158 Vide 'Bhāratākāumudī' (in honour of Prof R K Mukerji) part I p. 208 for this etymology put forward by Dr. S K Chatterji. Such etymologies are based on certain assumptions for which there is absolutely no evidence whatever, such as the word 'Vel' being used by the Dravidians thousands of years ago, that the vedic Indians were aware of both words 'Sin' (moon) and 'Vel' used by different peoples and could weld them together thousands of years ago and had no word of their own to denote what is meant by Siniṣālī.

159. अहमेवात्म्यमावास्या इ मा ना वसन्ति सुकृतो मयीने । मयि देवा उभये साध्याभ्येन्द्र-
ज्येष्ठा सप्तम्यन्त सूर्ये ॥ अथर्व VII. 79 (84) 2.

160 एष वै सोमो राजा देवानामर्ह यच्चन्द्रमा स यज्ञेता रात्रिं न पुरस्ताद् न पश्चाद्
दृष्टो तदिह लोकमागच्छति स इवैवापश्यीषधीश्च प्रविशति स वै देवाना वस्वर्गं श्रेष्ठा तथेदेव एता
रात्रिभिर्हामा वसति तस्मादमावास्या नाम । शतसूत्र I 6 4 5 Vide also VI, 2, 2 16.
आश्रित्य ताममावास्या पश्यतः सुप्तमागतौ । अन्योन्यं स्वयंचन्द्रौ तौ यदा तद्वर्षं उच्यते ॥ मत्स्य
quoted by K N p 311.

seen that day (but would be visible the next day) Another tithi that is famous in the Vedic Literature is Astakā¹⁶¹ (8th tithi after the full moon in any month, but particularly in Māgha) on which offerings were made to the pitrs (departed ancestors) Even in very remote times people could have easily marked the four main phases of the moon, viz Full Moon, half moon (8th day thereafter when half of the moon's orb shines), Moon's total absence and 8th day thereafter; and after noting these phases it must not have been very difficult to make close calculations about the periods intervening between the Full moon and the half moon, the New moon and half moon. As a matter of fact the Tai. Br.¹⁶² expressly says that the moon is worn away on the 15th and becomes full on the 15th i. e. before the Tai. Br. it was well-known that there were 30 lunar days (tithis) in a lunar month. It is stated in the Śat. Br.¹⁶³ 'the joints of Prajāpati, while he was engaged in creating beings, became loose (or collapsed); the samvatsara is indeed Prajāpati and the joints of it (of samvatsara) are the two junctions of day and night, Purnamāsī, Amāvāsyā and the beginnings (first days) of the seasons'. The words Purnamāsī and Amāvāsyā occur very frequently in the Atharvaveda, the Tai. S and other Vedic texts, though the two words do not occur in the Rgveda. The Atharvaveda says¹⁶⁴ that Purnamāsī was the first among days and nights and was worthy of sacrifice. The Ait. Br.¹⁶⁵ has an interesting passage: "they

161. For Astakā, vide H. of Dh., vol. IV pp. 353-357.

162. चन्द्रमा वै पञ्चदशः । एष हि पञ्चदश्यामपक्षीयते । पञ्चदश्यामापूर्यते । तै. ब्रा. I. 5. 10. 5.

163. यज्ञापतेर्ह वै यज्ञाः सञ्जानन्त्य पर्वाणि विस्रंभन्तुः । स वै संवत्सर एव यज्ञापतिसत्त्वै-
वानि पर्वाण्यहोरात्रयोः सन्धी योर्गमासी चामावास्या चतुर्हस्मानि । ऋतयथ I. 6. 3. 35

164. योर्गमासी मथमा यज्ञियासीदह्नां राज्ञीणामतिज्ञावरेणु । अथर्व VII 80 4.

165. तदाहर्षर्द्धर्षोर्गमासयोरुपवसति न ह वा अन्नतस्य देवा हविरन्नन्ति तस्मादुपव-
सत्युव मे देवा अहर्नीयुति । पूर्वा योर्गमासीद्युपवसेदिति पैत्र्यश्रुत्तमिति कौषीतर्क या पूर्वा
योर्गमासी साह्यतियौत्तरा सा राका । या पूर्वमावास्या सा सिनीवाली योत्तरा सा कुहूः । या
पर्यस्तमियादभ्युदियादिति सा तिथिः । ऐ. ब्रा 32 9. It may be remembered that
Sâyana notes that this section (khanda) and the next are not recited by some
and are not therefore explained by them. The last sentence probably means
that that is the tithi (on which a specific religious act is to be performed)
with reference to which the sun sets or with reference to which it rises
i. e. these words embody in a somewhat obscure form the same idea to
which Devala gives expression in the following two verses: यां तिथिं समष्ट्याप्य
अस्तं याति दिवाकरः । सा तिथिः सकला ज्ञेया स्नानदानजपादिषु ॥ यां तिथिं समष्ट्याप्य
उदयं याति भास्करः । सा तिथिः सकला ज्ञेया दानाध्ययनकर्मसु ॥ quoted by अपराक्ष p 214.

(Continued on next page)

(wise men) say that when a sacrificer dwells near his sacrificial fire, that is due to his thought that the gods will partake of his offerings, since they do not eat the offering of a sacrificer who does not abide by certain observances'. The opinion of the sage Faingī is that the sacrificer should stay near his sacrificial fires (or fast) on the previous Purnamāsī (i e. Purnamāsī mixed with 14th), while the opinion of Kausītaki is that he should do so on the later one (i e the Purnamāsī mixed with *pratipad*). The previous Purnamāsī is called Anumatī, the later one is called Rākā, while the previous Amāvāsyā is called Siniyālī and the later one is called Kuhū. That is the tithi (on which a religious rite should be performed), it is the one, being associated with which the sun sets and the sun rises." This passage shows that differences of opinion had arisen long before the time of the Āt Br as to on what day a particular rite associated with a certain fixed tithi was to be performed when the tithi was spread over two days. There are references in Tai S. and the Brāhmaṇa literature which show that in those ancient days the duration of tithis and therefore the actual position of the moon could not sometimes be very accurately determined beforehand. A man about to perform an *isti* on New Moon (*darśastī*) does certain acts that are done on the day previous to amāvāsyā such as using the sour curds from last night's milking for coagulating the sacrificial food (i e milk), separating the calves from the cows in the afternoon with a *palūṭa* twig; and taking some husked rice, he thinks, owing to cloudy weather or through miscalculation, that the moon would not be seen in the sky the next morning, does not actually set apart a few handfuls of husked rice (meant as *mrvāpa* for the gods) or sets them apart, then the next day the moon is seen in the sky (i e the next day is really 14th tithi instead of amāvāsyā). It is then prescribed that he has to perform an expiatory rite called *Abhyudisteti*. Vide Tai S. II 5. 5. 1-2 and Śat Br. XI 1. 4 1-2 quoted¹⁶⁶ below.

(Continued from last page)

In व किं कौ p. 15 and व का वि p 233 the second half of both verses is the same viz सा तिथि . स्नानदानव्रतादिषु The सूत्रिच II p 351 reverses the order and reads यां तिथि . उद्धयं याति भास्कर . सा स्नानदानजपादिषु and या तिथि ... अस्तं याति विवाकर . । ... ज्ञेया दानाध्ययनकर्मेभु ॥ As observed by व किं कौ Devala means that in स्नान, दान and व्रत the tithi at sunrise is to be preferred.

166. यस्य हविर्निर्वृतं पुरस्ताच्चन्द्रमा अम्यदेति त्रेधा तण्डुलात् विभजेत् &c । तै सं II. 5 5 1-2. तद्वैके हृष्टोपवसन्ति श्वो नोदितेत्यब्रह्म वा हेतोरनिर्ज्ञातं वाधेतोपवसन्त्यथै ह्यतान्मुदेति स यद्यग्रहीतं हविरस्युद्धियात् मज्जातमेव तदेवैव व्रतचर्मा यत् पूर्णचतुर्थं हवि

(Continued on next page)

The word tithi does not occur in the Sāmhitas, but it occurs in the Ait Br cited above and in the grhya and dharma sūtras.

The Gobhila-grhyasūtra¹⁶⁷ when prescribing a day for the setting up of sacred fires mentions the coincidence of an auspicious *tithi* and *naksatra* and in another place refers to the worship of the lord of the tithi and of the *naksatra* and of the tithi itself. The Kausītaki-grhya (I. 25) speaks of offerings to the tithi on which a child was born and prescribes that the dedication of ponds, wells and tanks was to be made in the bright half of a month and on an auspicious tithi (V. 2).

The Nirukta¹⁶⁸ while deriving the word *atithi* applied to Agni in Rg V. 4. 5 gives two explanations, one of which is 'one who approaches the houses of others on special *tithis*'. Pāṇini furnishes no sūtra relating to the word *tithi*, but it is possible to argue that the affix *titha* which he mentions in explaining words like 'bahutitha'¹⁶⁹ was a relic of the word tithi. Patañjali expressly mentioned Purnamāsī tithi. Vide 'India Antiqua', the volume of studies presented to Dr. J. Ph. Vogel pp. 109-112 for Prof. Edgerton's paper on affix 'titha'. From the above discussion it would be clear that the ideas and divergences of views about the proper tithis for certain religious acts existed in the Vedic times (at least before Ait Br.) three thousand years

(Continued from last page)

हविरातञ्चनं तच्छुर्वन्ति प्रविशुञ्चन्ति वत्सास्तान् पुनरपाकुर्वन्ति तानपराद्धे पर्णशाखयापाकरोति । तद्यथैवात् प्रजातमानावात्स्यं हविरेवमेव तद्यद्यु ब्रतचर्या वा नोदाहंसितं गृहीतं वा हविर्युदियादितरयोर्तर्हि कुप्यात् &c । शतपथ ब्रा. XI 1 4. 1-2. These passages form the subject of पूर्वमीमांसासूत्र VI 5 12-15. Vide my notes to व्यवहारमयूख pp 277-279. The निर्वाप in the New Moon and Full Moon rites is of four *muṣṭis* (handfuls) of rice or yavas.

167. तथा तिथिनक्षत्रपूर्वसमवाये । गोभिलगृह्य I. 1. 13, अथ जुहोति प्रजापतये तिथये नक्षत्राय देवताया इति । दैवतमिष्टा तिथिं नक्षत्रं च यजेत । गोभिलगृह्य II 8. 12 and 20

168 अतिथिः अन्यतिथिः गृहान् भवति । अन्येति तिथिषु परकुलानि इति वा ॥ निरुक्त IV 5 Here अ in अतिथि is supposed to stand for the root अद् (or इ?). Compare मनु III. 112 about अतिथि The word तिथि is derived from 'tan' to spread by many medieval writers तन्पन्ते कलया यस्मात्तस्मात्तस्तिथयः स्मृतः । सिद्धान्तशिरोमणि q by नाथव p 98, ह्यु चि p 32. The कालमाधव says: तनोति विस्तारयति वर्धमाना क्षीयमाणा वा चन्द्रकालमेकां यः कालविशेषः सा तिथिः, यद्वा पथोक्तकलया तन्पते इति तिथिः । (p 98).

169. बहुपुनरावृत्त्यर्थं तिथिः । पा. V 2. 52

ago and that the word *tithi* itself must be held to have been in use about 800 B. C, if not earlier still ¹⁷⁰

Tithi is defined as the time or period required by the moon to gain twelve degrees on the sun. As the *Sūryasiddhānta* states 'tithi is the lunar day in which the moon leaving the sun (at the last moment of *Amāvāsya*), traverses twelve degrees (*bhāgas*) towards the east every day.'¹⁷¹ The moon's motion is irregular and therefore the moon traverses twelve degrees sometimes in 60 *ghatikās*, sometimes in more (up to about 65) and sometimes in less *ghatikās* up to about 54. The result is that one unit day may be co-terminous with one *tithi*, but often a unit day has two *tithis* i. e. in the morning it may be the 6th *tithi*, but in the afternoon, evening and night it may be the 7th. It is possible that in a single civil day (from sunrise to sunrise) there may be three *tithis* e. g. on Monday morning there may be only two *ghatikās* left of the 6th *tithi*, then the 7th *tithi* may be only 56 *ghatikās* in duration and then the 8th may follow for the last two *ghatikās* of that unit day. Conversely, a single *tithi* may touch three days. For example, the last two *ghatikās* of Monday may be the first two *ghatikās* of the 6th *tithi*, then the 60 *ghatikās* of Tuesday may be occupied by the 6th *tithi* and two more *ghatikās* (the last) of the 6th *tithi* may spread on to Wednesday morning. A unit day which spreads over three *tithis* is declared by the *Rājamārtanda* to be very holy¹⁷² (or auspicious), while on the other hand a *tithi* touching three days is said to be inauspicious for marriage, for marching on an invasion, for an auspicious religious act or an act meant to

170. पूर्णमासादय् । वार्तिक 2 (on पा IV 2, 35) on which महामाष्य says 'पूर्णमासादय् वक्तव्यः । पूर्णमासी षतसेऽस्मिन् काले पूर्णमासी तिथिः ।' It appears from this that both कालायन and पक्षलि are speaking of पूर्णिमास्त months.

171. अर्काद्विनिश्चयः प्राचीं यथात्यहरद् दक्षी । भावेर्द्वादशभिस्तद् स्यात्तिथिश्चाग्रमस्तं दिनम् ॥ चर्यसिद्धांते q by व क्रि कौ p 2, तिथितत्त्व p 2, while कालमाधव (p. 100) quotes सिद्धान्तशिरोमणि as अर्का दक्षी । तच्चान्द्रमानमशेषं ज्ञेया द्वादशभिस्तिथिः ॥ त्रिंशत्तन्त्रं तथा राजोर्भागे द्वयभिधीयते । आदित्याद्विग्रहस्तु भागद्वादशकं यदा । चन्द्रमा स्यात्तदा सप्त तिथिरित्यभिधीयते ॥ विष्णुधर्मोत्तर I, 72 11-12 q by कालमाधव p 101, तिथितत्त्व p 2, व क्रि p. 32.

172. वसिष्ठ । एकस्मिन्साधने त्वद्वि तिथीनां त्रितयं यदा । तदा दिनक्षयः श्रेयस्तत्र साहस्रं फलम् ॥ ति व p 119. इयदस्मिन् दिवसस्यैव महापुण्यतमं स्थितं । तिथित्रयस्य सत्यकार्यं इयदस्मिन् स उदाहृतं ॥ राजमार्तण्ड folio 81 a, verse 1431 q by छुद्रिकी p 214. अरुणोदय आद्या स्याद् द्वादशी सकलं दिनम् । अन्ते त्रयोदशी यातजिह्वा सा हरेः मिया ॥ हे on काल p 261 (quoting महानैवर्त)

advance prosperity.¹⁷³ If a tithi begins immediately before sunrise or its beginning coincides with sunrise and ends after the following sunrise the name of the tithi (as pratipad, dvitīyā or so on as the case may be) is coupled with both divasas (civil days) involved, so that two tithis of the same denomination appear one after another. This is called *vrddhi* of the particular tithi. If a tithi begins sometime after sunrise on one morning and ends before sunrise on the following day it cannot be coupled with any day and is therefore deleted or omitted in the *pañcāṅga* (almanac) and there is *tithi-ksaya*. As a tithi is normally shorter than the civil day *ksaya* occurs more frequently than *vrddhi*.

From the words of the Gobhilagrhya quoted above it follows that long before the days of that work the several tithis were deemed to have certain deities as their lords (or presiding deities). Among the earliest extant enumerations about *tithipatis* (lords of tithis) is that in the *Brhatsamhitā* of Varāhamihira (chap. 98. 1-2) which sets them¹⁷⁴ out as follows (the tithis and their lords being mentioned in order):-1st Brahmā, 2nd Brahmā, 3rd Hari, 4th Yama, 5th the moon, 6th Kārtikeya, 7th Indra, 8th Vasus, 9th Nāgas, 10th Dharma, 11th Śiva, 12th Savitr, 13th Madana, 14th Kali, 15th Viśvedevas and of *Amāvāsyā* the *pitr̥s*. He further says that one should do on those tithis the acts that are appropriate to the lords of those tithis. It appears that other writers differed somewhat from Varāhamihira, e. g. the *Ratnamālā* sets¹⁷⁵ out the lords of tithis according to the *Purāṇas* as follows.-1st Agni, 2nd Brahmā, 3rd Girijā, 4th Gaṇeśa, 5th Nāga, 6th Viśākha (Skanda), 7th the Sun, 8th Śiva, 9th Durgā, 10th Yama, 11th Viṣṇu, 12th Hari, 13th Madana, 14th Śiva, 15th the Moon. The *Skandapurāṇa* (I. 1. 33. 78-82)

173. विवाहपानाद्यनष्टिकर्म सर्वं न कार्यं त्रिदिनस्युशीह । छुद्दिदीपिका q by छुद्दिक्त्तौ p. 212

174. कमलजविधातुद्विपद्यमशङ्कपद्मवक्रशकवधुञ्जयाः । धर्मशतविभुमन्मथकलयो विभे च तिथियतयः ॥ पितरोऽमावास्यायां संज्ञासहस्राश्च तैः क्रियाः कार्याः ॥ बृहत्सं. 98. 1-2 (99. 1-2 in Kern's ed.).

175. बह्मिर्विरिञ्चिर्गिरिजा गणेशः फणी विशाखी दिनकृन्तदेशः । दुर्गन्तको विष्णुहरि-
स्मराश्च शर्षः शशी चेति पुराणद्वयाः ॥ रत्नमाला II q by निर्णयामृत p 30, हे. (on व्रत) II p 235 quotes from विष्णुधर्मोत्तर I 83 22-24 'अग्नि-ब्रह्माभ्यिकेभार्य-नाग-स्कन्द-
विरोचनाः । शिव-दुर्गा-यमेन्द्राश्च विष्णु-काम-शिवेन्दुका ॥ पितरश्चेत्यमी भोक्ता ह्यभिभिस्तिथि-
देवताः । हे. (on काल) p 646 quotes from पितानह the lords of तिथिः somewhat
differently as धनद, श्री, भवानी, गणेश, नाग, रुद्र, भास्कर, दुर्गा, मातरः, बाह्यकि, कवि,
चक्रपाणि, कामदेव, शिव, धातु respectively of 1st to 15th, अमावास्या being पित्र्य.

states what tithis are specially dear to what gods such as 8th and 14th to Śiva, 4th to Ganeśa, 9th to Candikā. The Garuda (I 137 16-19) and Nārada-purāṇa (I 56 133-135) specify what deities are to be worshipped on the tithis from the first to 15th

Varahamihira divides tithis into five¹⁷⁶ groups, viz Nandā, Bhadrā, Vijayā or Jayā, Riktā and Pūrṇā and states that on those tithis the acts that are appropriate or suited to the lords of the tithis should be done and become crowned with success and the fruits of actions done on these five classes of tithis yield results similar to their names. The same applies to *āvanas* and *muhūrtas*. The result is Nandā tithis are 1st, 6th, 11th; Bhadrās are 2nd, 7th, 12th; Vijayās 3rd, 8th, 13th, Riktās are 4th, 9th and 14th; Pūrṇās are 5th, 10th, 15th. This is also brought out in the Ātharvāna Jyotisa, which also prescribes what should be done or not done on the tithis from the 1st to the 15th and provides that certain combinations of tithis and certain weekdays yield success and all rewards, viz Nandā tithi on Friday, Bhadrā on Wednesday, Jayā on Tuesday, Riktā on Saturday, and Pūrṇā on Thursday.

The Tīthitattva (pp 27-28) quotes a long passage specifying the loss a man suffers by eating fifteen specified things from the 1st to the 15th tithi respectively. The Nīrṇayasindhu (p 32) quotes verses from Muhūrta-dīpikā and Bhūpālā¹⁷⁷ (i e Bhoja) which specify the edibles and certain actions that are respectively to be given up on the tithis from the first to the 15th and on amāvāsya. On the other hand, Bhavīsyapurāṇa (Brāhmaṇaparva 16. 18-20) quoted by the Kalpataru on vrata p 35 specially recommends the eating of certain things on each of the 15 tithis from *pratipad* (the first) viz milk, flowers (on 2nd), anything

176. नन्दा भद्रा विजया रिक्ता पूर्णा च तास्मिन्विधा । यत्कार्यं नक्षत्रे तदैवत्याहुः तिथिषु तत्कार्यम् ॥ करणमुहूर्तेष्वपि तत् सिद्धिकरं देवतासहस्रम् ॥ बृहत्संहिता 98 2-3, नन्दा भद्रा विजयाख्याया रिक्ता । पूर्णाश्चैतां फलमेवं विद्ध्य ॥ बृहद्योगयात्रा (of बराहः) III 1 रत्नमाला (II 7-9) enumerates the actions that should be done on the five kinds of तिथिः (नन्दा, भद्रा &c) शङ्खव्याशिषिपमयोगाद्यनित्यकर्म चतुष्टयादिरिक्तातिथिषु कार्यम् । निर्णयामृत p 44, नन्दा शुभो सोमहस्त्ये च भद्रां भौमे जया सूर्यहस्त्ये च रिक्ताम् । पूर्णा शुभो पञ्चमस्त्ये च जयावहा सर्वफलप्रदाश्च ॥ आद्यर्षणज्योतिष (विधिप्रकरण, 12th verse).

177. भूपाल । कुम्भाण्डं बृहती क्षारं मूलकं पनस फलम् । बात्री शिर कपालान्नं नक्षत्रमलिलानि च । क्षुरकमोक्षलासेवा प्रतिपत्यमृति त्यजेत् ॥ नि सि p 32. बात्री means आमलक, शिर = नारिकेल, कपाल = अलाह, अन्नं = पदोदकम्, नखं = शिमी, चर्म = मसुरिका. The तिथितत्त्व (pp 27-28) details the results of what follows from eating the forbidden fruits &c on the respective tithis specified.

except salt (on 3rd), sesame, milk, fruits, vegetables (on 7th and 8th), flour, food uncooked by fire, ghee (on 11th), pāyasa (rice boiled in milk), cow's urine, *yavas*, water in which *kuśas* have been dipped. The *Vāmanapurāṇa*¹⁷⁸ (14. 48-51) prescribes what actions should not be done on the groups of tithis called *Nanda* &c., on certain week days and on certain *nakṣatras*.

The method of reckoning time by tithis is a very early one and is indigenous to India. Though Western scholars have from time to time put forward various theories about the so-called Greek influence on Indian astronomy and astrology and about the Indian *Nakṣatra* system being borrowed from the Chinese (Biot) or from the Babylonians (Weber) or from the Arabs (Sedillot), no western scholar has had the courage, so far as I know, of alleging that the system of tithis is not indigenous but is borrowed from some non-Indian source. The theories about Greek influence will be briefly dealt with in the next section.

Vedic (and *Smṛti*) injunctions are of two kinds, (1) those that urge a person to do a thing such as 'one should fast on *Ekādaśī* in both *paksas*', (2) those that dissuade a person from doing something as in 'one should not eat food on *Ekādaśī*'. Tithis are thus an *aṅga* of the two kinds of injunctions. According to Garga,¹⁷⁹ *tithi*, *nakṣatra* and *vāra* (week day) are a means of *punya* (merit) and *pāpa* (demerit, sin) by being subsidiary to the principal rite prescribed, but they are not able to produce the above result independently.¹⁸⁰

Tithi is of two kinds,¹⁸¹ *pūrṇā* (complete or full) and *sakhaṇḍā*. When a single *tithi* covers the whole day from sun-

178 नन्दासु नान्यद्विषयपादरेख क्षीरं च रिक्तासु जयासु माससु । पूर्णासु योचित्यतिवर्जनीया भद्रासु सर्वाणि समारभेत ॥ नान्यद्विषयं न च सुमिश्रिते क्षीरं च शुक्लेऽप्य कुजे च मांससु । इषे च योषा न समाचरेत् शेषेषु सर्वाणि सदैव कुर्यात् ॥ चित्रासु हस्ते श्रग्णे च तैलं क्षीरं विशाखा-मतिपल्लववर्यम् । मूले सुगे भाद्रपदासु मासं योविन्महाकृतिकसोत्तरासु । वामनपुराण 14 48-51, q. by भुजबल p 343 and कृ र p 548.

179. तिथिनक्षत्रवारादि साधनं पुण्यपापयो । प्रधानखण्डभावेन स्वातन्त्र्येण न ते क्षमाः ॥ गर्ग q. by तिथितत्त्व p. 4 (which explains प्रधानस्य विधेयकर्मणो गुणभाविनाङ्गत्वेन), पृ चि p 35.

180 वदुक्तं निर्णयादते । काले हि कर्म चोद्यते न कर्मणि काल इति । अतश्च विषयद्वत्वेन तिथयो निर्णेतव्याः । तनोति विस्तारयति चन्द्रकाला यः कालविशेषः सा तिथिः । यथोक्तकालया वन्यत इति वा तिथिः । तिथ्यर्थं p 3, which quotes from का नि the passage तनोति .. तिथिः cited in this note, the words काले हि .. कालः occur in मद् पा p. 184 also

181. Some works do not make this elaborate division of tithi found in *Dharmasindhu*. The *Nirnayasindhu* speaks of only *śuddhā* and *viddhā*, so the *Tithyarka* also speaks of only two सम्पूर्णा and खण्डा संपूर्णोक्ता स्कन्धपुराणे—मतिपल्लववर्यः सर्वो जडपादोपायाद्भवेः । सम्पूर्णा इति विख्याता हरिनासरवजिताः ॥ इति स्मृत्यतिव. II. p 357, तिथ्यर्थं p. 3.

rise for sixty *nādikās* (or *ghatikās*) the *tithi* is *pūrṇā*, i e. the *tithi* begins exactly at sunrise and ends with the next sunrise and is exactly 60 *ghatikās* in extent. All others than this are *sakhanda*, these latter again are of two kinds *suddhā* and *viddhā* (pierced by or intermixed with another).¹⁸² A *suddhā tithi* is one that extends from sunrise to sunset or (in the case of some *tithis* like *śivarātri*) up till midnight; other *sakhanda tithis* are called *viddhā*. *Vedha* is of two kinds, morning *vedha* and evening *vedha*; the former generally occurs when after six *ghatikās* from sunrise a *tithi* touches or gets merged with the next *tithi*, while the latter (evening *vedha*) generally occurs when a *tithi* touches another *tithi* six *ghatikās* before sunset. In the case of certain *tithis* the period prescribed may exceed six *ghatikās*.

When the *tithi* in question is 60 *ghatikās* in extent and begins with sunrise (i e. when it is *pūrṇā*) there is no difficulty at all. When a *tithi* is *suddhā* in the sense given by the *Dharmasindhu* then also there is generally no difficulty. Some general rules have to be kept in mind. *Śruti* says¹⁸³ 'forenoon is for the gods, midday for men and afternoon for *pitr̥s*'. *Manu* (IV. 152) says one should carry out morning duties, decorating the body, bath, brushing the teeth, applying collyrium to the eyes and worship of gods in forenoon alone'. Therefore all religious acts prescribed for being performed by day on certain *tithis* for gods must be begun in the morning even if the *tithi* is mixed with another on that day, but all *vratas* to be performed in the evening or night have to be performed on the *tithi* existing in the evening or night even¹⁸⁴ though it may be mixed up (*viddhā*) with another *tithi*. Another matter to be noted is that in both halves of the month all *tithis* may affect the previous *tithi* and following *tithi* by three *muhūrtas* (i e. six *nādis* or *ghatikās*)¹⁸⁵. Some *tithis* produce *vedha* by a larger number of

182. आदिन्योदयवेलाया आरभ्य पश्चिमादिका । तिथिस्तु सा हि शुद्धा स्यात्सर्वतिथ्यो ह्ययं विधिः ॥ इति कालमाधवीयधुवनारदीयात् । सा हि शुद्धा सैव शुद्धा नाप्येत्यर्थः । ति त pp 87-88, सूर्यास्तमपर्यन्तं यस्मिन् पारे तु या तिथिः । विद्यते सा त्वस्यैव स्यात्कृत्वा चेद् सण्ड-संज्ञिता ॥ नारदीय I 56. 154

183. पूर्वाह्णे वै देवाना मध्यन्दिनो मनुष्याणामपराह्णं पितॄणाम् । इतपथ II 4. 2 8.

184. अहं ह्यु तिथयः शुभ्याः कर्मसुष्ठानतो दिवा । नक्तादिनतयोरे तु रात्रियोगो विहिष्यते ॥ जाबालि q by व किं को p 5, तिथितत्त्व p 5

185. पक्षद्वयेऽपि तिथयस्तिथिं पूर्वां तथोत्तराम् । त्रिभिर्द्वैतैर्विधयन्ति सामान्योऽयं विधिः स्मृतः ॥ पैटीनसि q. in नि सि p 17, नामो ह्यावकाशादीभिर्द्विकूपचदशभिस्तथा । सुतोदादश-नादीभिर्द्वयव्युत्तरा तिथिम् ॥ स्कान्दपुराण q. by नि सि p 18. In the system of expressing numerals by words नाम, द्विकु, सूत represent five, ten and fourteen respectively. The verse नामो . तिथिम् is राजमार्तण्ड folio 70 a, verse 1130 (in ABOR I, vol. 36 p. 309)

ghatikās e. g. the 5th makes sasthi affected by twelve nādis, 10th makes 11th viddhā by 15 nādis, &c. Viddhā tithis are in some cases fit for performing religious acts, sometimes they are not. All rites¹⁸⁶ of the śrauta or smārta type, vrata, dāna and every other act enjoined by the Veda do not yield proper reward as long as there is no determination of the tithi proper for it. That tithi which covers up the time (such as morning), noon, whole day &c. at which a religious act is prescribed to be done is the proper one for¹⁸⁷ that act. The first principle to¹⁸⁸ remember is that Kāla (the time prescribed for a rite) is not a mere detail, but it is a *nimitta* (an occasion) on the happening of which a rite is to be performed and that therefore what is done at some time other than the prescribed one is practically as good as not done. There is a text of the Tai. S. II. 2. 5. 4 which indicates this principle about Kāla. It says 'that man is cut off from the heavenly world, who desiring to perform the darśa-pūrnāmāsa rites transgresses the time of full Moon or New Moon'. Hemādri¹⁸⁹ strongly emphasizes the performance of rites

186. औतं स्मार्तं व्रतं दानं यच्चान्यत्कर्म वैदिकम् । अनिर्णीतास्तु तिथिषु न किञ्चित्फलति
दिज्ज ॥ नारदपुराण (शुक्लार्थ 29. 2).

187. कर्मणो यस्य यः कालस्तत्कालव्यापिनी तिथिः । तया कर्माणि कुर्यात् ब्राह्मणद्वि
न कारणम् ॥ निष्पद्यमीचर q. by नि. सि. p. 18, धर्मसिन्धु p. 8; यदा तिथिरिकस्मिन्दिनेऽहो-
रात्रयोगिनी अपरस्मिन् अहर्मात्रयोगिनी रात्रिमात्रयोगिनी वा तदोपधासादावहोरात्रसाध्ये उभय-
योगिन्येव ग्राह्या नान्यतरमात्रयोगिनी कर्मकालव्यापिन्वात् । विवा रात्रौ व्रतं यच्च एकमेव तिथौ
स्थयत् । तस्याह्वययोगिण्यामाचरेत्तु व्रतं व्रतौ । इति विशेषवचनाच्च । का. स. नि. p. 10. Thus
last verse is q. from पद्मपुराण by तिथिविवेक (P. O. vol. VII p. 92) and the
v. क्रि. कौ. p. 14 quotes it from वायुपुराण. बृह्मपात्रो quoted in का. नि. p. 141
has कर्मणो यस्य ... न कारणम् ॥ गार्ग्य also has a similar verse.

188. Vide जैमिनि VI. 2. 23-26 for the proposition that all religious
acts such as agnihotra must be performed at the time prescribed. श्वर
on जै. VI. 2. 25 remarks 'न कालो घृणः । निमित्तं हेतुवित्युक्तम् । तस्माद्वयेषु कालेव-
विहितत्वात्कृतमप्यकृतं स्यात् ।'. The तै. सं. passage which is employed as an
indication (līnga) is अथ वा एव सुवर्गोद्धोकाच्छिद्यते यो धर्मापूर्णमासपात्री सज्जमावास्यां
वा पौर्णमासीं वातिपादयति । II. 2. 5. 4. Vide मद्. पा. p. 184.

189. गणितान्त्रापते कालः काले तिष्ठन्ति देवताः । परं लेकाह्वतिः काले नाकाले
लक्षकोविदाः ॥ लोपाक्षि q. by हे. (on काल p. 923). हेमाद्रि then proceeds (on काल
p. 924) 'यत् मुख्यकालातिक्रमे नित्यनैमित्तिकानां गौणकालेऽष्टाद्वयं तत् कचिद् शिष्टगर्हा-
परिहार-मन-परितोषार्थं कचिद्मुख्यकल्पत्वेन कालान्तरविधिरित्यनवद्यम् । उपदिष्टकालातिक्रमे
वाधिकापमावादेव मुख्यद्वयलोभाभ्युत्थकालातिक्रमो न कार्यः ... तदेवमेतस्मिन् वचनमन्तरेण
गौणकालग्रहणं न कार्यं सति तु वचने गौणस्य वस्मात्परस्यापि ग्रहणं कार्यमिति । Vid.
मद्. पा. pp. 184 and 186 for similar views.

on the proper time and states that a gaunakāla is resorted to for escaping from the censure of *śiṣtas* or for the solace of one's mind or because there is no other alternative. If a tithi can be had on two days and at the required time or if it does not exist on both days at the time required or it extends only up to a part of the time for which it is required, then the decision is arrived at, as a general rule, by what is called 'yugmavākya' to be cited below.¹⁹⁰ Suppose, for example, that a vrata is to be performed at noon on a certain tithi, then that tithi may exist at noon on two days or suppose that the tithi begins one or two ghatikās after noon and ends on the next day one or two ghatikās before noon, then the decision as to which tithi (whether *pūrva-uddhā* or *para-uddhā*) is proper for the act would have to be decided as a general rule by the *Yugmavākya*. The *Yugmavākya* may be translated as follows. 'The pairs (or combinations) of the following tithis lead to great reward, viz. of the 2nd and 3rd tithis, of the 4th and 5th, of the 6th and 7th, of the 8th and 9th, of the 11th and 12th, of the 14th with pūrṇimā (Full moon tithi) and of Amāvāsyā with the 1st the reverse (i.e. combinations or pairs of other tithis) results in great loss, such combinations destroy all former (accumulated) merit'. In these verses there are seven pairs and they are mutually applicable. The question may be asked. on what tithi a vrata prescribed for the 2nd tithi should be performed if the 2nd is combined with the first on one day (that is, it is *pūrva-uddhā*) and is also combined with the 3rd on the next day (i.e. it is *para-uddhā*). The reply is as a general rule the day on which the 2nd is combined with the 3rd tithi should be the proper one for the dvitīyāvrata and not the day on which 2nd tithi is combined with the first. Similarly, in the case of a vrata to be performed on tṛtīyā, if the 3rd tithi occurs on one civil day combined with the 2nd and on the next day it is combined with the 4th, then the proper day as a general rule for a tṛtīyā-vrata is the one on which the 2nd and 3rd tithis are in combination and not the other day on which the 3rd and 4th tithis combine. The result of this passage is that combinations of 1st and 2nd tithi, of the 3rd and 4th, of 5th and 6th, of 7th and 8th, of the 9th and 10th, of the 10th and 11th, of 12th and

190 यदा चेका तिथिर्दिनद्वये कर्मयोग्या विहितकाले लग्नये न वा लग्नये वदा कदा कर्मविधानमिति संशये युग्मवचनादेव व्यवस्थानाह बृहस्पतिरिति। य किं को प 3, मन्वाह्ना-दिन्यापिनी दिनद्वये कर्मकाले न्यासी, अन्त्यासी, तदेकदेशस्यासी वा युग्मवाक्यविना पूर्वविज्ञायाः परविज्ञाया वा तिथेर्गोचरत्वम्। धर्मसिन्धु प 8.

13th, of 13th and 14th, of Pūrṇimā with the first and of Amāvāsyā with 14th are generally excluded as improper.¹⁹¹

It may be stated here that the rules laid down in the above verses (of yugmarākya) are riddled with exceptions. Some say that these rules apply only to tithis of the bright half and not to those of the dark half. But many works such as Aparārka (p. 216), Kālanirnaya (p 172), Vratakālaviveka (P. O. vol. VII. p 87), Nirṇayasindhu (p 18) hold that the passage applies to tithis of the dark half also, since the express mention of Amāvāsyā in combination with *pratipad* is an indication in that direction. It would be noticed that the *yugmarākya* (even though held to be applicable to the dark half) does not refer to the first tithi of the dark half, the 10th and 13th tithis of both halves. Their combinations with the preceding or following tithis will be governed by express texts where available and by other considerations in other cases, such as the verse 'in the bright half that tithi should be preferred which exists at the time the sun rises and, in the dark half, that tithi should be preferred which exists when the sun sets'¹⁹². Another important rule is that where there are express texts prescribing a particular combination of *viddhā tithis* as more appropriate for a vrata or other

191. शुक्राग्निशुक्राग्निना पण्डित्योर्वह्नुत्तमयो । रुद्रेण द्वादशी युक्ता चतुर्दश्या च पूर्णिमा ॥
प्रतिपद्यन्मवास्या तिथ्योर्युग्मं महाफलम् । एतद् व्यस्तं महादोषं हन्ति पुण्यं पुरा कृतम् ॥
These are quoted by हे. (on काल p 67). In the system of expressing numerals by words युग्म, अग्नि, शुक्र, ह्युनि, वहु, रत्न and रुद्र stand respectively for 2, 3, 4, 5, 7, 8, 9, 11. These verses are ascribed to different sources in the medieval digests. The स्मृतिच. II p 350 and Aparārka (pp 214, 216), नि. सि p 18 call it *nigama* (vedic text); while कालविवेक p 475, ब्र. का. वि. (p 214), व. क्रि. को. (p 3) ascribe it to शुक्रपरिशिष्ट and तिथिनन्व p 3 calls it both निगम and शुक्रपरिशिष्ट. These verses are अग्निपुराण 175 36-37 and गरुड I. 128 16-17. The कालादर्श (folio 9 a) ascribes the verses to पैठीनसि. They are the same as राजमार्तण्ड folio 69 b and 70 a, verses 1123-24 (ABORI vol. 36 p 509). The समयदीप (folio 7 b) explains these verses at great length and remarks 'अयं च शुक्राग्निविधिर्होरात्रसाध्योपवासादिकर्मणि तिथिद्वये सति सर्वत्र बोद्धव्यः । देवपूजादानपि दिनद्वये विहितपूर्वाह्नादिगामितिथिलामे सति । यदा लेकस्मिन्नेव दिवसे विहितकालालम् तदा तत्रैव कर्म न तु व्यस्तनिन्द्यवर्णनस्यपि शुक्राद्व. 17. The कालविवेक of जीमूतबाहन discusses these verses at great length (pp 475-502) and concludes 'यत्तु विष्णुधर्मोत्तरवचनं—सा तिथिलवहोरात्रं यस्यामभ्युदितो रविः । तथा कर्मणि कुर्वीत ज्ञासद्दृष्टी न कारणम् ॥—तद्विशुद्धतिथिविषयमेव । .. तस्मादुभयदिने प्रातो कुत्र क्रिया इति सन्देहे शुक्रमतिथिषु शुक्रमवचनं, अयुग्मास्तु तु दृष्टिज्ञासादिवचनम् ।' pp 501-502.

192. तथा च मार्कण्डेयः । शुक्लपक्षे तिथिर्ग्राह्या यस्यामभ्युदितो रविः । कृष्णपक्षे तिथिर्ग्राह्या यस्यामस्तमितो रविः ॥ q. by हे. (on काल) p 93, का. नि. p. 231, का. नि. p. 501 (where it is said that सन्नमभु had quoted it).

religious rite, that express rule prevails and not the rule derived from this yugmavākya¹⁹³ For example, it is laid down in the very place (where the yugmavākya occurs) that the 6th tithi, 8th tithi, amāvāsya and the 13th of the dark half are to be preferred (for religious rites) when in combination with the following tithis (i e. 7th, 9th, 1st of bright half and 14th of dark half respectively) and others (than those mentioned in the first half such as the 7th, 9th) are to be preferred when combined with those preceding them.¹⁹⁴ The application of special considerations may be further illustrated by the following The same tithi may be preferred if *pūrvaiddhā* in one vrata and as *paraiddhā* in other cases owing to the difference in the deities of the vratas. For example, Skandasasthi is preferred as *pūrvaviddhā*, but Mandārasasthi is preferred as *paraiddhā* (because the deity is Mandāra and not Skanda) Sometimes, although the devatā is the same, it will have to be *pūrvaviddhā* and sometimes *paraiddhā* as in the Vinayaka-vrata which requires mid-day as the proper time. If the 4th exists at midday and then is mixed up with 5th, but did not exist at midday the previous day, then 4th mixed with 5th will be preferred, but if mixed with the 3rd before noon and not mixed with 5th at time of midday, 4th mixed with third will be preferred Sometimes it depends on the fact whether it is bright or dark fortnight Śukla pratipad will be preferred if *pūrvaviddhā*, but kṛṣṇa pratipad will be preferred as *uttaraviddhā* The rites for *pitr*s are not governed by yugma-vākya The grhya-parisista provides that the *pitr*s attend on that tithi which exists at the time when the sun sets; that tithi and afternoon are assigned for the *pitr*s by Brahṃa himself¹⁹⁵ Sometimes even a combination not approved by yugmavākya has to be accepted for the performance of a rite e. g. when astami with Rohini nakṣatra exists (in Kṛṣṇajanma-vrata) the fast should be observed on that Astami, though it may be combined with 7th tithi (and not on 9th as yugmavākya

193. युगमाद्या वर्षद्विष्व सप्तमी पार्वतीमिया । खेददयमीक्षन्ते न तत्र तिथियुग्मता ॥ देवी-
पुराण q. by व क्रि कौ 249, V R. 248 This verse expressly says that in the
case of Yugādi tithis, of the tithi of birth and 7th tithi which is related to
Durgā, the tithi at sunrise is to be preferred whether it be mixed with a
tithi mentioned in the Yugmavākya or not

194. तथा शुक्लवचनम् । पृष्ठच्छन्दमप्यमात्रस्या कृष्णपक्षे त्रयोदशी । एता परशुता शुल्पा
परा पूर्वशुक्लास्तया ॥ का वि p. 476, व क्रि कौ p. 4.

195. यद्यस्तु सविता याति पितरस्ताहपासते । तिथिं तेभ्योऽपराहो रि स्वय वक्ष-
स्वयमुवा ॥ गृह्यपरिशिष्ट q by व क्रि कौ p. 16, व का. वि p. 86, तिथिविवेक p. 232

requires).¹⁹⁶ Sometimes, even though a tithi be pūrṇā, it is passed over in favour of a viddhā one.¹⁹⁷ Suppose there is Ekādaśī in the bright half from sunrise to sunrise on a certain day and there is Ekādaśī on the next day for two ghatikās, then there is Dvādaśī for 59 ghatikās in extent; thus trayodaśī commences the day after just one ghatikā after sunrise. According to this verse of Pracetas there is to be no upavāsa on the Ekādaśī, though it is pūrṇā, but the fast will be observed on Dvādaśī, and the pārāṇā in order to be celebrated on dvādaśī will have to be during the first ghatikā of the third day from ekādaśī or earlier. But if the Dvādaśī in this case be only for 55 ghatikās, trayodaśī will begin three ghatikās before sunrise; if pārāṇā be done at sunrise it will be on the 13th and not on the 12th. In this latter case, according to Pracetas, the Upavāsa will have to be on the pūrṇā Ekādaśī in order that the pārāṇā may be on 12th. It has to be further remembered that the positive prescription about celebrating a vrata or the like on the fixed tithi is governed by the yugmavākya, but the rules forbidding the partaking of oil, meat or the like on the fixed tithi apply for the whole of that day¹⁹⁸ and that tithi, whether it is 65 ghatikās and extends over three days or is only 55 ghatikās and extends over two days only. For explaining the words 'ekādaśyām nirāhārah' from Varāha-purāṇa (39. 32) the Ekādaśī-tattva (pp. 3-4) states that one is to fast not merely for the time that the Ekādaśī lasts on a week-day but for the whole of the week day on which Ekādaśī falls and it applies the reasoning contained in Jai VI. 2 19-20 (called *Kalanjādhsakarana*). If the vrata is such that some items in it are to be done by day and some at night, then that vrata must be observed on that tithi which exists by day as well as at night and in such a case

196 वचनासु कचिद् व्यस्ततिथेरपि ग्रहणम् । यथा भविष्ये । कार्या विज्ञापि सप्तम्या रोहिणीसहिवाद्यमी । ततोपवासं कुर्वति तिथिमान्ते च पारणम् ॥ तिथिमान्ते च पारणमिति अकारणम् रोहिण्यष्टमुखवासविषयम् । ब्र. का. वि. p. 89, व. क्रि. कौ. p. 10.

197 वचनासु कचिद् पूर्णाया अपि तिथेः परित्यागः । यथा प्रवेत्ता । पूर्णाप्येकादशीं त्याज्या वधते हितव्यं यदि । द्वादश्या पारणालाने पूर्णैव परियुज्यते ॥ ब्र. का. वि. p. 90, व. क्रि. कौ. p. 13.

198. तदाह कालमाधनीये वृद्धगार्ग्यः । निमित्तं कालमादाय वृत्तिर्विविचिनिषेधयोः । विधिः पूज्यतिथौ तत्र निषेधः कालमात्रके । तिथीनां पूज्यता नाम कर्माच्छ्रान्तो मत्त । निषेधस्तु निवृत्त्यात्मा कालमात्रमपेक्षते ॥ तिथितत्त्व p. 6, ब्र. का. वि. p. 234, व. क्रि. कौ. p. 14 (first verse only and ascribes to युद्धपरिशिष्ट), का. त. वि. p. 4. तिथितत्त्व explains 'वृत्तिः पालनम् । कर्माच्छ्रान्तः कर्माच्छ्राने' (p. 6). These verses are quoted from गार्ग्य in कालनिर्णय p. 103.

the yugmavākya has no application Vide p 72 and note 184 above. In certain cases where the vrata has several items extending over the whole day or a large part of it, the tithi at the time of sunrise even if it be only for a ghatikā is declared by some texts to be *sakalā* (pūrṇā) for purposes of both gifts and vratas.¹⁹⁹

The Kāladarśa propounds the strange²⁰⁰ theory based on Gobhila's words that the shortening and lengthening of the tithis is due to the piety and sinfulness of men and divides tithis into *kharva* (of proper extent, 60 ghatikās), *darpa* (more extensive than 60 ghatikās) and *himsrū* or *himsū* (of lesser extent than 60 ghatikās) The Rājamārtanda has the same²⁰¹ division and remarks that when the tithi is either *kharva* or *darpa* (and they are viddha) then a rite is to be done on the later tithi (the proper tithi joined to the next one) and in the case of the shorter tithi (if it is viddha) one should prefer the former (i.e. the day on which the proper tithi is joined to an earlier one)²⁰² The Varsa-

199. यत्र सार्धसप्तद्वर्तैरपि कर्म न समाप्यते तत्र कृत्वा दिवसोपपन्नज्ञापते । अत एव देवल । या तिथि समुद्राप्य उदय याति भास्कर । सा तिथि सकला ज्ञेया स्नानदानजपादियु ॥ इति । व्यासोपि । उदयकेन सविता या तिथिं प्रतिपद्यते । सा तिथि सकला ज्ञेया दानाध्ययन-कर्मसु ॥ व्रतोपवासनियमे चटिकंका यदा भवेत् । सा तिथि सकला ज्ञेया पित्र्ये चापराह्णिकी ॥ इति । का नि p 142. का वि p 473 reads in the first verse स्नानदानव्रतादियु का नि. p 473 and p. 485 quote the last two verses but ascribe them to वैयास्य and भविव्य This is one of the cases where a tithi though *khandā* according to strict astronomical rule is to be regarded as full (or *sakalā*) for Dharma-śāstra purposes

200. ब्रह्मो वृद्धिर्तिथीना स्यादधर्माधर्मतो नृणाम् । तदुक्त गोमिलेन । खर्वो दर्वस्तथा हिंस्रितिथि तिथिलक्षणम् । धर्मधर्मनशादेव तिथिलेखा विवर्धते । इति । कालादर्शो folio 5 a पु चि. p 33 ascribes खर्वो &c to गर्ग The verse खर्वो दर्व &c is ascribed to Uśanas by का नि p. 144 and व कि कौ pp 21-22. हे (on काल) p 91 quotes खर्व... पूर्वकालिकी from भविव्यपुराण and ascribes to पितृमह the verse खर्वो लक्षणम् । खर्वदर्वो परो पूज्यो हिंसा पूर्वव पूजयेत् ॥ हे (on काल) p 109 says 'अतविषये शुग्मवाक्यमेव प्रवर्तते न खर्वदर्ववाक्यम्' and ascribes to व्यास the verse खर्वो लक्षणम् । खर्वदर्वो परी . कालिकी

201. खर्वदर्वो परी कार्यो हिंस्र पूर्वव पूजयेत् ॥ राजमार्तंड folio 70 a, verse 1132 (ABORI. vol 36 p. 310).

202. खर्वो दर्वस्तथा हिंसा त्रिविध तिथिलक्षणम् । खर्वदर्वो परी कार्यो हिंसा स्यात्पूर्व-कालिकी ॥ पु from बोधायन by कालविवेक p 500, which explains 'खर्व समता यत. प्रभुति पूर्वदिने प्रारब्धा परादिने च तावत्येव समाप्ति । दर्वो वृद्धिः परादिनेऽधिककालेन समाप्ति । हिंसा शय परदिने न्यूनकालेन समाप्ति । Vide व कि कौ p 22 for the verse and explanation कालविवेक p 102 reads 'खर्वो . लक्षणम् । धर्माधर्मनशादेव तिथिलेखा विवर्धिता ॥' and ascribes it to गर्ग,

kriyā-kaumudī ascribes a similar verse to Uśanas and remarks that it is opposed to the dicta of many such sages as Devala and must be restricted only to Darśasraddha forming as it does a syntactical whole with certain verses of the Chandogapariśista (which it quotes).

A general rule is stated in some works that when the full moon which is in the lunar mansion that gives the name to a month is in conjunction with Jupiter that tithi has the word *mahā* prefixed to it. For example, the Purnimā of Kārtika would be called Mahākartiki if the Moon and Jupiter are both in the Kṛttikās (Pleiades) on that tithi. The Rājāmārtanda and Bhavisiyapurāna provide that a bath on the Mahācaitri and (on the remaining eleven purnimās with prefix *mahā*) in certain holy places yields great rewards, viz bath at Prayāga on Mahāmāghī, on Mahāphālgunī in the Naimisa forest, on Mahācaitri at Śalagrāma, on Mahāvaiśākhī at Mahādāvāra, on Mahājyāisthī at Purusottama, on Mahāsādhī at Kanakhala, on Mahāśrāvanī at Kedāra, on Mahābhādrī at Badarī, on Mahāśvinī at Kubjamra, on Mahākartiki at Puskara, on Mahāmārgaśīrṣī at Kānyakubja, on Mahāpausī at Ayodhyā²⁰³

There are long lists of actions forbidden on certain tithis. A few passages may be cited here. Devala²⁰⁴ says 'on the 15th, the 14th and particularly on the 8th one should avoid oil, meat, sexual intercourse and the use of a razor.' The Nārādiya provides

203. माससंज्ञे यदा ऋक्षे चन्द्रः सम्पूर्णमण्डलः । शुक्ला याति संयोगं सा तिथिर्मेहती स्मृता ॥ कालविवेक p 347 (quotes from भारत) and शङ्खुस्तीता q. by व. क्रि. कौ. p. 77. This verse is quoted by ति त p 133 from राजमार्तण्ड (folio 81 a, verse 1388). महाभाषी प्रयागे तु नैमिषे फाल्गुनी तथा । शालग्रामे महाचैत्री एताः पुण्यतमाः स्मृताः । महाद्वारे च वैशाखी ज्येष्ठी तु शुक्लोत्तमे । आपादौ वै कनखले केदारि श्रावणी तथा । महाभाद्रौ चतुर्थी तु कुब्जायां च महाश्विनी । शुक्ले कार्तिकी कन्याकुब्जे मार्गी सदा स्मृता । अयोध्याया महापौषी एताः स्युः सुमहाफलाः । क्षान्ते ह्येतेषु कर्तव्यं मानवैः धृष्टिकारिभिः ॥ राजमार्तण्ड folio 81 a, verses 1389-1392 (vide ABORI. vol 36 p 334). These verses are quoted from the भविष्यपुराण by व. क्रि. कौ. p. 80 where गङ्गाक्षाने is read for महाद्वारे, कुब्जाक्षे for कुब्जायाश्च. हे. (on काल) p. 642 quotes these verses.

204. पञ्चदश्यां चतुर्विंश्यामष्टम्यां च विशेषतः । तैलं मांसं त्वचायं च क्षुरकर्म च कर्जयेत् ॥ शैवल q by कृ. र. p. 547, व. क्रि. कौ. p. 86. Vide विष्णुपुराण III. 11 118-119 for similar provisions and बृहद्शालातप verses 57-58 (q. by कृ. र. p. 546),

that one should give up oil on the 6th tithi, meat on 8th, use of razor on the 14th and sexual intercourse on the full moon and amāvāsyā (I 156.140-141) Certain vegetables, fruits and articles such as sesame are to be eschewed on certain tithis; vide p 70 above and note 177.

CHAPTER IV

Individual vratas; Caitra Pratipad, Rāmanavamī, Akṣayya-tṛtiyā, Paraśūramajayantī, Daśaharā, Sāvitri-vrata.

The Mahābhārata²⁰⁵ prescribes how to set about a vrata. 'Taking in one's hand a copper vessel full of water and turning one's face to the north one should undertake the *upavāsa*, or whatever else he resolves in his mind to undertake as a vrata.' Devala²⁰⁶ also says 'without taking food (the previous night), after taking a bath and having performed *ūcamana* (ceremonial sipping of water) and after having declared before the Sun and other *devatās* (his intent) a person should perform a vrata'. The Varāhapurāṇa²⁰⁷ sets out the formula of *sankalpa* 'after passing the 11th tithi without any food, I shall partake of food the next day, O lotus-eyed one (Viṣṇu), O Acyuta, be thou my refuge'. The *sankalpa* is to be generally made in the case of a fast²⁰⁸ or vrata in the morning; the first fifth part of a day comprising three ghatikās is called morning. Even when a tithi does not

205. गृहीत्वौदुम्बर पात्रं वारिपूर्णमुदबुधः । उपवासं तु गृहीत्याद्यद्वा सङ्कल्पयेद्बुधः ॥
देवतास्तस्य हृष्यन्ति कामिक तस्य सिध्यति । अन्यथा तु वृथा मर्त्याः क्लिष्यन्ति स्वल्पमुद्धयः ॥
शान्तिपर्व q. by कालविवेक p 456 and the first verse by कल्पतरु (on व्रत p 4),
कृ र. p 54, व किं कौ p 61. यद्वा . बुध is variously explained The कृ र.
states 'तत्र कल्पतरु । यद्वा अन्यजन्मादिकम् । पारिजातस्तु यद्देव्येन सङ्कल्पमात्रमपि
कर्तव्यमित्याह ।'. कालविवेक reads 'यद्वा सङ्कल्पयेद्बुधः' In the अष्टाश्विनपर्व 126 20 the
verse is प्रगृह्यौदु . तोयपूर्णं उदबुधः । उप . यद्वा सङ्कल्पयेद् व्रतम् ॥. ति. स. p 110
quotes from बराहपुराण 'गृहीत्वा . यद्वा वार्ये धारयेत् ॥'.

206. देवलः । अशुक्त्वा प्रातराहारं स्नात्वाचम्य समाहितः । सूर्याय देवताभ्यश्च निवेद्य
व्रताचरेत् । q. by कल्पः (on व्रत p. 4), स. प्र (folio 1 b), कृ र p 54

207. एकादश्या निराहारो भूत्वा नैव परेऽहनि । मोक्षयेद् गुण्डीकाक्ष क्षरणं मे भवाच्युत ॥
इत्युच्चार्य ततो विद्वान् शुष्पाञ्जलिमथार्षयेत् । बराहपुराण 39 32 q by कालनिर्णय 268 (from
विष्णु), व किं कौ pp. 60-61, ति-त p. 110 Vide नारदीय I 23, 15 for a very
similar verse.

208. प्रातरेव सङ्कल्पः कार्यः । तदानीं ज्योतिःशास्त्रमतिपदभावेऽपि स्मृत्युक्तमतिपदः
सत्त्वात् । नवरात्रमदीप p 33, अपराह्णव्यापिमतिपसिद्ध्यादिषु चिकीर्षितस्यापि व्रतस्य
आरम्भः प्रातरेव कार्यः । प्रातः सङ्कल्पयेद्दिवाङ्गुपवासव्रतादिकम् — इति माधवीयवचनात् ।
स्मृतिकौ. (on तिथि) p 12; अतः प्रातःकाले सप्तचिह्नयलान् तिष्ठन्तरेष्वुपवाससङ्कल्पः ।
अहोरात्राभोजनरूपस्य तस्य प्रातरारम्भाह्वलात् । तिथितत्त्व p. 3.

begin in the morning (but begins in the afternoon) the sankalpa has to be made in the morning provided a vrata is to be performed on that tithi though it be viddhā. If no sankalpa is made the person secures very little benefit from the vrata²⁰⁹ and half the merit is lost.

It is now time to turn to individual vratas on the several tithis. First comes the pratipad-vrata.

It will be shown in the next section how in ancient and medieval times the month in which the year began was different at different times and in different countries. We shall begin with the pratipad of the month of Caitra, shall take the month as ending with amāvāsyā (*amānta*) and set out from Caitra the important vratas and festivals in each month and the tithis therein, and the rest will be entered in the list of vratas appended to this section on vratas.

In those parts of India (such as the Deccan) where the year begins with Caitra, the first tithi is observed with some pomp and religious ceremony. Most of the medieval digests such as Kalpataru (*Naiyatakāla* pp 377-382), Hemādri (on vrata vol. I, pp 360-365), Kṛtyaratnākara (pp. 103-110), Vratarāja (pp 49-53) quote from the Brahmapurāṇa the rites of the beginning of the year on the first tithi of Caitra bright half. That Purāṇa²¹⁰ states that Brahmā created the world on the first day of the bright half of Caitra at sunrise, and started the reckoning of time. On that tithi a mahāsānti (propitiatory rite) destroying all untoward occurrences and sins should be offered and first Brahmā should be worshipped with the well-known *upacāras* and then the other gods with mantras preceded by *om* and the word *namah* (*om namo Brahmane tubhyam*), to all divisions of time from the minutest to yugas and to daughters of Dakṣa and lastly to Viṣṇu, then honour brāhmanas with food and fees, give presents to relatives and servants, homa should be offered to Agni called Yavistha, special food should be prepared and a great festival should be celebrated. The Bhaviṣyapurāṇa says

209 सङ्कल्पाकरणे फलहानिमाह भविष्यपुराणे । सङ्कल्पेन विना राजन् पत्किञ्चित्कुरवे नरः । फल चाल्पात्यक्त तस्य धर्मस्यावस्यो भवेत् ॥ कल्पवृक्ष p. 424

210 चैत्रे मासि जगद् ब्रह्मा ससर्ज प्रथमेऽहनि । ह्युरुपसे समग्रं तु तदा सूर्योदये सति ॥ प्रवर्तमानस्य तस्य कालस्य गणनामपि । तत्र कार्या महाशान्तिः सर्वकल्मषनाशिनी । सर्वोपाय-प्रदायिनी कलितु स्वप्ननाशिनी ॥ &c. कल्पवृक्ष (नैपथ्य p 377), दे (व्रत I. p. 360), कृ. र. p. 103.

that since it was declared by Brahmā to be the best among tithis and thus placed in the first place it is called Pratipad. On Caitra pratipad there is worship of the lord of the year, viz. the lord of the week-day²¹¹ on which pratipad falls, arches and banners should be raised by each householder, one should anoint one's body with oil and have a bath, one should eat leaves of the *nimba* tree (that are bitter) and should hear from the reciter of the calendar the name of the year (*śaka* or *saṃvat*), its lord and the deities that would be the ministers for the year, the governing deities of all corns and fluids &c. Even in these days priests go about in the Deccan to the houses of their patrons and read from the *pañcāṅga* (almanac) the details about the lord of the year &c set out above, people raise a pole with silk cloth at top covered with a silver or brass pot, offer worship to the pole with sandalwood paste, flowers &c. and eat *nimba* leaves. This latter is done even in Saurāstra, though the people employ *saṃvat* reckoning.

The rule is that the pratipad to be celebrated is that which exists at the time of sunrise. If pratipad exists at sunrise on two days, then the earlier of the two is to be chosen or if there be no pratipad at sunrise on any day then the one which is *pūrva-viddhā* should be chosen. For example, if there is *amāvāsyā* for four *ghatikās* after sunrise, then there is pratipad for 56 *ghatikās* and one *ghatikā* more on the next day, then the pratipad though affected by *amāvāsyā* will have to be chosen for the beginning of the year and not the pratipad intermixed with second *tithi* the next day. If Caitra be an intercalary month then²¹² the opinion of many writers is that the pratipad of the intercalary month should be held to be the beginning of the year. The *Samayamayūkha* holds that when Caitra is an intercalary month the year and spring commence with it, but the ceremonial bath with oil and listening to the recital of the *śaka* year should

211. चैत्रशुक्लप्रतिपदि यो वारः स ह्ययः स्मृतः । नारदीयपुराण I. 56. 1; तिथीनां भवरा यस्माद् ब्रह्मणा सप्तदाहता । प्रतिपदिता पदे पूर्वे प्रतिपत्तेन कल्पते ॥ भविष्य, ब्राह्मणर्षे 16. 44 q. by हे. (वद I. p. 336), व. क्रि. कौ. p. 28.

212. चैत्रव मलमासत्वे तैलान्यङ्ग-शकप्रवणदि शुद्ध एव कार्यम् । यद्यपि वत्सरवत्सन्दयोः महत्तिर्जता तथापि तथ्ययुक्तकल्पम् — पण्ड्या इ दिवत्तैर्मासः कथितो वादरायणैः । पूर्वमर्धे परित्यज्य कर्तव्या उत्तरे क्रिया — इति वचनादुक्तकल्पोत्तर एव कार्यम् । स. न. p. 13. The इ. चि. p. 57 combats this view. The व. क्रि. कौ. p. 227 reads पूर्वमर्धे परित्यज्य उत्तरार्धे भक्षयते !; the verse पण्ड्या इ occurs in राजनार्वण्ड and is q. by का. वि. p. 139 as from उयोति.शास्त्र.

be done in the pure month. The²¹³ Dharmasindhu makes a difference by saying that the ceremonial bath with oil should be taken on the occasion of the commencement of the new year and repeating the name of the new year should be done on the first day of the intercalary month, but the raising of the pole, eating of nimba leaves, listening to the recital of the almanac should be done in the pure month. In popular belief caitra-suddhapratipad is one of the 3½ most important muhūrtas (auspicious days) of the year. The Śāmrājya-lakṣmīpithika (pp 128-133) gives a very elaborate description of the great festival on caitra-suddha first performed by a king or a chieftain or a zamindar owning several villages.

The next important tithi in Caitra is the 9th in the bright half on which is observed the Rāmanavamīvrata and the celebration of the birth of Rāma, 7th *avatāra* of Viṣṇu. The principal works on which reliance is placed in Hemādri (on vrata vol. I pp 941-946), V. K. K (pp 523-529), Tīthitattva (pp 59-62), Nīrṇayasindhu (pp 83-86) and other digests are the Agastya-saṃhitā and Rāmārcanacandrikā of Anandavanayati, pupil of Mukundavanayati. It is somewhat remarkable that the Kṛtyakalpataṛu on vrata does not deal with this. The Rāma cult appears to have become popular later than the Kṛṣṇa cult. Though the Amarakosa gives Viṣṇu, Nārāyaṇa, Kṛṣṇa, Vāsudeva, Devakīnandana and Dāmodara as synonyms, it does not mention Rāma (Dāsarathi), but mentions Rāma only as a synonym of Haladhara. Here only a brief treatment of Rāmanavamī can be attempted. The Rāmārcanacandrikā and Vratārka (folio 173a) expressly provide that all persons including even cāṇḍālas can observe Rāmānavamīvrata (they have *adhikāra*).

It is stated in the Agastyasamhitā²¹⁴ that Rāma was born at noon on the 9th of the bright half of Caitra, when Punarvasu asterism was occupied by the Moon and both the Moon and

213. चैत्रस्य महमासत्वे वत्सपरम्पानिमित्तक तैलाम्बुद्वन्द्वस्यादौ वृत्तवत्सरनामकीर्तनाधारम् च महमासमतिपद्येव कुर्यात् । भतियुह ध्वजारोपण निम्नपञ्चाङ्गनं वत्सरादिफलक्षणं नवरात्रारम्भो नवरात्रौत्सवादि निमित्तान्महमासस्य शुद्धमासमतिपदि कार्यः । वत्सपरम्पानिमित्तकोपि तैलाम्बुद्वन्द्व शुद्धमतिपद्येवेति मयूख उक्तम् । धर्मसिन्धु p 38.

214. चैत्रे नवम्या मातृपक्षे दिवा शुभे पुनर्वसौ । उदये शुभगौराक्षोः स्त्रीशत्रवे ब्रह्मपञ्चके । मेघे पुषणि सप्तमे लगे कर्कटकादये । आशिषसीत्स कलया कौशल्याया पर शुभम् । हे. (on vol I p 941 quoting अगस्त्यसंहिता) These astrological details about the birth of Rāma are in line with those in some editions of the Rāmāyana (except those of Gorresio and some others). Vide my paper on this in the Journal of the Oriental Institute, Baroda, vol. I pp 1-5.

Jupiter were in conjunction and when five planets were in their *ucca* (exaltation), when the zodiacal sign rising on the eastern horizon was Karkataka (Cancer), and when the Sun was in the sign of Mesa (Aries) The Kālanirnaya of Mādhava (pp 229-230) lays down the following. When navamī is spread over two days, then, if there is navamī at noon only on the earlier of the two days, the vrata should be performed on that day. If there is navamī at noon on both days, or if there is no navamī at noon on any day, then the vrata should be performed on navamī mixed with daśamī (and not on navamī mixed with astamī).²¹⁵ If the 9th tithi is conjoined to Punarvasu asterism that day, that tithi is most holy. Even when there is conjunction of astamī, navamī and Punarvasu, still the vrata should be on the next day (i. e. on navamī with daśamī) There are further minute rules and differences on this which are passed over here.

It is stated that the Rāmanavamīvrata is *nitya* (obligatory) for all, while others say that it is obligatory only for devotees of Rāma and kāmya (optional) for those that desire special rewards (such as removal of sin, *mukti* or release from *samsāra*). The Agastya-samhitā²¹⁶ remarks 'This (vrata) is a course prescribed for all and it is the sole means of worldly happiness and *mukti*. Even a person who is impure or very sinful, having performed this best of vratas, is honoured by all and he becomes as if he were Rāma himself. That wretched man who eats food on Rāmanavamī suffers torments in the terrible hells called Kumbhipāka. If a man fasts on a single Rāmanavamī all his objects are fulfilled and he is released from all sins'. The Agastyasamhitā further prescribes 'on that day (on which Rāma was born) vrata in the form of a fast should always be performed and on that day the devotee intent on Rāma worship should keep awake at night, sitting on the ground'. The use of the word 'sada' (always) shows that the vrata is obligatory. Others say that the texts promise such rewards as removal of sin and therefore it is

215. नवमी चाष्टमीविद्धा त्वाज्या विष्णुपरायणैः । उपोषणं नवम्या च वृक्षम्यां चैव पराणम् ॥ अगस्त्यसंहिता q. by व. क्रि. की. 525, ति व. 60, ति ति 83, ब्र का. वि. p. 16 (ascribes to आपस्तम्ब), समयमकाश p. 53

216 सर्वधामप्ययं धर्मो शक्तिहृदयेकसाधनम् । अष्टाचिर्वापि पापिष्ठः कृत्वेदं व्रतं हृतमम् । पूज्यः स्यात् सर्वभूतानां यथा रामस्तथैव सा । यस्तु रामनवम्यां तु शुक्रे स च पराणम् । कुम्भीपाकेषु घोरेषु पच्यते नात्र संशयः । .. एकामपि नरो भक्त्या श्रीरामनवमीं हने । उपोष्य कृतकृत्यः स्यात्सर्वपापैः मुक्त्यते ॥ अगस्त्यसंहिता q. by हे. (व्रत vol. I 942), नि. सि. p. 84, तस्मिन् दिने तु कर्तव्यमपराधमर्तं सदा । तत्र जागरणं कुर्याद्ब्रह्मनाथवरे हविः ॥ अगस्त्यसंहिता q. by हे. (व्रत I. p. 941), स्तुतिद्व. (०० काल p. 836).

kāmya. The conclusion of many works (like the *Nirṇayasindhu* and the *Tīrthatattva*) is that this *vrata* is both *kāmya* and *nitya* according to the *Mīmāṃsā* maxim of 'samyogaprthakṭva'²¹⁷ (*Jai* IV 3. 5-7) In the section on 'Agnihotra' the *Veda* says 'he makes an offering of curds in the fire'; there is another sentence in the same, viz 'one who desires bodily vigour should make an offering of curds in the fire'. The meaning is that curds being separately mentioned in two different sentences which are both independent, *homa* with *dadhi* is both *nitya* and *kāmya*.

The procedure of *Rāmanavamivrata* as set out in H. V. I. pp 941-946 N. S pp 83-86, T. T. pp 59-62, K. T. V. pp, 96-98, *Vratārāja* pp 319-329, *Vratārka* (folios 172-182), may be briefly described as follows.—The devotee should take a bath on the 8th tithi in the bright half of *Caitra*, perform his *sandhyā* prayer and should invite a *brāhmana* learned in the *Veda* and *sāstras* and devoted to *Rāma* worship and knowing the procedure of *Rāma* mantras, should honour him and make a request 'I shall make a gift of the image of *Rāma*'. Then he should give oil to the *brāhmana* for anointing his body, make him bathe, make him wear white garments and flowers, should offer him a dinner containing *sāttvika* food and should himself partake of the same food and constantly think of *Rāma*. On that day he and the *ācārya* honoured by him should go without food at night, should listen to the stories of *Rāma* the whole day and should himself sleep and make the *ācārya* sleep on the ground (not on a cot) The next morning he should get up, bathe, perform his *sandhyā*, should construct a brilliant *mandapa* with four doors and decked with arches, banners and flowers. The eastern door should be decked with conch, wheel and (an image of) *Garuda*, bow and arrows, the western one with mace, sword and armlets and the north with lotuses, *svastika* signs and blue stones and prepare a raised altar four cubits (in the *mandapa*) and should provide holy songs, music and dance therein. He should have benedictions from *brāhmanas*. Then

217. एकस्य वृषले संयोगपृथक्त्वम् । शेष इति चेत् । नार्थपृथक्त्वात् । जै IV 3 '5-7. 'अग्निहोत्रे श्रूयते दध्ना जुहोतीति । पुनश्च दध्नेन्द्रियकामस्य जुहुयादिति । . तस्माद्यदेव नैमित्तिकं तदेव नित्यार्थमिति ।' शबरः, तस्माद्युपकृतसंयोगादुभयार्थं द्वयं स्यात् । शास्त्रदीपिका : एकस्योभयार्थत्वे संयोगस्य संयुज्यते सादृश्येन बोध्यतेऽनेनेति श्रुत्यपरा वाक्यस्य पृथक्त्वं नागत्वं कारणं तदिहाप्यस्तीति दधिसाहिद्विरादिकमुभयार्थम् । मयूखनालिका on शास्त्रदीपिका Another example of the application of the संयोगपृथक्त्वस्याय is Agnihotra. We have two Vedic passages 'अग्निहोत्रं जुहुयात् स्वर्गकाम.' and 'यवज्जीवनमग्निहोत्रं जुहोति',

he should make a *saṅkalpa* 'On the Rāmanavami I shall observe a fast for the whole day and being intent on worshipping Rāma shall make a golden image of Rāma and shall donate it for pleasing Rāma' and then say 'may Rāma remove my numerous heavy sins'. The image of Rāma should be placed on a pedestal, have two hands and Jānakī should be seated on the left thigh of (Rāma) image, which should be bathed with *pañcāmṛta*,²¹⁸ then *mūlamantra*²¹⁹ should be recited and the usual *nyāsa*s should be made. The festival or *pūjā* is performed in the noon. Then at night he should keep awake and listen to the divine stories about Rāma and be surrounded by devotees of Rāma, should sing hymns about Rāma. Then the next morning he should bathe, perform *sandhyā*, should worship the image of Rāma with sixteen *upacāras* employing the 16 verses of Rg. X. 90 and with *Paurāṇika* verses, also perform the worship of the several limbs of the image (*Śrī-Rāmahadrāya namaḥ pādaḥ pūjayāmi* and so on), offer *homa* on the altar or in a *kunda* with the *mūlamantra* and then in the ordinary fire offer 108 oblations of clarified butter or *pūyasa* (rice cooked in milk with sugar), then he should honour the *ācārya* with gifts of ear-rings, finger rings, flowers, clothes &c. and should recite the following mantra 'O Rāma! I shall today donate this golden image of yours decked with ornaments and clothes for securing your favour; may Rāma favour me'. He should give *dakṣiṇā* (fee) to the *ācārya* and to other *brāhmaṇas* gold, cow, a pair of clothes, corn, according to his ability and then have dinner along with the *brāhmaṇas*. By doing so he becomes free from even mortal sins like *brāhmaṇa-murder*. There is no need to say more. The man who performs this *vrata* has *mukta* in his hand (as it were) and he acquires the same merit that one secures by the *dāna* called *Tulāpurusa*²²⁰ in

218. Images of gods are bathed with पञ्चातृत i. e. milk, curds, clarified butter, honey and sugar.

219. *Nyāsa* is mystical sanctification of the several limbs of the body with Vedic mantras (such as the 16 verses of Rgveda X 90) or other mantras. Vide H. of Dh. vol II. pp 319-320, 739 and 900. The *Mūlamantra* is either of six letters, viz. श्रीरामरामरामेति or of thirteen letters, viz. श्रीरामजयरामजयजयरामेति. In these days the priest sometimes repeats Rg. X 3. 3 as the Vedic *mūlamantra* 'मद्धो मद्धया सच्चिदान आगात् स्वसारं जारो अयेति पश्चात् । सुपकेतैर्वाभिरक्षिर्वितिष्ठन् चक्षान्निर्वर्णरत्नि राममस्यात् ॥'. Here the word *राम* occurs, though in a different sense. सायण explains 'रामं कृत्वा ज्ञारं तम. '.

220. For the *Mahādāna* called *Tulāpurusa*, vide H. of Dh. vol. II. p. 870.

Kurukṣetra on a solar eclipse Hemādri is comparatively brief, but the Tithitattva (pp 61-62), Nirṇayasindhu (p 85), Vratārka add further details from Agastyasamhitā They say that images of Bharata and Śatrughna (by the side of Rāma image) and of Lakṣmana with a bow in his hand and of Daśaratha (to the right) and of Kausalyā should also be made and worshipped with appropriate Paurāṇika mantras (the one for Kausalyā is quoted in the note)²²¹ The Rāmārcanacandrikā adds further details about the worship of ten and five āvaranas to which even the Nirṇayasindhu refers by name alone.

Rāmanavamī is not to be celebrated in the intercalary Caitra month (malamāsa). The same rule applies to Janmāṣṭamī and other vratas

In modern times not many people observe a fast on Rāmanavamī and hardly one performs homa or donates images, but the birth of Rāma is celebrated in Rāma temples by many at noon with great ceremony. A *Haridāsa* treats a gathering of men and women assembled in the temple to a *kīrtan* with music and bhajan on the birth of Rāma. At the end there is distribution of sweets or 'Sunthavadā' (dried ginger with sugar or jaggery) in the Deccan. In some places such as Nasik, Tirupati, Ayodhya and Rāmesvara this festival is performed with great pomp and thousands of people attend at these holy places There is no holy name other than that of Rāma so constantly on Hindu lips even in these days

The important tithi in Vaiśākha is the third of the bright half. It is called Aksayya-tṛtīyā The earliest reference to it is probably in the Viṣṇu-dharmasūtra where it is said that one should fast on this tithi, worship Vāsudeva with whole grains of rice, should offer them into fire and donate them; thereby one becomes purified from all sins, whatever a man donates on that day becomes inexhaustible. The Matsyapurāṇa (chap 65, verses 1-7), Nāradya I 112 10 ff treat of this The former states that whatever is donated or sacrificed or muttered on this tithi becomes inexhaustible (in reward), that a fast thereon yields inexhaustible results, that if this tṛtīyā has Kṛttikā asterism

221. कौस्तुभामन्त्रस्तु । रामस्य जननी चास्मि रामरूपमिदं जगत् । अतस्त्वा पूजयिष्यामि लोकमातर्नमोस्तु ते ॥ नमो वृषारण्यायै पूजयेत्येव तत् । अत्र वृषारण्यपञ्चावरणादिपूजा अन्यत्र ज्ञेया । नि. सि. p 85, ति. व. p 61, ह. व. 464 (has कौस्तुभामन्त्र),

(watch) of the night ('sūryāstottaram trimuhūrtah pradosah' Dharmasindhu p 9) It is stated in the Skanda²²⁵ and Bhavīṣya purāṇas that Viṣṇu was born from Renukā on the third of the bright half of Vaiśākha when the nakṣatra was Punarvasu and in the first watch of the night and when six planets were *ucca* (in exaltation) and Rāhu was in the zodiacal sign Mithuna (Gemini) The image of Paraśurāma is to be worshipped and *arghya* is to be offered to it with the mantra quoted below²²⁶ If the third tithi is *suddhā* (i e not mixed with another tithi) the *vrata* (i e fast) is to be performed that day, but if on two days there is third tithi in the evening first watch even partially, then the later one is to be the day of the fast, otherwise (if the third is *uddhā*, but does not extend up to the first watch of the night) the fast should be observed on the first of the two days There are some temples erected in honour of Paraśurāma, particularly in the Konkana such as the one near Chiplun in which Paraśurāma-jayanti is celebrated with great ceremony Vide N S p. 95, Sm. K p 112, P. C 89 for further details H V I p 117 gives directions as to the image or painting of Paraśurāma But Paraśurāma-jayanti is not observed in several parts of India (such as Saurāstra), though observed in South India

In the month of Jyestha there is a *vrata* called Daśaharā on the 10th tithi of the bright half The Brahmapurāṇa (63 15) states that the 10th of Jyestha bright half is called Daśaharā, because it destroys ten sins²²⁷ Ten sins (divided into three

(Continued from last page)

e g in आदिपर्व 2 3 ff, 130 62, सभा 14 2, वन 116 14, 117 9, उद्योग 178 62, द्रोण 70, कर्ण 42 3-9, शल्य 49 7-10 The Purāṇas also devote much space to legends about him. Vide ब्रह्म 213 113-123, वायु 91 67-86, ब्रह्माण्ड III. 21-47 and 57-58 (for saving गोकर्ण and क्षीरार्क). विष्णुधर्मोत्तर I 35 ff Some of these legends must be over 2000 years old The रघुवंश (VI 42, XI 64-91) refers to some of the Paraśurāma legends

225 लङ्क भार्गवार्चनदीपिकाया स्कान्दभविष्ययो । वैष्णवस्य सिते पक्षे तृतीयाया शुनर्वसी । निष्ठायाः प्रथमे यामे रामाख्य समये हरि । स्वोच्चैर्न पञ्चमर्दयुक्ते मिथुने राट्संस्थिते । रेणुकायास्त यो गर्भादवतीर्णो हरि स्वयम् ॥ इति । नि सि p. 95.

226 जमदग्निहोतो धीर क्षत्रियान्तकरः प्रभो । शृङ्गाणाल्भ्य मया दत्त कृपया परमे-वर ॥ इति । धर्मसिन्धु p. 46.

227 छुक्रपक्षस्य दशमी ज्येष्ठे मासि द्विजोत्तमा । एतत् दशपायानि तस्माद्दशदरा स्युता ॥ ब्रह्मपुर 63 15 (mentioned in connection with शुक्रयोत्तमतीर्थ), ज्येष्ठे छुक्रपक्षस्या दशमे ह्येव मोमदिनं यदि । जेषा दत्तर्क्षस्युक्ता सर्वपापहरा तिथि ॥ राजमार्तण्ड folio 81a, verso 1400 (vide ABORI, vol 36 p 336) This verse is quoted as from ब्रह्मपुराण by ब कि कौ. p. 280

classes, of the body, of speech and of the mind) are enumerated in Manu XII 5-7²²⁸ The Rājamārtanda (verses 1397-1405) speaks of this vrata The N. S. (p 98) and some other digests put forward another basis, viz²²⁹ Jyestha śu 10 on Tuesday (acc to Varāha) or Wednesday (acc to Skanda), on Hasta-naksatra, Vyatipāta, Gara (*karana*), Ānanda-yoga, the moon and sun being in Virgo and Taurus respectively—when all these concur or when most of them concur, a person should bathe in the Ganges and then become free from all sins. Wednesday and Hasta constitute Ānandayoga It was supposed that the Ganges came to the earth on this tithi, on Tuesday and on Hasta asterism and therefore originally it appears to have been a vrata of a bath in the Ganges at Daśāśvamedha, of worship and gifts. Then it was extended to a bath in any big river and offering of *arqha*, sesame and water Vide Kāśikhanda, Tristhali-setu, K T. 431, Vratarāja pp 352-355, P. C pp 144-145 for further details. At present in towns and villages on the big rivers such as Kṛnā, Godāvāri, Narmadā and the Ganges, a festival of the Ganges is celebrated At such places as Banaras, Prayāga, Haridvāra, Nasik the utsava is celebrated on a large scale If there be an intercalary Jyestha, this vrata was to be performed in that month.

On the Full moon day of Jyestha women whose husbands are living perform even now in many parts of India the Sāvitrī-vrata or Vatasāvitrīvrata The story of Sāvitrī whose memory has been cherished for ages by all Indian women as an ideal of a *pativrātā*, of wifely devotion to the husband unto death (and even thereafter) is very popular and is described at great length in the Mahābhārata (Vanaparva chap. 293-299) and in the Purānas (such as in Matsya, chap 208-214, Skandapurāna, Prabhāsakhaṇḍa chap 166, Viṣṇudharmottara, II chap 36-41). It

228. Vide H of Dh vol. IV. p 173 for the ten sins from Manu The Rājamārtanda has the same three verses (1401-1403). Vide ABORI, vol. 36 p. 336 for the three.

229 वाराहेयि । दशमी शुक्लपक्षे द्व ज्येष्ठे मासि कुजेऽश्विनि । अवतीर्णा यतः स्वर्गादुत्तर्क्षे च सतिविरा । इत्ते दशपापानि तस्माद्दशहरा स्मृतेति । ... तथा स्कान्दे । या काञ्चित्सप्तिते प्राप्य दद्यादूर्ध्वं तिलोदकम् । शुच्यते दशभिः पापैः स महापातकोपने ॥ नि सि p 98 Vide विष्णुलीसेतु and तिथितत्त्व pp 62-64 The स म p. 56 quotes 'दशमीशुक्ल दशहरा स्मृता' from स्कान्द.

is narrated²³⁰ that she married Satyavat whose death at the end of one year was predicted by the sage Nārada and that three days before the time indicated by Nārada she undertook a fast, accompanied her husband into the forest where he had gone to collect firewood, flowers and fruits as his blind father had lost his kingdom and that she had an argument with Yama the God of Death, who became so pleased with her that he gave her several boons and ultimately her husband that had died as predicted was restored to life. The Bhavisyapurāṇa account of the story of Sāvitrī is cited at great length in Kṛtyaratnākara (pp. 264-278). Hemādri (on vrata II pp 258-272) sets out a vrata called Brahma-Sāvitrīvrata from Bhavisyottara which contains the story of Sāvitrī as in the Mahābhārata and Matsya and also (vol. II pp 272-279) a Vatasāvitrīvrata from Skanda. But the first was performed for three days from the 13th tithi to Full Moon in Bhādrapada month and not in Jyestha, while the 2nd was to be performed on Jyestha Full Moon by a woman whose husband was living or even by a sonless widow. This last is called Mahā-sāvitrīvrata by the Vratakālavivēka (p 20 of I H Q vol 17 No. 4 supplement).

The Nirṇayasindhu refers to the vrata in Bhādrapada mentioned by Hemādri and remarks²³¹ that it was not in vogue in its day. The Vrataprakāśa describes (folios 169-170) the Brahmasāvitrīvrata

But the Vatasāvitrīvrata that is now in vogue must also have been performed long before the 10th century A D. The Agnipurāṇa (194 5-8) briefly describes²³² a vrata that in

230 चतुर्थेहिनि मर्त्ये तथा सत्यवता द्विजा. । वञ्चुरेणान्यनुज्ञाता तदा राजसुतापि सा । चक्रे त्रिरात्रं धर्मज्ञा प्राप्ते तस्मिन्स्तदा दिने । दारुद्रुष्णफलाहारी सत्यवास्तु ययौ वनम् । मत्स्य 208 17-18, सावित्र्यपि जगादाय यथावृत्तमनिन्दिता । व्रत समापयामास तस्यापि तदा निशि । मत्स्य 214 14-15 The वनपर्व 296, 3 has चतुर्थेहिनि मर्त्येयमिति सञ्चिन्त्य भाषिणी । व्रतं त्रिरात्रमुद्दिश्य दिवारात्र स्थितानवत् ॥

231 एतज्ज्ञानावास्थायामधुक्तं निर्णयायुते भविष्ये । अमाया च तथा ज्येष्ठे वदमूले महासती । त्रिरात्रोपोषिता नारी विधिवानेन पूजयेत् । हेमाद्रिसनयोद्घोषादिषु भाद्रपद-पूर्णिमायुक्तं तत्तु नेदानीं प्रचरति । नि सि p 100

232 पञ्चदश्या व्रती ज्येष्ठे वदमूले महासती । त्रिरात्रोपोषिता नारी सप्तधान्यैः प्रपूजयेत् । मस्यै कण्ठसूत्रैश्च राजन्या कुङ्कुमादिभिः । वटावलम्बनं कृत्वा हृत्परीतैः प्रभातके । नन सावित्र्यै सत्यवते नैवेद्यं चार्पयेत् द्विजैः । वैष्णवं भूत्वा द्विजान्मोक्ष्य स्वयं शुक्ला विसर्जयेत् । आवित्री प्रीयता देवी सोभाग्यादिकामयत ॥ अग्निपु 194, 5-8

essentials is the same as the modern Vatasāvitṛivṛata. The Rajamārtanda says 'on the 14th²³³ of the bright half of Jyestha women full of faith perform the Sāvitṛivṛata for being free from widowhood'. This is followed by people in the Deccan. The Nirnayāmṛta following the Bhavisya held that this vrata was to be performed on Amāvāsyā, while the Kṛtyatattva (p 430), and T. T. p 121 say that Sāvitṛivṛata is to be observed on dark 14th after the Full Moon of Jyestha.

If the Purnimā is spread over two days, then the vrata is to be performed on Caturdaśī (14th tithi) mixed up with Purnimā. The three days for which the vrata is to last may have to be begun on the 12th or 13th. But if caturdaśī is of the extent of 18 ghatikās and then Purnimā supervenes, then caturdaśī is to be given up (K. N. p 301).

The worship of the Vata tree comes in probably because Satyavat when the moment of death approached took shelter under the shade of the Vata tree and supported himself by a branch of it and spoke in a choked voice to Sāvitṛī that he had pain in the head²³⁴. The procedure of this vrata as set out in the Vratārka (folios 312-320) and other late medieval works is briefly as follows:—The woman should make a sankalpa in the form 'I shall perform Sāvitṛivṛata for securing long life and health to my husband and my sons and for securing freedom from widowhood in this and subsequent lives'. She should then sprinkle water at the root of the Vata tree and surround it with cotton threads and should perform its worship with the *upacāras* and then offer worship to Sāvitṛī (with image or mentally) from her feet upwards and pray to her to bestow on her beauty, good name, prosperity, and freedom from widowhood. Then she should worship Yama and Nārada and give presents (*vāyana*) to the priest and break her fast next day. In Bengal the mode of performing Sāvitṛī-vrata is different from the above. In Bengal there is no Vatasāvitṛivṛata, but there is Sāvitṛīcaturdaśī on the 14th of the dark half of Jyestha to secure blessed wifedom in later lives. It is continued for 14 years.

233 उच्यते सितचतुर्दश्यां सावित्रीव्रतमुत्तमम् । अवैधव्याय कुर्वन्ति क्षिप. अद्वासन-
विता ॥ राजमार्तण्ड folio 81 a, verse 1394 q. by कृ र p 192, व क्षि. कौ p 260,
तिथितत्त्व p. 121 (quotes राज- with variations). Vide ABORI. vol 36 p. 335
for this verse

234. यदशाश्वमेवदम्य सत्यवत्याह गदुदम् । सावित्रि पश्य क्षिरसि वेदना मा मवाधते ।
भविष्योत्तर q. by दे. (on ब्रह्म vol II. p 265),

If a woman was unable to fast for three days, she was allowed to have *nakṣa* on the 13th, to eat on the 14th whatever came to her without her asking for it and fast on the 15th ²³⁵

In JAOS vol 21 part 2 pp 53-66 Allen has compared the Sāvitrīvrata as described in the Mahābhārata and the purāṇas and in Hemādri and Vratārka

I have not generally tried to speculate about the remote origins, if any, of even the most important vratas. But some scholars endowed with a lively imagination and imbued with the theories underlying Frazer's 'Golden Bough' have tried their hands at the origins of some vratas. The late Mr B A Gupte endeavoured to explain 'the symbolism of the Sāvitrīvrata' in I A vol 35 (for 1906) pp 116-119. He bases his article on the forty figures that his wife drew with sandalwood paste in celebrating the Sāvitrīvrata. He holds that the story of Sāvitrī is based on a Nature Myth and that the first impression produced on him by the pictures drawn by his wife is that it is a marriage scene. What mainly vitiates all his imaginative explanations is that the Sāvitrīvrata is not mentioned anywhere in any work that can be said to be even two thousand years old and that he thinks his wife's figures or pictures represent the general way of celebrating that vrata in the whole of India throughout the centuries. The Sāvitrīvrata is observed throughout India, but I have not been able to find that women all over India depict the scene as was done by Mr Gupte's wife (who probably was a well-educated lady and had an artistic training in some big city and turned her skill to lend charm and picturesqueness to that vrata, by adding her own artistic ideas to those of millions of uneducated simple women in small towns and villages.)

235 विराजं नियमं कुर्याद्भुषणस्य भक्तिः । अशक्ता चेत्स्वयंपूजया नक्त कुर्याज्जितेन्द्रिया । अयाचितं चतुर्दश्या पूजमास्यास्तुपोषणम् । अविष्योत्तरं च by हे (on व्रत vol II p 269) For ब्रह्मसावित्रीव्रत, vide हे II 269-272 in which Sāvitrī, the wife of Brahmā, was to be worshipped as Vedamātā and as holding a lute and book in her hands.

CHAPTER V

EKĀDAŚĪ

The most important tithi in the month of Āsāḍha is Ekādaśī. A voluminous literature has grown round Ekādaśī in the Purāṇas and medieval digests. There are separate treatises on Ekādaśī written by medieval writers, such as the Ekādaśī-viveka of Śūlapāṇi and the Ekādaśītattva of Raghunandana. Besides, such medieval digests as Kālaviveka (pp 425-451), Hemādri on Kāla pp. 145-288, Kālanirnaya of Mādhava (pp. 233-275), Vratarāja pp 361-475, Kāla-tattvavivecana (pp 98-172) devote hundreds of pages to discussions on Ekādaśī. Endeavour would be made to write about most of the numerous matters relating to Ekādaśī, but everything would have to be compressed in as small a space as possible.

If one were to examine the numerous passages of the Purāṇas and the like one would notice that some simply prohibit the partaking of food (on Ekādaśī), while others lay down the observance of Ekādaśīvrata. A few specimens of the first kind may be cited. The Nāradya states²³⁶ "all sins whatever and sins equal to brāhmaṇa-murder take resort to food on the day of Hari; one who partakes of food on Ekādaśī incurs those sins; the Purāṇas again and again loudly proclaim 'one should not eat food, one should not eat food, when the day of Hari comes'." In this case the observance of Ekādaśī consists in simply not eating for the whole day anything that is cooked. Those passages which contain the word *vata* are not to be looked upon as merely prohibiting (the eating of food) but are to be construed as prescribing something positive as in the case of Prajāpativrata 'one should not see the rising sun', which is interpreted by

236 यानि कानि च पापानि ब्रह्महत्यासमानि च । अक्षमाभिर्य तिरस्त्रि संयाते हस्त्रिासरे ॥ तानि पापान्यवामोति धुञ्जानो हस्त्रिासरे । खन्तीह पुराणानि भूयो भूयो वरानने । न भोक्तव्यं न भोक्तव्यं समते हस्त्रिासरे ॥ नारदीय q. by हे (काल) p 153, का नि p 235. Vide नारदीयपुराण (Uttara) 24 4 and 23 24 for almost the same words and compare ब्रह्मवैवर्त, कृष्णजन्मसङ्घ, chap 26, 23 'सर्वं सर्वाणि पापानि ब्रह्महत्यादिकानि च । सत्यवेदोदनाभिर्य श्रीकृष्णव्रतवासरे ॥' एकादशीतत्त्व (p. 16) ascribes the verse खन्तीह to मत्स्य. The verse 'यानि कानि.. हस्त्रिासरे' is नारदीय पूर्वार्धे 23. 8 (reads तानि विम हस्त्रिासरे) q. by हे. (on व्रत) I, 995.

Jaimini IV. 1. 3-6 and VI 2 20 Vide n 42 above. For example, it is said by the Matsya and Bhavīsyā 'When a man fasts on the 11th and partakes of food on the 12th, whether in the bright or dark half, that is a great vrata in honour of Visnu' Those passages that contain the word 'upavāsa' and those that prescribe rewards (of observing ekādaśī) must be construed as laying down the observance of a vrata and not as merely prohibiting anything Those passages also which condemn eating food on ekādaśī may be construed as merely intended to commend the vrata and not to contain a prohibition, following the Mīmāṃsā²³⁷ maxim 'condemnation is not indulged in (merely) for the sake of condemnation of that which is condemned, but for the purpose of commending the performance of the opposite of what is censured' The passages that lay down a vrata are again two-fold, viz those that make the observance of Ekādaśī obligatory (*nyāya*)²³⁸ and those that lay down the observance for securing some desired object (*kāmya*) Nārada lays down an obligatory rule 'men who are devoted to Visnu and who look upon Visnu as their highest goal should always fast on ekādaśī in each *pakṣa* (fortnight)' A passage laying down a *kāmya-vīdhī* about Ekādaśī is contained in²³⁹ Kātyāyana 'a person who looks on Visnu as highest goal and who desires to cross the ocean of *samsāra* or to secure prosperity, offspring, heaven, *mokṣa* or whatever else, should not partake of food on ekādaśī in both fortnights' The result is that ekādaśī is both *nyāya* and *kāmya* and the maxim of *samyoga-prthaktva* cited above (p. 86) under Rāmanavamī applies Ekādaśīvrata on the ekādaśīs of both fortnights is *nyāya* only for persons other than householders, the vrata is obligatory for householders (*grhastha*) only on the ekādaśī of the bright half, but not on the ekādaśī of the dark half, since Devala says 'one should not eat (cooked) food on ekādaśī in both *pakṣas* (fortnights); this is the rule of conduct for forest hermits and ascetics, but a householder should

237 The *nyāya* is. नहि निन्द्या निन्य निन्दितु मद्वात् अपि तु विधेय स्तोतुम् (vide तन्त्रवार्तिक on जै I 2. 7, p 115). शबर is more explicit नहि निन्द्या निन्दितुं मयुज्यते । किं तर्हि । निन्दितादितत् महांसि त्वम् । तत्र न निन्दितस्य प्रतिषेधो गण्यते किं स्वितरस्य विधि । शबरभाष्य on जै II. 4 21

238 तत्र नारदः । नित्य भक्तिसमाह्वयैर्नैर्विष्णुपरायणै । पक्षे पक्षे तु कर्तव्यमेकादश्यामुपोषणम् ॥ अत्रोपोषण निरयं कर्तव्यमित्यन्वयः । हे (काल) p 159, नि सि 37

239. संसारसागरोत्तारमिच्छन्विष्णुपरायण । देवर्षयः सन्वर्ति स्वर्गं कुर्वन्ति वा यद्यदिच्छति । एकादश्यां न ह्युज्जित पक्षयोक्तमथोरपि । कात्यायन q. by हे (काल) p. 162, का. नि p. 236, द. न. 28.

always observe only the Ekādaśī of the bright half'.²⁴⁰ There are conflicting texts on this subject. The Padma says²⁴¹ 'a householder should observe a fast on only the dark ekādaśīs between Śayanī (Āsāḍha śu. 11) and Bodhinī (Kārtika śu 11) and on no other ekādaśī of the dark half'. There is a precept of Nārada²⁴² 'a householder having a son should not observe a fast on a Sankranti day, on the day of ekādaśī in the dark half and on eclipses of the sun and the moon'. The best construction of these passages appears to be that a fast only on the ekādaśī of the bright half is obligatory for a householder, but he may observe (Kāmyavrata) a fast on the ekādaśīs occurring in the dark half between Śayanī and Bodhinī, but if he has a son he should not observe a fast even on those ekādaśīs that occur between Śayanī and Bodhinī. A widow²⁴³ is to be treated on the same level as a *yati* and a woman whose husband is living should fast only on the ekādaśī of the bright half. It has to be further noted that these restrictions²⁴⁴ do not apply to professed devotees of Viṣṇu (technically called Vaisnava). To them the verse quoted in note 238 above applies and they have to observe a fast on all ekādaśīs. Hemādri (on vrata vol. I p. 999) held the view that all persons have *adhikāra* for fasting on ekādaśīs in both pakṣas.

On pp. 43-45 above the exaggerated importance attached to vrates in general has already been dealt with. Upavāsa as a *prāyascitta* (expiation for sins) has been described in vol IV.

240. एकादश्या न शुभ्रीत पक्षयोरुभयोरपि । वनस्थयतिधर्मोऽथ श्रद्धामेव सदा गृही ॥
देवत q by नि सि 36, समयप्रकाश p 62, का वि p 426 (from स्मृतिमीमांसा), हे. (काल) p. 150, ए. त. p. 36 (ascribes to गोमिल); ब्रह्मवैवर्त IV. 26 38 'श्रद्धामेव तु कुर्वन्ति गृहिणो वैष्णवेतरा । न कृष्णालङ्घने दोषस्तेषां वेदेषु नारद ॥'

241. शयनीशोभिनीमध्वे या कृष्णैकादशी भवेत् । सैवोपया गृहस्थेन नान्या कृष्णा कदाचन ॥ ब्रह्मवैवर्त IV. 26. 39 q by का नि. p. 259, नि सि p 36, समयप्रकाश p. 63 (all say from पद्म)

242. संक्रान्त्याहपवातं च कृष्णैकादशीवासरे । चन्द्रसूर्यग्रहे चैव न कुर्यात्पुत्रवान् गृही ॥
नारद q. by हे (on काल) p. 183, नि सि 36, समयप्रकाश 63, व कि कौ p. 46. ए त. (p. 37) quotes a verse from ब्रह्मपुराण to the same effect.

243. एतच्च विधवा पक्षद्वयेपि कार्पण्यं । ... एवं च सधवाया गृहस्थस्यश्च श्रद्धायामेवाधिकारः । समयप्रकाश p 65, भविष्योत्तरेपि । एकादश्या न शुभ्रीत पक्षयोरुभयोरपि । ब्रह्मवैवर्त च भारी च श्रद्धामेव सदा गृही ॥ इति ; नारी विधवा तस्या एव यतिधर्मत्वात् । का नि p 257.

244. वस्तुस्तु वैष्णवानां सधुत्राणां गृहस्थानामपि सर्वाः कृष्णा नित्या इलायुध-हेमाद्रि-भूततत्त्वसागरवचनात् । तद्यथा । यथा श्रद्धा तथा कृष्णा यथा कृष्णा तथेतरा । तुल्ये ते सम्यक् परं स वै वैष्णव उच्यते । ए त. p. 38. हे (on काल p. 181) quotes this verse from तत्त्वसागर.

pp. 52-54 Extremely exaggerated praise of the efficacy of fasting on Ekādaśī has been indulged in by many Purāṇas and digests. In the Nārada-purāṇa there is a long passage on the greatness (mahātmya) of Ekādaśī (quoted in Hemādri on Kāla p 146 and Kālanirnaya pp 273-274). A few of the verses may be cited here; 'by the fire arising from (the observance of) ekādaśī, fuel in the form of sins committed in hundreds of past lives is reduced to ashes. Thousands of Āśvamedha sacrifices and hundreds of Vajapeya sacrifices do not reach even up to the 16th part (of the merit) of the fast on ekādaśī. This ekādaśī bestows heaven and mokṣa, confers a kingdom and sons (on a man) and a good spouse and the health of the body. The Ganges, Gayā, Kāśī, Puskara, Kurukṣetra, the Narmadā, the Devikā, the Yamunā, the Candrabhāgā are none of them equal to the day of Hari.' Similar verses occur in the Padmapurāṇa.²⁴⁵ The Anuśāsanaparva²⁴⁶ pronounces on Upavāsa an exaggerated eulogy. The Padma²⁴⁷ declares 'on hearing the word ekādaśī, the messengers of Yama become afraid, having fasted on ekādaśī which is the best among all viatās, one should keep awake (in the night) for propitiating Viṣṇu and should sumptuously decorate (the temple or mandapa of) Viṣṇu. The man who worships Hari with basil leaves secures by each single leaf the reward of a crore of sacrifices'.²⁴⁸ The Varāhapurāṇa (chap 30) declares that Brahmā gave Ekādaśī to Kubera (the lord of wealth) and that to the person who controls himself, who is pure and eats only what is not cooked by fire, Kubera, being pleased, gives everything. The Padma narrates the story of a woman, who was always quarrelsome and who thought of her lover, was therefore censured by her husband and beaten, and who in anger went without food and died at night and who on account of her fast²⁴⁹ (not under-

245 अश्वमेधसहस्राणि राजसूयज्ञतानि च । एकादशयुवासस्य काला नार्हन्ति षोडशीम् ॥ स्वर्गलोकायदा श्रेया करीरारोग्यदायिनी । सुकलत्रमदा श्रेया जीवसुखमदायिनी ॥ न गङ्गा न गया न च काशी न च पुष्करम् । न चापि वैष्णव क्षेत्रं तुल्य हरिदिनेन च ॥ यदुना चन्द्रमासा न तुल्य हरिदिनेन ह । अनाथासेन येनात्र प्राप्यते वैष्णव पदम् ॥ पञ्च (आदिसूक्त 31 157, 160, 161, 162)

246 नासोपवासी वर्षेस्तु दशभि स्वर्गमुत्तमम् । महर्वित्तमथासाध सशरीरमतिमिव । ... दिव गत्वा करीरेण स्वेन राजन्यधामन । अनुज्ञासन 107 136, 137, 139

247 श्रुत्वा चैकादशीनाम यमदूताश्च शङ्किताः ॥ व्रतानां चैव सर्वेषां श्रेष्ठा चैकादशीं शुभाम् । उपोष्य जाययाद्विष्णोः कुर्याच्च मण्डनं महत् ॥ तुलसीदलेस्तु यो मर्त्यो हरिपूजा करोति वै । दलेनैकेन लभते कोटिपञ्चकलं विज ॥ पञ्च, ब्रह्मसूक्त, 15 2-4

248 तस्यामनश्चिपकाशी यो भवेन्नियतः शुचिः । तस्यापि धनदो देवस्तुष्टः सर्वं प्रयच्छति ॥ बराह 30 6, q. by क्रा. वि 431 (reads विप्रयच्छति)

249 निराहारकृताहं च निर्मला सा मयूव ह । पञ्च, ब्रह्मसूक्त, 13 53

taken cheerfully and willingly, but out of anger) became pure. The Garudapurāṇa declares:²⁵⁰ (if one places) on one side (in one pan) the gift of the whole world and on the other side (in another pan) the day of Hari, this ekādaśī is more holy and superior. The ekādaśī in Āśāḍha śukla is called mahā-ekādaśī and also Śayanī.

General rules about those who have the adhikāra to undertake vratas have already been dealt with above. But some rules meant specially for the observers of ekādaśī will be set out here. Nārada^{250a} provides 'A human being who is more than eight years old and is less than eighty years in age incurs sin if he eats food on ekādaśī through foolishness.' Kātyāyana has a similar verse. These two establish that every human being of whatever caste or āśrama can observe ekādaśī provided he fulfils the conditions as to age laid down in the verses.

Knowing the weakness of human beings, sages relaxed the rule of an absolute fast on ekādaśī. The Nārada-purāṇa²⁵¹ says 'roots, fruits, milk and water may be partaken of (on ekādaśī) by great sages, but no sages have said that on ekādaśī cooked food may be taken'. The Vāyupurāṇa²⁵² provided 'partaking of havisya food at night, food other than boiled rice, fruits, sesame, milk, water, ghee, pañca-gavya, air—each succeeding one is here (i. e. in ekādaśī) more commendable (than each preceding one)'. Baudhāyana²⁵³ declares that those who are unable to observe a

250 एकतः पृथिवीदानमेकतो हरिवासरः। ततोऽप्येका महापुण्या इयमेकादशी वरा॥
गरुड I 127 12

250 a. अत्र नारद । अष्टाव्वादधिको मर्त्यो ह्यपूर्वाजीतिहायन । शुंके यो मानवो मोहाद्वैकादश्या स पापकृत्॥ इति, कात्यायनोपि । अष्टवर्षाधिको मर्त्यो ह्यशीतिन्यूनवत्सरः । एकादश्याहपवसेद् पक्षयोचमयोरपि॥ का नि p 257, ए त p. 35. In हे (on काल) p 172 and समयप्रकाश p 61 नारद is quoted differently 'अष्टवर्षाधिको मर्त्यो ह्यशीतिर्न च पुनरिति । यो भुङ्क्ते मामके राष्ट्रे विष्णोरहनि पापकृत् । स मे वधश्च दण्डश्च निर्वार्यो देशत स मे ।'

251 भूलं फलं पयस्सोपयस्यभोज्यं हुनीश्वरैः । न तत्र भोजनं कैश्चिदेकादश्या प्रदर्शितम् ।
नारदपुराण (उत्तरार्ध 24. 7-8)

252 नक्तं हविष्यान्नमनोदनं वा फलं तिलाः क्षीरमयान्द्रु चाज्यम् । पत्वज्जगम्य यदि वा च वायु मशस्तमन्त्रोत्तरुत्तर च॥ वायुपुराण q by का. नि. p 261, का नि p 431, ध कि कौ p 57 (ascribes to वराहपुराण), धर्मसिन्धु p 16 वायुपुराण indicates 'an absolute fast' (not drinking even water) One may resort to one of the several options contained in this verse according to one's physical ability.

253. उपवासे त्वशक्तानामशीतिरुर्ध्वजिविनाम् । एकमक्तादिकं कार्यमाह र्थायानो मुनिः॥
p. by हे (on काल p 176), का. नि. p. 261,

complete fast (on ekādaśī) or who are over 80 years of age should resort to *ekabhakta* and the other (alternatives). The Matsya provides²⁵⁴ that those who are unable to fast (on ekādaśī) should prefer to take food by the *nakta* method and if a person is ill, he should make his son and others to undertake the fast (on his behalf). Who can act as *pratindhu* in the case of a *vrata* has already been described above (pp 53-54)

It is said by Mārkaṇḍeya²⁵⁵ that one may observe the methods of *ekabhakta*, *nakta*, *ayācita*, complete fast and *dāna*, but should not deprive oneself of the benefits of the observance of dvādaśī (with ekādaśī). Here certain alternatives are allowed in place of an absolute fast and they have to be explained. But before doing so, attention has to be drawn to the rule propounded by Manu²⁵⁶ viz if a person, being master of (1 a. quite able to carry out) the main provisions for a rite, resorts to alternatives provided (by texts) he would not, foolish as he is, secure the otherworldly rewards (of that rite). Therefore, *ekabhakta*, *nakta* and *ayācita* are to be employed only if one is unable to observe a strict fast. *Ekabhakta* means eating only once a day after the middle of the day. *Madhyāhna* means the 3rd part of the day divided into five parts (1 e from the 13th ghaṭī after sunrise up to the 18th of a day of 30 ghaṭīs). Hemādri (on *kāla* p 109) holds that *madhyāhna* is the middle part of the day divided into three parts and according to him the proper time for *ekabhakta* is the time immediately after midday, since the Skanda employs the words 'after the middle of the day is passed' (*dinārdhasamayestīte*),²⁵⁷ while the *gauna-kāla* is up to

254 उपवासेष्वशक्तानां नक्तं भोजनमिष्यते। असामर्थ्ये शरीरस्य पुत्रादीन्कारयेद्
व्रतम्॥ मत्स्य ५ by व. क्रि. कौ. p. 69

255 एकभक्तेन नक्तेन तथैवावाचितेन च। उपवासेन दानेन न निर्वाहक्षिको भवेत्॥
मार्कण्डेयपुराण ५ by हे. on *kāla* p 176, हे. on *व्रत* p 1010, का. नि. p 261, का. नि.
p 430 (reads उपवासेन भैक्षेण), the गरुडपुराण I 136 2-3 has एकभक्तेन ।।
उपवासेन भैक्षेण नैवाह्रादक्षिको भवेत्॥

256 अथ प्रथमकल्पस्य योऽष्टकल्पेन वर्तते। न साम्प्रदायिकं तस्य दुर्मेतिविद्यते फलम्॥
मनु XI 30 = क्षान्तिपर्व 165 17 Manu XI, 28 has the same rule in other words

257. दिनार्धसमयेऽतीते शुष्यते नियमेन यत्। एकभक्तमिति शोकमतस्तत्सत्यादिवैधं हि॥
स्कन्द ५ by हे. (on *kāla*) p 108, निर्णयानुत्त p 14, ए. त. p 92, पु. वि. p 43.
देवल has the same verse except that the last quarter is ऊनं वासत्रयेण तु. The
word नियमेन refers to the observance of celibacy and the like. Acc to a well
known verse अहो वासां सुते ह्यत्रिंशद्दुःखस्य स्थापयति न ब्रह्मचारीणः॥ (५ by आप.
च. सू. II 4 9-13), the person observing *ekabhakta* should not eat more
than 32 or 28 morsels even if he is a householder. अतः पूर्वोक्तवचनपर्यालोचनया
दिनार्धशुष्यतिनो मर्यादां कुरुष्व *kāla*, तदूर्ध्वमस्तमनावधिर्गौणं 'दिनार्धसमयेऽतीते' इति
वचनाद्, दिवैवेत्यभिधानाच्च। हे. (on *kāla* p. 109)

sunset Works like the *Nirnayāmṛta*, *Smṛtikaustubha* (pp. 9-10) approve of the division into five parts, and hold that *ekabhakta* means taking food at sometime between the 13th and 18th ghati of the day (of 30 ghatis)²⁵⁸ When *ekabhakta* is merely an alternative to strict *upavāsa* on *ekādaśī*, food must be taken on the *tithi* on which the fast would have been observed if the performer were able to undergo it. The same²⁵⁹ rule applies to *nakta* as a substitute for *upavāsa*.

Ekabhakta is also a *vrata* independently performed (without reference to *ekādaśī*) The *Anuśāsana-parva* (chap. 106 verses 17-30) declares the rewards secured by observing *ekabhakta* in each month from *Mārgaśīrṣa* to *Kārtika* and *Anuśāsana-parva* (chap 107. 13-126) dilates upon the fruits of observing *ekabhakta* on each of the thirty days of a month The *Kṛtyakalpataṛu* on *vrata* (pp 457-468) sets out practically the whole of *Anuśāsana-parva* chap 107 (which the editor appears not to have noticed) and *Hemādri* on *vrata* vol II. pp. 930-931 does the same The *Kṛtyakalpataṛu* (on *vrata* pp. 419-421), the *Kṛtyaratnākara* (pp 406-7 and later on) and *Hemādri* on *vrata* (vol II pp 748-798) quote *Anuśāsana* 106. 17-30 about *ekabhakta* in different months at different places.

Nakta—Two verses about *nakta* occurring in the *Linga*, *Nārada*²⁶⁰ and other *purāṇas* are: alms collected by begging are superior to fasting, food obtained without requesting anyone for it (i e *ayācita*) is superior to alms, *nakta* is superior to *ayācita*, therefore one should subsist by *nakta* method; eating *haviṣya* food, bath, truthfulness, small intake of food, offering oblations

258 अत्र मध्याह्ने नाम एवमा विभक्तस्याहस्तुतीयो भागः । ... एवं त्रयोदशीं घटिका-
माभ्यासादशीं घटिकां यावत् पक्षघटिकालम्को मध्याह्नः, तत्राप्युत्तरस्मिन् घटिकात्रये एकभक्त
कर्तव्यम् । निर्णयसूत्र pp 14-15; the *g* *dh*. p 43 says. अत्र द्विर्भाष्योपरि साधयुद्ध-
परिमितः कालः

259 एवं नक्तव्रतस्य शुभत्वेन मायुकवायुपुराणवचने नक्तमिति हविष्यान्नादिभोजनस्य
कालपरं न तु नक्तव्रतपरं तथात्वे उत्तरोत्तरशुभव्रतोपदेशमस्तादे तदनन्तरं केवलं हविष्याजो-
पदेशाद्व्यपत्तेः । ए त p 93.

260 उपवासात्परं भैक्षं भैक्ष्यात्परमयाचितम् । अयाचितात् परं नक्तं तस्मात्केन
वर्तयेत् ॥ हविष्यभोजनं स्नानं सत्यमाहारवर्जनम् । अग्निकार्यमथ शय्या नक्तभोजी सदाचरेत् ॥
लिङ्गपुराण (पूर्वार्ध 83. 10. 12-13), नारदपुराण (उत्तर) 43. 11-12, reads परं for परं
and नक्ताशी पक्ष समाचरेत् q. by कृत्यकल्पतरु on व्रत p 3 (quotes from मध्वस्य and
reads पक्षाचरेत्); हे (on व्रत I p. 333) quotes हविष्यं from एव and स्मृतिकौ
p 11 quotes from नरदपुराण अग्निकार्यं means 'offering oblations of ghee into fire
with the महाव्याहृतिः' Vide H. of Dh vol II p 301 note 713 for महाव्याहृतिः

the other is of the nature of a *vrata*. As regards the first all persons including householders having a son have *adhikāra* to observe it even in the dark half; but as regards the second (*upavāsa* of the nature of *vrata*) householders that have progeny should not observe it on the *ekādaśis* of the dark half, they should not make a *sankalpa*, they should simply give up cooked food but should observe the *nyamas* of celibacy and the like. As to *ekādaśis* of the dark half between the *Śayani* and *Bodhini* even householders with sons have the right to perform the *vrata*. Similarly, those who desire to secure absorption into *Viśnu*, long life and sons may perform a *kāmyavrata* on *ekādaśis* of both *paksas*. *Vaiṣṇava* householders should always fast even on *ekādaśis* of the dark half. The *ekādaśivrata* is obligatory on all including devotees of *Śiva*, *Viśnu* and the Sun. *Upavāsa* in the nature of *vrata* is again of two kinds, *nitya* and *kāmya*. These are briefly the rules laid down in the *Nirṇayasindhu* and *Dharmasindhu* (p 16). The main difference between mere *upavāsa* and *upavāsavrata* is that in the former there is no *sankalpa* that the person is undertaking an *upavāsavrata* and he simply abstains from taking food because the *śāstra* says that on *ekādaśī* one should not eat cooked food, while in the latter there is *sankalpa* and there are also several other matters to be observed.

It would now be proper to give a comparatively early but brief description of *ekādaśivrata*. The *Nārada-purāṇa* (*Pūrvārṇha* chap 23 verses 12 ff) describes the procedure as follows —on the 10th *tithi* the man who has to observe the *vrata* should after getting up brush his teeth, take a bath, bathe a *Viśnu* image in *pañcāmṛta* and offer worship (of several *upacāras*) to it. On the 11th, after bathing, he should bathe the image with *pañcāmṛta* and worship *Viśnu* with sandalwood paste, flowers and the like

(Continued from last page)

... व्रतस्त्वस्तु ब्रह्मवैवर्ते । प्राप्ते हरिदिने सन्त्यग्विधाय नियमं निश्चि । वृक्षान्पाह्यपवासस्य प्रकुर्याद वैष्णवं व्रतम् ॥ इति । इदं च शिवभक्तादिभिरपि कार्यं—वैष्णवो वाय शैवो वा कुर्यादिकादशी-व्रतम्—इति शिवधर्मोक्तेः । वैष्णवो वाय शैवो वा सौरोप्येतत्समाचरेत् ॥ इति सौरपुराणम् । नि सि p 35. Vide also हे. (on काल) pp 172-173 for almost the same words *कुर्म* and *सूकर* do not here mean tortoise and boar, but they are certain bulbous roots respectively called in Marathi कणवर and कोन. The verse न शङ्केन is quoted from *कुर्म* and *विष्णुधर्मोत्तर* by हे. (व्रत) I p 993. It occurs in नारद, (उत्तर, chap 24. 3-4 and 25. 12),

and repeat the mantra²⁶⁹ 'after remaining without food on the ekādaśī I shall, O lotus-eyed one, on the next day partake of cooked food; be you, O Acyuta, my refuge'. He should take no food, should curb his senses, should lie down in front of the Visnu image, keep awake engaged in songs, music and dances relating to Visnu and listen to stories about Visnu contained in the Purāṇas. On the 12th tithi, he should after a bath for himself, bathe the image with milk and then address the following prayer²⁷⁰ 'O Keśava! May you by reason of this vrata favour (me) who am blinded by the darkness of ignorance, may you turn your benignant face (towards me) and bestow on me the sight of knowledge'. Then he should feed brāhmanas and give them daksinā (gifts or fees) according to his ability. After that he should perform his daily five sacrifices (brahmayaajña, pīrtarpana, vaiśvadeva, bali and atithi-pūjana) and should himself take his meal along with his relatives and should observe restraint of speech when eating. While engaged in the upavāsa-vrata, a person should never look at cāṇḍālas, persons guilty of grave sins, atheists, those that have violated the rules of proper conduct, those who engage in vituperations or back-biting; he should not speak with the husband of a vrsālī, with one who acts as a priest for those who are unfit for performing sacrifices, with one who worships images in temples for money, with one who subsists by practising the profession of singing or medicine (for money), with one who is a bard or one who is opposed to gods and brāhmanas or those who are fond of eating at others' houses and adulterers. One who is engaged in upavāsa-vrata should be pure (in body and mind), should control himself and should be intent on doing good to all. For the meaning of vrsālī, vide H of Dh vol. IV. p. 104 note 236 and p. 394 note 881. Manu III. 152 provides that physicians and priests doing worship in temples for money are unfit to be invited at śrāddha.

269 एकादश्यां निराहारः स्थित्वा चाहं परेश्वरानि। मोक्षयेद्दं शुण्ढीकाक्ष इरणं मे भवाच्युत॥ नारद (पू. 23. 15) q by हे. (on व्रत) I. p. 1000 (reads तारणं मे), the same verse occurs in वराह 39. 32 (reads भूत्वा चैवारे) and is quoted from वराह by का. नि. p. 456, व. क्रि. कौ. p. 60; का. नि. p. 268 quotes it from विष्णु (probably meaning वराह) and adds 'इत्युच्चार्य ततो विद्वाद् शुष्पाञ्जलिमापयेत्' हे. (on काल) p. 196 quotes the verse from देवल and reads 'गतिर्नैव समाच्युत'.

270 अज्ञानतिमिरान्धस्य व्रतेनानेन केशव। मसीदुं सुसुखो भूत्वा ज्ञानद्विभेदो भव नारद (पू. 23. 20) q. by धर्मसिन्धु p. 20, हे. (व्रत) vol. I. p. 1007. It is possible that the original words were मसादसुसुखो भूत्वा. The का. नि. p. 269 quotes an almost identical mantra from काल्यायन 'अज्ञान... केशव। मसादसुसुखो जाय... भव॥'

It will be noticed that the main matters in the vrata are upavāsa, worship of Viṣṇu image, *jāgara*²⁷¹ at night with songs and music, pāraṇā on 12th and certain restrictions about looking at some persons or speaking to them and restraint of the senses. The *Brahma-vaivarta* (IV 26 1-93) also contains the procedure of *ekādaśī-vrata*. It will be noticed²⁷² that in the procedure of *ekādaśī* there is no *homa*, though in some other vratas there is a *homa*.

Accretions gathered round this simple procedure. It was laid down early enough that one engaged in upavāsavrata should miss four meals in three days, i.e. he should eat only once on the 10th in the noon, fast²⁷³ both times on 11th and on the 12th he should miss one meal. The general rule is that the *sankalpa* for vratas is to be made in the morning, but as regards *ekādaśī-vrata* exceptions have been made in the digests. For example, it is said that the *sankalpa*²⁷⁴ about *niyamā* is to be made on the night of the 10th tithi. If *ekādaśī* is mixed up with 10th, then *sankalpa* about fast is to be made at night,²⁷⁵ if *daśami*

271 हे (on व्रत) I pp 984-85, 1007, ए त p 58 lay great emphasis on जागर. One or two verses may be quoted here. 'ब्रह्मपुराणे । एकादश्या नरो यस्तु कुर्वते जागरं नरः । गीतैर्चर्यैस्तथा वाद्यैः प्रेक्षणीयैः पुण्यविधैः ॥ स याति वैष्णवं लोकं च गत्वा न निवर्तते ॥' हे (व्रत) I p 984, सपुण्य विधिब्रह्मज्ञो कृत्वा चैव प्रजागरम् । कथाया मौक्तिका विष्णोर्गायन् विष्णुपरायण । याति विष्णो परं स्थानं नरो नास्त्यत्र संशय । q by हे (व्रत) p 1007, ए. त p 58 The *परब्रह्मरामप्रताप* (folio 83 b) quotes a passage from the *Skanda* that states that there are 26 items in *jāgara* गीतं वाद्यं च मृत्तय च दुराणपठनं तथा । धूपं दीपं च नैवेद्यं पुष्पमध्याह्नयेनै । फलमर्घ्यं च नैवेद्यं द्वागमित्रिय-स्यम । सत्यान्वितं विनिश्चयं च शुद्धाशुक्तं क्रियान्वितम् । सात्त्विकं वैचासत्साह (सात्त्विकं चैव सोत्साहं ?) पापालस्यादिबन्धितम् । प्रदक्षिणासमाशुक्तं नमस्कारपुरं सरम् । भीराजनसमाशुक्तं मतिहृष्टेन चेतसा । यामे यामे महामामे कुर्याद्वारात्रिकं हरेत् (हरे) । षड्विंशत्युपसंयुक्तमेकादश्या तु जागरम् । य करोति नरो भक्त्या न पुनर्जायते मुनिः ॥

272 अत एव एकादशीव्रतादिषु होमानाचरणं सन्ध्यामौनव्रतादौ च । व्रतप्रकाश (folio 10 b).

273. सायमाद्यन्तयोरह्नौ सायं प्रातश्च मध्यमे । उपवासफलं मेष्टुर्जह्यान्नकचतुष्टयम् ॥ का नि p 264 (ascribes to अङ्गिरसः), ए त p 29 (ascribes to महाभारत and reads मेष्टोर्जह्यं), का नि p 498 (has the first half and reads the 2nd as चत्वार्युपासे कुर्वति नैव भक्तचतुष्टयम्) All these works say that the word 'sāyam' is not to be taken literally but is only indicative and what is really intended is the giving up of four meals in three days.

274 तदनन्तरं दक्षस्या राज्ञो नियमग्रहणं कुर्यात् । तद्वक्तुं ब्रह्मदेवतैः । प्राते एतद्विने सम्यन्विधाय नियमं निश्चि । दक्षस्याष्टुपवासस्य प्रकुर्याद्विष्णुव व्रतम् ॥ इति । का नि p 267.

275 विद्वेकादशुपवासे राज्ञो सङ्कल्पः । तथा च नारदीये । विद्वोपवासे सकलं दिनं त्यक्त्वा समाहितः । राज्ञो सम्पूजयेद् विष्णुं सङ्कल्पं च तद्वाचरेद् ॥ इति । मध्यरात्रौपरी दक्षमीशुक्ता चेदेकादशी तस्या मध्याह्नस्योपरि सङ्कल्पः । तथा च स्मृतिः । दक्षस्या सङ्करोपेण मध्यरात्रौपरेण तु । वर्जयेद्यहोरात्रं यामान् सङ्कल्पार्चनयोः सदा ॥ इति । का नि p 268, vide हे (on काल) p 197 for the verse दक्षस्याः, it reads the first verse as 'विद्वोपवासायो (सो?)ऽनघनस्तु . . तदा चरेत् ॥'

extends beyond midnight and the *ekādaśī* becomes mixed with it, *sankalpa* is to be made the next day after noon Hemādri (on *vrata* vol I p 1006) and Kālanirnaya (p 268) provide that the image of Viṣṇu should be worshipped in a *manḍapa* decorated charmingly with flowers of various kinds It is provided in the Skanda²⁷⁶ that when a person breaks his fast on the 12th he should partake of the *navedya* mixed with Tulasī (basil) leaves, since that destroys (the sins of) crores of murders

Numerous medieval digests set out the procedure of *ekādaśī-vrata* It is impossible for reasons of space to refer to them For the sake of comparison with the Nārada-purāṇa procedure, I shall set out the procedure of *Ekādaśīvrata* from the Dharmasindhu (p. 19), almost the latest authoritative work on Dharmasāstra.

Now (is set out) the procedure of (*ekādaśī*) *vrata* On the day previous to the fast, the person, after performing all his daily duties in the morning, should make a *sankalpa* in the form 'beginning from the 10th *tithi*, O god Keśava, lord of gods, I shall perform for three days your *vrata*; make it free from obstacles'. Then at midday (of 10th) he should eat by the *ekabhakta* method The restrictions to be observed about *ekabhakta* are: he should avoid taking food in a vessel of bell metal, avoid flesh, *masūra* pulse, sleeping by day, over-eating, drinking too much water, eating food again (after the midday meal), sexual intercourse, telling falsehood, honey, gram, *kodīava*, vegetables, the food belonging to others, gambling, oil, sesame cakes, *tūmbūla* (betel leaves and nut &c), if he has to cleanse his teeth after *ekabhakta* he should do so with twigs At night he should sleep on a bed spread on the ground. In the morning of *ekādaśī* he should cleanse his teeth with the leaves of a tree and not with twigs. After performing bath and other daily duties, he should put on his finger a *p.vitra* (loop) made of *darbha* grass, turn his face to the north, take a copper vessel full of water and make a *sankalpa* as follows. 'after remaining without food on the *ekādaśī* I shall, O lotus-eyed one, on the next day partake of cooked food, O Acyuta, be you my refuge'. Or he may offer a handful of flowers to Hārī with this mantra. In the case of him who is unable to observe a total fast, necessary changes may be made in the sentence of *sankalpa* according to

276 एतच्च पारणं तुलसीमिश्रं कुर्यादित्याह। स्कन्दपुराणे। कृत्वा चैवोपवासं ह पोदनाति द्वादशीदिने। नैवेद्यं तुलसीमिश्रं हत्पाकोदिविनाशनम्॥ इति। दे. (व्रत) I. p. 1008, का नि p. 273.

his ability viz 'on ekādaśī I shall subsist on water or milk or on fruits or I shall take food at the time of nakta'. Śaivas should make the *sankalpa* with Rudra Gāyatrī;²⁷⁷ Sun-worshippers should make the *sankalpa* with the usual Gāyatrī (Rg. III 62 10 'tatsavitur' &c) or by taking the name of the Sun. This *sankalpa* should be made by smārtas on the night of the ekādaśī tithi, if there is 10th tithi after sunrise (mixed up with ekādaśī), if 10th tithi exists beyond midnight on daśamī day all (whether smārtas or vaiṣnavas) should make the *sankalpa* after midday. He should drink the water used for *sankalpa*. On making the *sankalpa* he should pronounce over it thrice the mantra of eight syllables (such as 'om namo Nārāyaṇīya'). Then after erecting a *mandapa* decorated with flowers (garlands &c) he should offer worship to Hari (image) according to prescribed rules in that *mandapa* with flowers, fragrant substances, incense, best *navedya*, with various divine hymns of praise, charming songs and music, with straight prostrations on the ground like a staff, with best announcements with the word 'jaya' and at night he should keep awake.

The cult of ekādaśī went on growing apace, so much so that for the 24 ekādaśīs of the twelve months of the lunar year and for the two ekādaśīs of the intercalary month separate names were invented. It is not possible to say with certainty when these names were given, but some of them must be about two thousand years old.

The twenty-four names beginning with *caitra* śukla ekādaśī and ending with *phālguna* dark half ekādaśī are given in the note below.²⁷⁸ There is some divergence about the names, but

277 The रुद्रगयत्रीः सङ्ख्याय विद्महे महादेशय धीमहि । तन्नो रुद्र प्रचोदयात् ॥
 नै स II. 9

278 The 24 names from चैत्रशुक्ल ११ in order are कामदा, वसुधिनी, मोहिनी, अपरा, निर्जला, योगिनी, शयनी, कामिका or कामदा, युवदा, अजा, परिवर्तिनी, इन्दिरा, पाशाङ्कुषा, रत्ना, प्रचोधिनी (or योधिनी), उत्पत्ति, मोक्षदा, सफलदा, युवदा, पदतिला, जषा, विजया, आमलकी (or आमर्दकी), पापमेत्तनी. The पद्मपुराण (VI. chapters 41-65) contains over a thousand verses on these and the legends connected with them. The Ahalyākāmadhenu (Ms in Scindia Oriental Institute at Ujjain) is probably the largest work on vratas having 1206 folios therein. It deals with these names on folios 696 to 799. As regards the two ekādaśīs in an intercalary month, Padma VI 64 and 65 say that कमला and कामदा are the names of dark and bright half एकादशी, while the अदृश्याकामधेनु (folios 807-

for want of space no notice is taken of it here. One cause of divergence appears to be that in some Purāṇas the month is pūrṇimānta, while in others the month is amānta and what is Bhādrakṛdṣa in Pūrṇimānta reckoning is Śrāvana-kṛdṣa in Amānta reckoning.

The ekādaśī on Jyestha bright half is called *mrjālā* because the vrata consists in not using or drinking water except at the time of bathing or at *ācamana*. It is described by Hemādri (on vrata vol I, pp 1089-1091) who quotes the Mahābhārata for it and by N S pp. 99-100. In the summer month of Jyestha it must have been a great trial to go without water for a day and therefore it was specially commended. Viṣṇu was supposed to sleep for four months from Āśāḍha bright ekādaśī at night and to rise from his sleep on Kārtika bright ekādaśī by day and hence these two ekādaśīs are respectively called Sayanī (connected with the śayana i. e. sleeping of Viṣṇu) and Prabodhini²⁷⁹ or Prabodhani (connected with the *prabodha* i. e. awakening of Viṣṇu). What the legend of Viṣṇu's sleeping from Āśāḍha śukla eleven for four months was really meant to illustrate or symbolize it is difficult to say. As these four months were the months of the rainy season in many parts of India all movements from one place to another distant place came almost to a stand-still in ancient times; so probably mythology became busy and suggested that Viṣṇu himself gave up all activity. It is possible that this legend of four months' sleep may have some connection with the state of things when the ancestors of the Vedic Āryans lived in northern latitudes, when for four months the sun was either not seen or emitted only faint light. This legend from whatever cause it may have arisen is worked up in various ways. It was said that Viṣṇu not only slept on his snake couch but he also turned in his sleep from one side to the other (as human beings do) on Bhādrapada śukla eleven. And therefore that ekādaśī in Bhādrapada was called Parivartinī. This matter was still further elaborated and it was asserted that

(Continued from last page)

813) gives the names as कैवल्यदा and स्वर्गदा for कुण्ड and छुल्ल एकादशी 'वत्सरेऽधिकमासस्य चैवमेकादशी सिता। मलघ्नी स्वर्गदा नाम सर्वपापहरा परा।' अ का धे (folio 809 a), 'तस्याधिकस्य मासस्य कुण्डा चैकादशी छुला। कैवल्यदेति विख्याता लोकहेति पराकथया॥ अ का धे (folio 811 a). Both are said to be taken from भविष्योत्तर

279. Vide Varāha, chap. 211, for प्रबोधनीद्वादशीमाहात्म्य.

all the great gods and goddesses went to sleep like Viṣṇu on different dates, as stated in the Rājamārtanda quoted below 280. Then, further differences arose, some works saying Viṣṇu went to sleep on the 11th, some that Viṣṇu slept on 12th, while a third set said that Viṣṇu slept on the 15th of Āśāḍha bright half. The Vanaparva (203-12) declares that Viṣṇu sleeps on the hoods of Śeṣa. Kālidāsa in the Meghadūta refers to both the sleeping of Viṣṇu on his snake couch and his rising from it (sāpānto me bhujagasayanād utthite sārṅgapānau). Most scholars hold that Kālidāsa flourished between 350-450 A.D. In the Gangadhar Stone Inscription of Viśvavarman in the Kṛta year 480 there is a clear reference to the rising from sleep of Viṣṇu in Kārtika (vide Gupta Inscriptions ed. by Fleet No. 17 at pp. 72, 75, 79). Kṛta is held to be the same as Vikrama year by most scholars. So the legend about Viṣṇu's *sayana* on a snake bed and getting up from it may be about 2000 years old, if not more.

The question as to the tithi on which the gods (and particularly Viṣṇu) went to sleep very much exercised the minds of the authors of Purāṇas and of the digests. For example, the Vāmanapurāṇa (16-6-16) contains verses²⁸¹ some of which may

280. यथा राजमार्तण्डे। दिवा स्वपिति नो विष्णुर्निकि न प्रतिबुध्यते। द्वादश्यामेव कर्तव्यं पादयोगो न कारणम्॥ तथा तत्रैव प्रतिपदादिपञ्चदशतिथिषु क्रमेण देवानां शयनाभिधाने विष्णोर्द्वादश्या शयनमुक्तम्। यथा। वद्वि स्कन्दपुराणद्वारे गणपतिर्लक्ष्मीर्यमो भास्करो वायुः पर्वतः कन्यका यमुनी तोयाधिपः केशवः। ब्रह्मा चैव महेश्वरो घनपतिः सर्वपथमी शेरते उत्तिष्ठन्मनुना क्रमेण विबुधा स्वे स्वे दिने पूजिता॥ व किं कौ pp. 285-286. The original ms. of राजमार्तण्ड (D. C. No. 342 of 1879-1880) has some variant readings. The 2nd half of the first verse quoted is 'द्वादशी प्रक्षययोगात् पादयोगो न कारणम्' and in the 2nd verse the ms. reads श्रीधर्मराद् भास्करो देवः पर्वतः and ब्रह्मा वायुः शिवादयः प्रतिपदारम्भे तिथौ शेरते चोत्तिष्ठः. The reference to पादयोगो arises in this way. The भविष्य says that Viṣṇu sleeps in the first quarter of अहोरात्रा, turns on another side in the middle of Śrāvṇa naksatra and wakes up in the last quarter of Revatī. मैत्राघपादे स्वपितीह विष्णुर्गङ्गाधरमध्ये परिवर्तते च। पौष्णवसाने च सुरारिहन्ता विबुध्यते मासचतुष्टयेन। भविष्य q. by दे. on काठ p. 897 (ascribes to नारदीय), का. वि. p. 175, व किं कौ p. 285, तिथितत्त्व p. 112. This is राजमार्तण्ड verse 1175 (folio 72a). Vide ABORI vol. 36 p. 314. The राजमार्तण्ड says that this restriction as to the quarters of नक्षत्रसु need not be observed. The two verses quoted above in the beginning of this note are राजमार्तण्ड 1179 (folio 72a), 1175. The सुजयललिपय also has the verse वद्विः (1532).

281. तथा वामनपुराणमपि। एकादश्या जगत्स्वामिशयनं परिकल्पयेत्। शेषादिभोगपर्यङ्कं कृत्वा सम्पुञ्ज्य केशवम्। अमुञ्जा ब्राह्मणयोग्यं द्वादश्या प्रयत्नं क्षुब्धिः। लब्ध्वा पीताम्बरधरं स्वस्तिं विद्वांसमापयेत्॥ &c. All verses of वामन 16, 6-16 are q. by छ. १ pp. 206-207, while some of them are quoted by व किं कौ p. 286, कृत्यतत्त्व 436. The printed वामन reads 'स्वामी शयनं परिकल्पते' and 'पीताम्बरधरं स्वस्तिं विद्वांसमापय' These would change the sense a good deal.

be summarised here; 'a person should arrange a couch in the form of the hoods of the snake Śesa for the lord of the world (Visnu) on the 11th tithi of Āsādha and offer worship; he should, being himself pure, seek on the 12th permission from brāhmanas invited, and should bring to sleep the Lord that wears yellow clothes' Then the purāṇa proceeds to narrate how Kāma (God of Love) sleeps on 13th of Āsādha on a bed of *ladamla* flowers, the *Yaksas* on 14th, Śiva on the 15th (i.e. Pūrṇimā) on a bed of tiger-skin, then Brahmā, Visvakarmā, Pārvatī, Ganeśa, Yama, Śkanda, the Sun, Kātyāyanī, Lakṣmī, Lord of snakes, Sādhyas respectively go to sleep on the tithis of the dark half from 1st to 11th. The K V (p 225) and Hemadri (on Kāla pp 888-889) quote certain verses according to which Kubera, Lakṣmī, Bhavānī, Ganeśa, Soma, Guha, Bhāskara, Durgā, the Mātrās, Vāsuki, sages, Visnu, Kāma, Śiva are the lords of tithis from 1st to 14th for pavitrārōpana (i.e. giving the sacred upavīta to the gods) and for śayana.

One important rule has to be remembered,²⁸² viz whatever *nakṣatra* or whatever *tithi* has a certain deity as its lord, the sleeping, turning from one side to another and the rest (i.e. getting up &c) take place on that tithi or nakṣatra. Some celebrate the śayana of a god relying on the tithi, others rely on the nakṣatra. But the trouble is that one tithi has several lords, according to various authorities. For example, pratipad has three lords, Agni, Brahmā and Kubera (Garuda I 116 3-8). For reasons of space it is not possible to refer to the texts on which different tithis are assigned for the śayana of Visnu. The Samayamayūkha (p 79), K T. V p 172 and Vrataprakāśa²⁸³ (part of Viramitrodaya) espouse the view of Āsādha eleventh (of bright half) relying on the Brahmapurāṇa. Many digests favour the 12th as the tithi of śayana and prabodha of Visnu relying on the several verses in the Varāha, Visnu-dharmottara and other Purāṇas. Vide Kālaviveka p 175 (ff), V K K 286-288, Kṛtyatattva p 436, K R p. 209. In an

282 तदुक्तं मत्स्यपुराणे। यद्य यस्य तु देवस्य यक्षराजं तिथिश्च या। तस्य देवस्य तस्मिन्नु शयनावर्तनादिकम्॥ केचित्तिथिवर्गेण केचिन्नक्षत्रवर्गेण सर्वेषां शयनादिकामाचरन्ति। हे (on काल) p 904. The verse is q by का वि p. 225 (ascribes to पद्मपुराणे), स म p 58.

283 एकादश्यां तु शुक्लायामाषाढे भगवान्हरिः। शुक्लपञ्चाशते शोने यद्वा क्षीरणान्तरे। तदा तत्पत्निसा कार्या सर्वलक्षणसंयुता। .. एकादश्यां तु शुक्लायां कातिके मत्सि केनचन। प्रसूते बोधयेद्वात्रै अद्वापत्तिसमन्वितः। च किं. कौ p. 287, छ र 224, व्रतमकाश (ms.) remarks (folio 104 b) 'अत्र ब्रह्मपुराणमल्लिकादश्यामेव शयनमवरोक्षी'.

inscription referred to in I A vol 25 p 290 we have the words 'punya utthānadvādaśī' (the holy 12th tithi on which Visnu gets up from his couch), the inscription being dated in *saka* 1462 (1540 A. D.) In some works *Āsīdha* Full moon is advocated for the śayana of Visnu ²⁸⁴ Vide K R p. 208, K V p 188, Kṛtya-tattva p 436 These works provide how śayana and prabodha are to be celebrated On the śayani day, the devotee prepares a couch in the evening with a piece of cloth or with flowers, worships Visnu (image) at night, repeats the mantra 'om namo Nārāyaṇāya' and then puts Visnu to sleep and repeats two verses, one of which is quoted below ²⁸⁵ On the day of prabodha the image of Visnu is given an elaborate bath and a full worship is done and several mantras from Varāha-purāṇa are recited and a Vedic verse (*idam viṣṇur*, Rg I 22. 17) also is recited

Persons having *adhikāra* for *ekādaśī-vrata* may be divided into two classes, viz Vaisnavas and Smārtas The word *vaisnava* is defined in some of the Pūrāṇas ²⁸⁶ such as the Padma III 1. 21-32, IV 10 65-66, VI 252 74, VI 69, Visnu III 7. 20-33, III 8. 9-19, the Bhāgavata and in some of the digests A Vaisnava is really one who has received *dikṣā* (initiation) according to the Vaisnava *āgamas* of the Vaikhanasa, Pāñcarātra and other schools The Skanda defines a Vaisnava that man is a Vaisnava who does not forsake (fast on) *ekādaśī*, whether he

284. विष्णुधर्मोत्तरे मार्कण्डेय । आपादहस्तपुष्पास्ते भगवान्मुच्यन्ते । भोगिभोगासने माया योगनिद्रान्तमानयत् । होतृसौ चतुषो मासान्पावद्भवति कार्तिकी ॥ . तथा यम । क्षीराय्थौ क्षेपपर्यङ्के आपादहना सविज्ञोद्भवि । निद्रा त्यजति कार्तिक्या तयोस्त पूजयेत्सदा ॥ अथ च कर्णोऽन्य एव वैकल्पिकः । का वि p 188, व्रतमकाश (folio 104 b) says औद्गतादपस्त आपादहस्तैकादशीमारण्य पौर्णमासीपर्यन्त विष्णोर्निद्रायदण-रूप-क्षयन-समय

285 इत्ये त्वयि जगन्नाथे जगत्सु भवेद्विदम् । प्रबुद्धे त्वयि बुध्येत जगत्सर्वं चराचरम् । इत्यनेन पूजयेत् । कृत्यतन्त्र pp 436-437 Vide धर्मसिन्धु p 53 for क्षयनेस्त्वय and pp 111-112 for प्रयोधोत्सव and नि सि p. 102 and p 205 respectively for the same two उत्तिष्ठोत्तिष्ठ गोविन्द त्यज निद्रा जगत्सर्वम् । त्वया चोत्थीयमानेन उथितं सुवनत्रयम् ॥ is the last mantra q by K. T p. 454, N. S p 205.

286 येषां सुखे हरेर्नामं हृदि विष्णुः सनातनः । उदरे विष्णुर्नैवेद्य स श्वपाकोऽपि वैष्णवः ॥ पद्म IV 10 66, द्विविधं वैष्णवं मोक्षं बाह्यमाभ्यन्तरं तथा । बाह्यं चक्रादिभिर्भोगैश्च मानन्दं शीत-पामता ॥ पद्म VI 252. 74, वैष्णवसंपञ्चरात्रादि-वैष्णवागमोक्तद्वीक्षा मासे वैष्णवः । अत एव स्कन्दपुराणे वैष्णवस्वरूपमभिहितम् । परमापदमापन्नो हर्षे वा ससुपास्थिते । नैकादशीं त्यजेद्यस्तु परमं द्वीक्षांति वैष्णवी ॥ समात्मा सर्वजीवेशु निजाचाराद्विमुक्तः । विष्ण्वर्षितास्त्रिंशच्चारः स हि वैष्णव उच्यते ॥ इति । का नि. p 244, विष्णुरेव हि परमेषां देवता वैष्णव इत्यतः । quoted by Prof. De in his work 'Vaisnava faith &c.' p. 365, विष्णुपुराणेऽपि । न चरति निजवर्णधर्मतो यः सममतिरामसुदृढिपक्षपक्षे । न हरति न च हन्ति काचिदुन्मये-सितमनस तमवेदि विष्णुमकम् ॥ इति । का नि. p. 244. This is विष्णुपुराण III 7. 20

be reduced to the direct misery or whether great bliss might have come to him, who has been given the *dikṣā* of a Vaisnava, who behaves equally towards all living beings, who does not swerve from the duties of his class (*varṇa*), who is equal to his own friends of his class (*varṇa*), who is equal to his own friends or his enemies, who, being high (in principles), does not deprive anyone (of his possessions) or does not injure anyone, and whose mind is pure. Vide Prof. S. K. De's 'Vaisnava faith and movement' pp 364-366 and p. 413 where the author gives an analysis of the characteristics of the Vaisnava devotees drawn from the *Haribhaktivilāsa* of Gopālabhāṭṭa (for followers of Caitanya).

Though the Purāṇas give these definitions, some of which are very general and may apply even to persons not popularly called Vaisnavas, still in all parts of India and by all *śiṣyas* it is admitted that those are Vaisnavas who are traditionally²⁸⁷ known by that appellation. The question on what *tithi* upavāsa should be practised when *ekādaśī* is mixed up with the tenth *tithi* and twelfth has to be often answered in different ways according as the person who is to observe the fast is a Vaisnava or a *Smārta*. The answer depends on the rules about *vedha* which are rather complicated. It is not possible within the space at my disposal to go into details. Those who want to make a deep study of this matter may consult Hemādri on *Kāla* pp. 206-288, *Kālanirnaya* pp. 233-256, *Tithitattva* pp. 104-108, *Samaya-prakāśa* pp. 66-74, *Nirṇayasindhu* pp. 37-44, *Smṛtimuktāphala* (on *Kāla*) pp. 839-844, *Dharmasindhu* (pp. 16-19).

Ekādaśī, like all other *tithis*, is of two kinds, viz *sampūrnā* and *viddhā* or *khandā*. The general definition²⁸⁸ of the *sampūrnā* *tithi* is that when a *tithi* has the extent of 60 *ghatikās* commencing from the time of sunrise it is called *sampūrnā*. To this *ekādaśī* was stated by the *Skandapurāṇa*²⁸⁹ to be an exception. In the case of *Ekādaśī* the *Garudapurāṇa*²⁹⁰ and *Bhaviṣya*

287. यद्यपि वित्रादेरागमदीक्षाया तन्मात्रस्यैव वैष्णवत्वं न तु पुत्रादेस्तथापि स्वपारम्पर्य-
प्रसिद्धमेव वैष्णवत्वं स्मार्तत्वं च मन्यन्ते ब्रह्माः। नि. सि. p. 40.

288. आदित्योदयवेलायामारभ्य पश्चिमाह्निका। या तिथिः सा तु सम्पूर्णा कथिता
पूर्वदृष्टिभिः॥ भारदीयपुराणे q. by हे (on *काल* p. 206), का. त. वि. p. 3, ए. त. 41 (2nd
half is different)

289. प्रतियम्यस्तयः सर्वा उदयादौद्याद्वे। सम्पूर्णा इति विख्याता हरिवासरवर्जिताः॥
स्कन्द q. by हे (on *काल*) p. 206, ए. त. p. 41.

290. भारद्वाजपुराणे शिवरहस्ये श्रीकण्ड। उदयात्याग्यद्वा विमा सुहर्तद्वयसंयुता। सम्पूर्णा-
कादशी नाम तत्रैवोपवसेद् शुद्धी॥ भविष्यपुराणे। आदित्योदयवेलायाः आरब्ध सुहर्तद्वयान्विता।
एकादशी तु सम्पूर्णा विद्वान्मा परिकीर्तिता॥ q. by हे (on *काल*) p. 206, ए. त. p. 41.

lay down that *ekādaśī* is *sampūrnā* only when it exists also two *muhūrtas* (i. e. 4 *ghatikās*) before sunrise of the day on which it exists for the whole civil day.

The *Nārada* and other *purāṇas* condemn fast on *ekādaśī* mixed with *daśamī*. *Nārada-purāṇa* (*pūrvārdha*, chap. 29. 39-40) says 'the sixth *tithi* mixed with the 5th, the seventh mixed with the 9th and *ekādaśī* mixed with *daśamī*—a fast should never be observed on these; all should accept (for fast) *ekādaśī* free from *daśamī*; *daśamī* joined to *ekādaśī* destroys spiritual merit acquired in three past lives'. This aversion to *daśamī* was probably due to the fact that *daśamī* finds no place in the famous *yugmaśūkya* and the pair that is commended is that of *ekādaśī* and *dvādaśī* (and not of *ekādaśī* and *daśamī*). One well-known verse is. *Gāndhārī* observed a fast on *ekādaśī* mixed with *daśamī*; her one hundred sons (the *Kauravas*) perished (in the *Bhārata* war); therefore one should give up that kind of *ekādaśī* for a fast ²⁹¹. The *Nārada-purāṇa* (*pūrvārdha*, chap. 29) devotes 15 verses to the discussion of *Ekādaśī* and *Dvādaśī*.

In the *Brahmaivaivartapurāṇa* quoted at great length by *Hemādri* on *Kāla* (pp 255-259) four kinds of *vedhas* of *ekādaśī* by *daśamī* (viz. *arunodaya-vedha*, *ativedha*, *mahāvedha* and *Yoga*) are mentioned, but they are passed over here. In the case of *Vaiṣṇavas*, if *daśamī* extends on a civil day beyond 56 *ghatikās* from sunrise, then *ekādaśī* follows and continues for the whole of the next civil day, there is then what is called *Arunodayavedha* and *Vaiṣṇavas* cannot observe a fast on such an *ekādaśī* which is preceded by *Arunodayavedha*. The same result follows if *daśamī* extends up to 3, 2 or one *ghatikā* before sunrise or *daśamī* persists till the exact time when the sun rises and then *ekādaśī* starts (when there is what is called *sūryodaya-vedha*). A *Vaiṣṇava* in deciding on what *tithi* to fast is affected by both *arunodayavedha* and *sūryodayavedha* i. e. even if *ekādaśī* exists for full 60 *ghatīs* after sunrise on a civil day when *daśamī* precedes it by four *ghatīs*, or by three, two or one *ghatī* or when *daśamī* exists for one moment at sunrise and then *ekādaśī* follows at once, still the *Vaiṣṇava* cannot observe a fast on the *ekādaśī* of 60 *ghatīs* but only on the next i. e. the 12th. If *dvādaśī* touches three civil days, then the fast for *Vaiṣṇavas*

291. दशम्येकादशीविद्धा गान्धार्या ससुपोषिता। तस्या पुत्रसप्त नष्टं तस्मात्ता परि-
वर्जयेत् ॥ यद्वड I 125 2, q by कृ प 635 (who regards this as merely
a निष्वाहनाद्), राजसर्तण्ड folio 71, verse 1154 (vide ABORI vol. 36 p 312).

is on the day which is wholly covered by dvādaśī and the pāraṇā is on the next day when dvādaśī ends. In any cases other than those specified above ekādaśī is the fast day and dvādaśī is the pāraṇā day. Nārada-purāṇa (pūrvārdha, chap 29 verse 45) prescribes that if there are two ekādaśīs, whether in the bright half or dark half, a householder should fast on the earlier of the two and ascetics (yatis) on the later. Sannyāsins and widows are governed by the rules for Vaisnavas Smārtas (all those who are not Vaisnavas) are not affected by the doctrine of *aruṇodayavedha* but only by *sūryodayavedha* i e. if there is daśamī before sunrise and an ekādaśī follows from sunrise, smārtas have to observe a fast on the ekādaśī. There are many texts that are apparently in conflict, but the Kalanirnaya (pp 251-256) and Nirṇayasindhu (pp. 37-44) introduce order by showing that some texts refer to Vaisnavas alone, some to Smārtas alone and some to both. The Ekādaśī-tattva (p. 55) brings together many of the conclusions about the fast tithi and the pāraṇā-tithi.

There are cases where the texts sometimes allow fast on ekādaśī even though mixed with daśamī. This occurs when dvādaśī does not exist even for a short time on the 13th tithi. But this is allowable only to Smārtas and not to Vaisnavas. Certain restrictions as to food and physical and mental activities had to be observed from the time sankalpa was made to the final ceremonies (*pūjanā*) in ekādaśīvrata.²⁹² It may be noted that even when a person is in mourning he has to observe ekādaśīvrata.²⁹³ Certain observances were laid down as common to all vratas (including ekādaśī) viz. forbearance, truthfulness, compassion, charity, purity, restraint of senses, worship of god, homo, contentment and not misappropriating another's wealth.²⁹⁴ There were separate rules to be observed on daśamī, ekādaśī and dvādaśī (10th tithi to 12th). They are somewhat overlapping. The observances prescribed for daśamī are: vegetables, flesh, masūra pulse, eating again (after ekabhakta), sexual intercourse,

292 एव वृक्षमीमारभ्य पारणान्त सर्वे नियमयुक्तं व्रतं निर्वर्तयेत्। हे (on व्रत I. p. 1008)

293. अथास्य व्रतस्य व्रतकादापि कर्तव्यतेत्युच्यते। तत्र विष्णुसहस्रनाम। परमापदनापक्षे हर्षे वा समुपस्थिते। व्रतके व्रतके चैव न स्वात्म्यं द्वादशीव्रतम्॥ इति। हे. (on काल) p. 192.

294 कामा सत्यं दया दानं शौचमिन्द्रियनिग्रहः। देवपूजाग्निहवनं सन्तोषः स्तेयवर्जनम्। सर्वव्रतेष्वप्यर्थं धर्मं सामान्यो वृक्षाया स्मृतः। भविष्य प. by कृत्यकल्प (on व्रत) p 5. व किं कौ p 66, का नि p 454, हे. on व्रत I p. 1008 (from विष्णुधर्मोत्तर, with variations), compare लिङ्गपुराण (पूर्वार्ध) 84. 22. This verse is गण्डवपुराण I 128. 8-9.

dice-play, drinking much water—a devotee of Viṣṇu should avoid these.²⁹⁵ The Matsyapurāṇa²⁹⁶ provides (vessels of) bell-metal, flesh, wine, honey, oil, telling an untruth, physical exercise, journey, sleeping by day, earning (wealth), oil-cakes, *masūra* pulse—one should omit these twelve (on daśamī)

The restrictions on the day of fast are many, but a few are stated here Hārīta lays²⁹⁷ down: one should on a day of fasting avoid speaking with persons guilty of grave sins, heretical persons, atheists and the like and also falsehood, gambling and the like. The Kūrmapurāṇa provides on the day of vrata one should not touch nor speak nor look at persons that are *antyajas* (untouchables) and have to live outside the village, a woman recently delivered, one guilty of grave sins and a woman in her monthly illness. Devala provides.²⁹⁸ A fast perishes (i.e. all rewards of observing it are lost) by sleep in the day, by play with dice and by sexual intercourse; but in case of great pain (or danger) a fast is not affected by drinking water (frequently). The Rājamarāṇḍa lays down a man fasting on an Ekādaśī should not be guilty of telling a lie, gambling, sleeping by day and sexual intercourse Hemādri (on vrata vol. I p. 331) quoting Matsya forbids a bath with oil on ekādaśī A fast is vitiated by drinking water often, by eating *tāmbūla*, by sleep in day time and by sexual intercourse When Vyāsa²⁹⁹ says that flowers,

295. शाक मास मधुराश्च पुनर्भोजनमैशुने। शूतमत्यम्बुपानं च दृश्या वैष्णवस्त्यजेत्।
q by हे (on काल p. 193), का नि p. 265, ए त. p. 56 (reads नार्, probably a Bengali copyist's mistake)

296. मत्स्यपुराणे। कार्त्त मासं सुरा क्षौद्रं तैलं वितथभाषणम्। व्यायामं च प्रवासं च विवाहस्नानं तथार्जनम्। तिलपिष्टं मधुरं च द्वादशैवानि सन्त्यजेत्। हे on काल p. 193, व किं pp. 63-64, ए. त. p. 56 (reads अखनं collyrium for अर्जनम्, which reading is better), हे (on ब्रत) I. p. 1008 (reads अखनं), these are गृह I 136 3-4

297. हारीत। पतितपाशण्डिनास्तिकादिसम्भाषणाद्व्रतयुतादिकद्वयप्राप्तये वर्जनीयम्। इति। q. by हे. (on ब्रत) I. p. 1008, का नि p. 265 (reads अच्युतप्रीतादिकद्वयप्राप्त-विषु), अशिर्षोमान्तर्याम्यश्च इति पतितं च इजस्वलाम्। न सुशोचामिभाषेत जेतत व्रतवासरे॥ कूर्म q. by का नि. p. 265.

298. उपवासी विनश्येत् दिवास्वप्नाक्षमैशुने। अत्यये जलपानेन गोपवासं प्रमुष्यति॥
देवल q by कृत्यकल्प० (ब्रत p. 4), छ र p. 57, का नि p. 452 Vide गृह I. 128 7-8 अस्त्यभाषणं शूर्तं दिवास्वप्नं च मैशुनम्। द्वादशैवा न कुर्वति उपवासरपरे नर। राजमार्तण्ड verse 1167 (folio 71 b), vide ABORI vol 36 p. 313 for it, this occurs in का नि p. 452.

299. यन्तु व्यासवचन—पुष्पालङ्कारवशाणि गन्धधूपाहलेपनम्। उपवासे न दुग्धेन वृन्तधावनमञ्जनम्॥ (गृह I 128. 67) तद्युष्यके क्षीविषयमिति। हे on काल p. 201 इज्जशातातप (q. by कृत्यकल्प० on ब्रत p. 5 and हे on ब्रत vol. I. p. 331) reads the verse as गन्धालङ्कारवशाणि पुष्पमालाङ्क०

ornaments, (rich) clothes, fragrant substances, incense, sandal-wood paste, brushing the teeth and collyrium (in the eyes) would not vitiate a fast, he is referring to the fast observed by women whose husbands are alive.

On the 12th the person has to offer worship to Visnu and has to avoid sleeping by day, the food belonging to another person, eating again after the midday meal (on 12th), sexual intercourse, honey, bell-metal vessel, meat, oil.³⁰⁰ The passage in the note below is practically the same as the one cited from *Brahmāṇḍa-purāṇa* by Hemādri (on *Kāla* p 203) as containing the restrictions about *dvādaśī*.

The result of the insistence by Vaisnavas on observing a fast on *ekādaśī* mixed with *dvādaśī* was often this that in order to be able to observe *pāraṇā* on *dvādaśī* before it ended, they had to get up very early before dawn, take their bath and compress all their morning and midday duties into a short period before sunrise. In modern times many orthodox Vaisnavas do this and rely on the authority of the *Nārada*³⁰¹ and *Skanda purāṇa*s quoted below. A *smṛti*³⁰² text goes so far as to prescribe 'on seeing that *dvādaśī* exists only for half a *kalā* after *māsītha*, a (Vaisnava) person should perform all acts proper to be performed up till midday following, because Śāṅkara has so ordered'. *Kalā* as a measure of time has been variously defined *Matsya* (1424) and *Vāyu* (100 217-218) say that 30 *kalās* are equal to a *muhūrta* (i. e. two *ghatikās*); on the other hand, the *Amarakośa* holds that 360 *kalās* constitute a *muhūrta* and the *Kālanirṇaya*

300. बृहस्पतिरपि । दिवानिद्रा पराशं च पुनर्भोजनमैष्यते । शौचं कात्यायिषं तैलं द्वादश्यामष्ट वर्जयेत् ॥ हे. (on *काल*) p 203.

301. तदुक्तं नारदीये । अल्पायामय विरेन्द्र द्वादश्यामरुणौदये । स्नानार्चनक्रियाः कार्या दानहोमादिसंयुताः । एतस्मात्कारणाद्भिः प्रत्यये स्नानमाचरेत् । पितृवर्षणसंयुक्तं स्वर्णां हण्डा च द्वादशीम् । स्कन्दश्रुत्येति । यदा भवेद्वीवाल्पा द्वादशी पारणादिने । उप काले ह्यर्चं कुर्यात् पातमौष्यादिकं तदा ॥ का. नि p 242, हे. (on *काल*) pp. 280-281.

302. कलार्धां द्वादशीं हण्डा निशीथादूर्ध्वमेव हि । आमस्याह्नाः क्रियाः सर्वाः कर्षव्याः सम्मुक्तासनात् । स्मृति quotes by ति. त. p 111. It explains निशीथादूर्ध्वं as 'सार्धमहरत्रयस्योपरि' i. e. after 3½ praharas of the night. But निशीथ ordinarily means अर्धरात्र and therefore निशीथादूर्ध्वं would mean any time after midnight निशीथ is also explained as 'महानिशि द्वे घटिके रात्रेर्नक्षत्रमयामयो'. महानिशा is defined as the two praharas of the night (excluding the 1st and 4th or last) Vide हे. on *काल* p 708, का वि 343, नि सि 130 for several definitions of महानिशा कल्पतरु (नैयत्तं p. 370) says that महानिशा is the period of eight *ghatikās* after the first half prahara of night. 'घटिकाया अशीत्यधिकशततमो भागः कला ।' का नि p. 216, quoting अमरकोश 'अष्टादश निनेयास्तु काला निशस्तु ताः कला । तास्तु त्रिंशद्विंशत्येव ह्यष्टौ द्वादश्यास्तियाम् ॥'.

accepts this last. As the astronomers themselves were at variance as to the length of a tithi in question, a plain straightforward rule was proposed that the fast in case of doubt should be observed on dvādaśī and the pāranā should be observed on the 13th.³⁰³ The rank and file of Vaisnavas are very exclusive and bigoted and treat with some contempt everything connected with Śiva and some of them eat sumptuous food on Śivarātri, instead of observing a fast. Many of the smārtas generally observe a fast both on the Ekādaśī and the Śivarātri (particularly the Mahāśivarātri i. e. on Māgha dark 14th). There have been great wrangles and hatreds among Vaisnavas and Śaivas. The Brahmapurāṇa expressly³⁰⁴ states that in the holy Purusottamaksetra a temple of Śiva was erected in order to put a stop to the wranglings between Śaivas and Bhāgavatas (devotees of Viṣṇu). The higher Hindu thought including even the Purāṇa excursions in philosophy always held that there³⁰⁵ is only one God, that the one *Brahma* that is all Intelligence, that is incapable of being thoroughly comprehended, that is without parts and without body, is imagined to have different visible forms for securing the purposes of devotees and that deities deemed to have visible forms are imagined as male or female or as portions (of the one *brahma*). The Mahābhārata and some of the Purāṇas emphasize that God is one and that there is no difference between Śiva and Viṣṇu.³⁰⁶ Vide Vanaparva 39 76-77,

303 बहुवाक्यविरोधेन सन्देहो जायते यदा। द्वादशी तु तदा प्राग्वा त्रयोदशी तु पारजम् ॥ बहुवाक्यविरोधेन ब्राह्मणेभ्यु विवदिषुः। एकादशीं परिरुज्य द्वादशीं सद्योपयेत् ॥ हे on काल pp. 210-211. The first verse is quoted from गरुडपुराण by व कि. कौ p. 43

304. नैवभागवतानां च वादार्थमतिविधकम्। अस्मिन्क्षेत्रे पुन्ये निर्मले दुर्बोधने। शिवस्यायत्नं देव करोमि परमं महत्। ब्रह्मपुराण 56. 64-65

305. चिन्मयस्यामनेयस्य निष्कलस्याशरीरिणः। उपासकानां कार्यार्थं ब्रह्मणो रूप-कल्पना ॥ जनदाज्ञि g. by द p 58 which explains रूपकल्पना as 'रूपस्थानां देवतानां प्रत्यक्षादिकल्पना।' The सिद्धान्तचिन्तु of मधुसूदनसरस्वती quotes this verse (without name) after introducing it with the words 'एव चैकस्यैव चतुर्भुज-चतुर्दश-पञ्चदशवाचाः शुभाकारा श्रीभारतीभगवान्वाद्याश्च रुपाकारा। अन्ये च मत्स्यकूर्मादयोऽ मन्त्रावतारा लीलैवातिर्भवंति भक्ताद्युपायैरित्यवयम्।' pp 91-92 on 8th verse of the वृक्षमूलेकी (Govt. Oriental Series, Poona).

306. शिवाय विष्णुरूपाय विष्णवे शिवरूपिणे। वसयज्ञविनाशाय हरिचद्राय वै जनः ॥ वनः 39 76-77, यस्मा चेति स सा चेति यस्मात्तु स नामतु। नावयोरन्तरं किञ्चिन्ना ते द्रष्टुं शक्तिरन्यथा ॥ शान्ति 343 131, ब्रह्मविष्णुशिवाद्यानि कल्पनाभिचदीरितः। ब्रह्म 192 51 and विष्णुपुराण V 18 50, ब्रह्मा विष्णुः शिवश्चेति एक एव त्रिधोष्यते। एकस्य बहुधा व्यासिद्धेयकर्मविभेदतः। लोकानारूपकारार्थमाकृतित्विवय भवेत् ॥ ब्रह्मपुराण 130 10-11, यो भेदं कुर्वतेऽस्माकं त्रयाणां द्विजसत्तम। स पापकारी दुष्टात्मा दुर्गतिं समवाप्नुयात् ॥ ब्राह्म 70 27; समूतिभेदे स्थित एक ईशः। नारदीय (पूर्वार्ध) 2 32

Brahmapurāṇa 130 10-11, 192 51-53, Vāmana 67. 27-28, Varāha 70. 27, Visṇupurāṇa V. 18. 50, Brahmānda III. 43. 47-51, Nāradya I. 2. 32. Some purāṇas³⁰⁷ put forward the notion that health is secured from (the worship of God as) the Sun, wealth from Agni, (true) knowledge from Śankara, and *mokṣa* from Viṣṇu.

Some of the purāṇas (such as Brahṃavaivarta) specially mention eight kinds of dvādaśis viz. Unmīlanī, Vañjulī, Trisprśā, Paksavardhinī, Jayā, Vijayā, Jayantī and Pāpanāśinī. Vide Hemādri on Kala pp. 260-263, H. (on vrata) vol. I p 1214, N. S. 43, Sm. K 250-254. Detailed descriptions of these are passed over here. Jayā,³⁰⁸ Vijayā, Jayantī and Pāpanāśinī are dvādaśis respectively having Punarvasu, Śravana, Rohinī, Pūṣya nakṣatras. Trisprśā is³⁰⁹ dvādaśī which spreads over three days i. e. it exists before sunrise on a certain day, then on the whole of the next day from sunrise and for some time (however short) after the latter. On these fast should be observed by those desirous of destruction of sins and attainment of *mokṣa*.

It would not be out of place to bring together in one place the different items that constitute Ekādaśīvrata.

On the 10th the performer has a meal at midday (ekabhakta), then he cleans his teeth (not with a twig) but with leaves or by rinsing the mouth twelve times with water. Then on the night of 10th he gives up his evening meal and begins to observe the restrictions indicated above (pp. 115-116). Then on the 11th after getting up he cleanses the body as well as the mind and makes a *sankalpa* in the morning as described above (pp 105-106) The sankalpa has to be made at night or in the noon if ekādaśī is vidhā. Then he recites thrice the mantra of eight syllables (om *namo Nārāyaṇāya*) on the water in the copper vessel in his hands and drinks water therefrom. On the 11th he prepares a

307. आरोग्यं भास्करादिच्छेदनिच्छेदुताशनात् । ज्ञानं च शङ्करादिच्छेदमुक्तिनिच्छेदजनार्दनात् ॥ मत्स्यपुराण 68 45 q by ए त p 58; the same verse is quoted from भविष्य by हे (on व्रत) vol I, p. 767 (reads गतिं for मुक्ति); कृत्यकल्प (on शान्ति) reads 'ह्रस्वराज्ज्ञाननिच्छेदु' (folio 24a); It occurs in भविष्योत्तर 52. 39 also.

308. The नि. सि. p. 48 associates nakṣatras with these that are different from those mentioned by Hemādri (on vrata) vol. I p, 1214 It says 'युध्यर्हयुता जया अयणयुता विजया पुनर्वसुयुता जयन्ती रोहिणीयुता पापनाशिनी' Vide का ति p 455 quoting वराह for yet different nakṣatras for the same

309. अरुणोदय आद्या स्याद् द्वादशी सकलं दिनम् । अन्ते त्रयोदशी प्रातस्त्रिष्टुहा सा हरेः मिया ॥ ब्रह्मवैवर्त p. by हे. on काल p. 261.

maṇḍapa of flowers, worships the Visnu image therein and offers the several *upacāras*. He fasts that day. He recites hymns of praise to Visnu and falls prostrate on the ground in salutation. He then keeps awake at night. On the 12th he takes a bath in the morning, offers worship to Hari and dedicates his fast to the God, recites the mantra (*Ajñānatimīrandhasya* ' &c cited above p. 105) and performs the *pārāṇā*. This is the general outline of *kūmya* *ekādaśivrata*. In the case of the obligatory fast, the performer should abstain from food the whole day and also keep the several restrictions to be observed on *ekādaśī* (as described above such as not drinking water more than once, not sleeping by day &c) The rules for the followers of Caitanya about *ekādaśī* as summarised from the *Haribhakti-vilāsa* by Prof. S. K. De in 'Vaisnava faith and Movement' on pp 371-375 do not differ much from those stated above.

A *vrata* comes to an end by a rite called *udyāpana* (carrying out) or *pārāṇa* or *pāraṇā*. The word *pārāṇa* or *pāraṇā* is derived by some from the root 'pāra' meaning³¹⁰ 'to finish an action or rite'. The word occurs in the drama *Śakuntalā* referred to above on p 46 and in *Raghuvamśa* II 70 '*prātar-yathoktavrata-pāraṇānte*'. Vide for *pāraṇā* also *Raghuvamśa* II 39 and 55. According to the *Kūrma-purāṇa*, one should fast on the *ekādaśī* and *pāraṇā* is to be on the 12th but *pāraṇā* should not be done on 13th *tithī*, since that would destroy (the merit) of twelve *dvādaśis*³¹¹. In spite of this, *pāraṇā* on the 13th³¹² *tithī* had to be allowed under certain circumstances e g if *ekādaśī* is mixed with *daśamī* on a prior day and with *dvādaśī* on the next day, then the fast is to be on *dvādaśī* but if no *dvādaśī* at all exists on the day after fast, then *pāraṇā* may be on the 13th *tithī*. The *Visnudharmottara*³¹³

310. पारतीरकर्मसमाप्ती—इत्यस्माद्भातोर्निष्पन्नः पारणशब्दः। यद्यप्यसौ समाप्तिमात्र-
मभिधेयति तथाप्युपवाससमाप्तावेव लोकशास्त्रयोः प्रयोगात्पञ्चजादिकाशब्दवद्भोगस्त्वो द्रष्टव्यः।
तथा च योगरूढचोपवासस्य चरमाङ्गभोजनमभिधेयम्। का नि p 225, अत्र केचिदाहुः
पारणमत्र व्रतस्य समाप्तिर्न तु भोजनं तस्य दुरुपधर्मत्वाद्। तथा च पारतीरकर्मसमाप्तान्वयवद्
भातो रूपं पारणमिति। हे (on काल p. 127), compare व किं कौ p 62

311. तत्र कुर्मदुराणे। एकादश्याह्नयोग्यैर्वाद्दश्या पारणं स्पृष्टव्यम्। त्रयोदश्या न तत्
कुर्वाद् द्वादशद्वादशीकायात्॥ हे (on काल) p. 280

312. यदा कालपापि द्वादशी नास्ति तदा त्रयोदश्यामपि पारणं कुर्यात्। का नि p 273,
यदा तु पूर्वदिने द्वादश्या उत्तरदिने द्वादश्या शुक्लादशी तदोत्तराह्नयोग्य द्वादश्या पारणं कुर्यात्
पुरदिने द्वादश्यामपि त्रयोदश्यामपीति। ए त p. 55.

313. पारणान्तं व्रतं ज्ञेयं व्रतान्ते विप्रभोजनम्। असमाप्ते व्रते पूर्वे नैव कुर्याद् व्रतान्तरम्॥
विष्णुधर्मोत्तर प by का नि p 463, हे (on काल) p 294, का नि p 226 (ascribes
to आदित्यपुराण)

prescribes 'a vrata ends with pāranā and at the end of a vrata, brāhmanas are to be fed; before one vrata is finished one should not commence another'. The general rule is that in all vratas³¹⁴ the pāranā is in the morning. One should perform the udyāpana as laid down in the texts providing for the vrata concerned; a vrata becomes fruitless if the udyāpana be not performed. If no form of udyāpana is prescribed by the texts, the performer should perform a rite in consonance with the³¹⁵ vrata. He should make gifts in proportion to his wealth when no form of udyāpana is mentioned in the texts on a vrata. For making the vrata complete he should donate cows and gold. If none of these can be given and nothing can be done as laid down in the texts, the words of a brāhmana alone are sufficient to complete a vrata; but if a man receives the blessed words of brāhmanas without giving a dakṣiṇā (though able), he goes to hell!

A difficulty may arise owing to the rules that no fresh vrata is to be undertaken till one (prior) vrata is finished and that vrata includes its pāranā. Suppose, a man has undertaken years ago to observe two vratas, then he may have to observe a fast on ekādaśī and also on dvādaśī owing to another vrata already undertaken. Pāranā involves *bhojana* (taking food). But this is impossible if one has to undergo two fasts successively. The remedy is that at the end of the first vrata the performer (who has to undergo two fasts) should sip water. The Veda says that when a man partakes of water it is neither eating nor non-eating.³¹⁶

314 देवलः। उपवासेषु सर्वेषु पूर्वोक्ते पारणं भवेत्। अन्यथा तु फलस्यायं धर्मेनोप-
सर्पति॥ का त वि p 22, का नि p 226 (first half)

315. Vide नि सि p. 25 quoting पृथ्वीचन्द्रोदय for these propositions
about उद्यापन

316. अग्निः पारणं कृत्वा द्वितीयोपवासस्य प्रक्रमयितुं शक्यत्वाद्। तादृशं तु पारणम-
नितानक्षितोभयात्मकम्। .. एतच्च द्वयात्मकत्वं दर्शपूर्णमासप्रकरणे याजमानब्राह्मणे श्रूयते।
• यद्यपोऽश्नाति तस्मैवाशितं नेवानक्षितं न क्षीयुको भवति &c. का. नि p 276. क्षीयुक
means 'hungry' The passage 'यद्यपो... भवति' occurs in तै. सं I. 6 7 4.

CHAPTER VI

CĀTURMĀSYA

On Āsāḍha-śukla śkādaśī or dvādaśī or paurṇimā³¹⁷ or on the day when the Sun enters the Zodiacal sign Cancer, cāturmāsyavrata is to be observed. Whenever it may be begun it is to be finished on Kārtika-śukla 12. The performer should observe a fast that day, worship Viṣṇu (image) and pray as follows: (Garuḍapurāṇa I 121 2-3) 'O God! I have undertaken this vrata in your presence; may it succeed without obstacles if you become favourable to me, after I undertake this vrata if I die when it is half-finished, may it become completely fulfilled through your favour!' The vrata may be begun even when Jupiter or Venus has become invisible and the like. The performer has to give up some edible during the four months, viz vegetables in Śrāvana, curds in Bhādrapada, milk in Āṣvina and pulses in Kārtika. According to some authorities, he has to give up some or all vegetables for all the four months. The performer is asked to give up many other things also such as sleeping on a cot, meat, honey &c. When the vrata is finished, he invites brāhmanas, announces to them what restrictions he had undertaken, feeds them, gives them dakṣiṇā, and recites the prayer 'O Lord! this vrata was undertaken by me in order to please you, O Janārdana! may it become complete through your favour, whatever defect there may be!' This vrata is even now observed, particularly by women. The Kṛtyatattva (p 435), Vratārka, Vrataprakāśa (folio 105a) and other medieval digests quote long passages from the Matsya, Bhaviṣyottara (I 6-9) and other purāṇas about the results of giving up certain things in the Cāturmāsyavrata. A few passages are set out for sample. 'a man secures a sweet voice by giving up jaggery, has charming limbs by giving up oil, by giving up ghee he secures beauty, by giving up fruits he becomes intelligent and has many sons, by giving up vegetables and leaves he secures well-cooked

317. चातुर्मासिकव्रतग्रहणे कालचतुष्टयम्। आपादी पौर्णमासी शुद्धा एकादशी द्वादशी कर्कटकान्तिस्थ। का ति p 332, हे. (on व्रत) II p 806, विधितत्त्व p 111 (quoting बराह); गरुड I 121 1 mentions एकादशी and आपादी पौर्णमासी for चातुर्मास्यव्रत.

dishes, by giving up curds and milk he goes to the world of cows'.³¹⁸

In the Vedic period there were sacrifices called Cāturmāsya (seasonal sacrifices) that were performed on the Full Moon days of Phālguna (or Caitra), of Āsādhā and Kārtika and were respectively called Vaiśvadeva, Varunapraghāsa and Śakamedha (the fourth called Śunāsiriya need not detain us). Vide H. of Dh. vol. II. pp. 1091-1106. It was expressly stated by Āpastamba Śrauta VIII. 4. 13 that Vaiśvadeva (*parvan* of Cāturmāsya) was to be offered in vasanta and Varunapraghāsa in the rainy season. It may be noted that the sacrificer in these seasonal sacrifices had to keep certain observances such as sleeping on the ground,³¹⁹ avoiding meat, honey, salt, sexual intercourse and bodily decorations, which closely resemble the restrictions laid on the person observing Ekādaśivrata. The Yājñavalkya-smṛti³²⁰ (I 125) makes it obligatory on a person of means to offer a Soma sacrifice every year, a paśubandha in each *ayana*, the Āgrayanesti (performed when new crops are ready) and the *cāturmāsya*s. The *cāturmāsya*s meant here are the Vedic ones mentioned above and not the Paurāṇika vrata of *cāturmāsya*.

The Yājñavalkya-smṛti employs the word vrata in the sense of *prāyaścitta* in III. 251, 252, 254, 266, 269, 282, 298, 300, in the sense of 'brahmacharya' in III. 15, and in the sense of the food to be subsisted upon in III. 289, but hardly ever in the sense of a rite to be observed on a tithi or week day or nakṣatra as in the purāṇas. This at least indicates that the vrata mentioned in the purāṇas had not attained prominence in the time of the Yājñavalkya-smṛti, which, in spite of its containing over 1000 verses, hardly ever refers to any vrata in the sense of the purāṇas.

318 चतुरो वार्षिकाश्च मासान्वेवत्योऽप्युपनायधि । मधुस्वरो भवेजित्यं नरो शुद्धविर्जगात् । तैलस्य वर्जनादेव मुन्दराङ्गः प्रजायते । कद्रुतैलपरित्यागात् शत्रुनाशनवाप्नुयात् । ताम्बूल-वर्जनाद्भोगी एककण्ठः प्रजायते । घृतत्यागाच्छुलावर्ण्यं सर्वं क्षिण्यं बध्नेवेत् । फलत्यागाच्च मतिमात्रं बहुमुक्तः प्रजायते । शाकपत्राक्षानत्यागात् पक्षाक्षादो नरो भवेत् । ... दधिदुग्धपरित्यागाद्गोलोकं लभते नरः । ब्रह्मपक्षाक्ष folio 105a quoting भविष्योत्तर; कृत्यत्वत् p 435 quotes almost the same verses from मत्स्य, नि. सि. p. 106 quotes similar verses from हेमाद्रि.

319. पौर्णमासेनेन्द्रा चातुर्मास्यव्रतान्युपेयात् । केक्षाक्षिवर्तयीत । इन्द्राणि वापयीत । अथः क्षपीत । मधुमासलवणस्त्रयबलेक्षनानि वर्जयेत् । आश्व. औ. छ. II 16. 22-27; तस्य पूर्वस्वन्तपालवतानि । न मांसमश्नाति । न क्षियद्युपैति । कले वा जाप्यात् । नोपवीर्यते । शुद्धपुष्टे-वाचतात् । माद्रु हेति । आश्व. औ. छ. VIII. 4 4-10

320 प्रतिस्वयस्तरं सोमः पशुः प्रत्ययर्न तथा । कर्त्तव्याद्ययणेद्विष्व चातुर्मास्यानि चैव हि ॥ चा. I. 125.

CHAPTER VII

Vratas called Nāgapañcamī, Manasāpūjā, Raksābandhana, Kṛṣṇajanmāṣṭamī

In the month of Śrāvana there are several important vratas, one of which is Nāgapañcamī on the 5th of the bright half of Śrāvana. The Nāgapañcamī is observed in different ways in all parts of India. Some hold that, instead of Akṣaya-tṛtīyā, Nāgapañcamī is the one half auspicious day out of 3½ most auspicious days in the year. The Bhaviṣya-purāṇa, Brāhma-parva (chapter 32 verses 1-39), expatiates on Nāgapañcamī Kṛtyakalpataṛu (on vrata) pp 87-90 and Hemādri (on vrata vol. I pp 557-560) quote several verses from the Bhaviṣya-purāṇa. Briefly, the Bhaviṣya³²¹ says when men on the 5th bathe with milk the nāgas called Vāsuki, Taksaka, Kāhya, Mani-bhadra, Airāvata, Dhṛtarāstra, Karkotaka and Dhanañjaya, these give *abhaya* (freedom from danger) to their families. A legend is told (in Bhaviṣya I. 32) that Kadrū, mother of nāgas, laid a bet with her sister Vinatā about the colour of the tail of Indra's horse called Uccaiḥśravas, Kadrū asserting that the tail was black though the horse was white and Vinatā saying that the body and tail were white and when the nāgas refused to practise the deceit whereby they were to become the dark hair in the horse's tail, Kadrū cursed them that fire would burn them (in the *sarpasattra* of Janamejaya). Persons should make golden, silver or clay images of nāgas, should worship them with Karavīra and Jāti flowers and incense etc., feed brāhmanas with ghee, *pūyasa* etc. and should bathe nāgas with milk. The result would be that nāgas would bestow on the worshippers safety (from snake-bite). The Bhaviṣyottara-purāṇa (chap 36) contains another method. On Śrāvana 5th (bright half) a person should draw on both sides

321 बाहुकिस्तक्षकश्चैव कालियो मणिमञ्जकः। ऐरावतो वृतराष्ट्रं कर्कोदिकथनञ्जयो।
एतेऽन्ये प्रयच्छन्ति प्राणिना प्राणजीविनाम्। भविष्योत्तर 32 2-3 (with slight variations)
p. 413. In other purāṇas twelve nāgas are named e.g. कृत्यतत्त्व
p. 437 and तिथितत्त्व p. 33 quote from गुरुव 'अनन्त बाहुकिं शङ्ख पद कमलमेव च।
तथा कर्कोदिकं मार्गं वृतराष्ट्रं च शङ्खकम्। कालियं तक्षकं चापि विद्वल मणिमञ्जकम्। एतेषां
सितक्षणागम् वृद्धको दिवं ब्रजेत्॥'. भविष्योत्तर 36 48-49 and Bhaviṣya I. 32, 50-51
also set out twelve names of Nāgas, each one being the object of worship
in each of the twelve months of the year.

of his door with cowdung figures of serpents which should be worshipped with curds, dūrvā tendrils, kuśas and sandalwood paste, flowers and presents of food. They would have no danger from snakes. Vide Hemādri on Kāla p. 621, K V p. 413, K R p. 234. In Saurāstra Nāgapañcamī is observed in Śrāvana dark half.

It appears that in Bengal and south India (but not in Mahārāstra) there is worship of Manasādevī in one's own courtyard on a branch of the snuhi plant on the 5th of Śrāvana dark half. The Rājamārtanda has four verses, one of which is quoted below. Samayapradīpa and Kṛtyaratnākara refer to the worship of Manasādevī. The Tīthitattva³²² (p. 33) contains the *dhyaṇa* of Manasādevī taken from Padmapurāṇa. First, there is a *sankalpa*³²³ about the worship of Manasādevī in order to get rid of the danger from snake-bite, then one offers *gandha*, flowers, incense, lamp and *naivedya* and then Ananta and other *nāgas* are offered worship, the principal item being *naivedya* of milk and ghee. Nimba leaves are placed inside the house and the performer eats them and also makes brāhmanas eat them. The Brahmayaiṣvartapurāṇa (II) devotes two chapters (45-46) to the birth of Manasādevī, her *pūjā* and stotra (praise) &c. Dr Sukumar Sen has edited in the B I series Vipradāsa's 'Manasāvijaya.'

In the Deccan on Śrāvana bright half 5th figures of snakes are drawn with red sandalwood paste on wooden boards, or clay images of snakes coloured yellow or black are purchased and worshipped and given milk and snake charmers go about with snakes of all sorts, to which people offer milk and some money is paid to the snake charmers.

322. हुते जनादौने कुण्णपञ्चम्यां भवनाङ्गणे । पूजयेन्मनसां देवीं स्तुहीवित्पसंस्थिताम्
पिबुमर्दस्य पत्राणि स्थापयेद्भवनोदरे । स्वयं चापि तद्वस्नीयाद् ब्राह्मणाश्चापि भोजयेत् ॥
मनसा देवीं विपहरी स्तुही सिञ्चिष्यः । तिथितत्त्व pp 33-34, कृत्यतत्त्व p 537, का. वि
p 414. स्तुही is a plant from the bark of which oozes a sticky substance.
Its botanical name is *Euforbia nerifolia*, according to Prof. Golokendranath
Bhattacharya of Berhampore Krnanath College in West Bengal. वाननक्षयना-
नन्तरमसिततिथिः पञ्चमी या ह । उत्थानं मनसाया मिथुनरवौ कर्कटे वापि ॥ राजमार्तण्ड, folio
72b verse 1191 (vide ABORI vol. 36 p 316) समयप्रदीप (folio 36a) adds
'अत्र तिक्तकटुकपायमधुराणां क्रमेण भक्षणमाचरन्ति'.

323. The सङ्कल्प is अद्य आवणे मासि कुण्णे पक्षे पञ्चम्यां तिथौ अशुक्रगोत्र-श्री-
अशुक्रदेवशर्मा सर्वभयाभावकालो मनसा-देवीपूजामहं करिष्ये इति सङ्कल्प्य स्तुहीपुष्पं पूजये-
त्तद्भावे यदे जले वा । कृत्यतत्त्व p. 437

If *pañcamī* is mixed with the 4th and 6th tithis, that mixed with the 6th is to be preferred. The *Vratakalaviveka*³²⁴ speaks of *Manasāvrata* on *Jyestha-śukla 10th* with *Hasta-nakṣatra* or without it and remarks that when this *vrata* is performed *Manasā* goddess protects a man from the danger of poisonous snakes

How and when serpent worship arose in India is a difficult problem. The *R̥gveda* contains no reference to snake worship. On the contrary the Vedic god *Indra* is said to be the killer of *ahī* (a serpent) in *R̥g. II. 30. 1, II. 19. 3* and the slaughter of *ahī* is frequently mentioned as in *R̥g. I. 165. 6, III. 47. 4*. That *ahī* meant a serpent with a hood is clear from *R̥g. VI. 75. 14* (*ahiriva bhogaiḥ paryeti bahum*). In *Br. Up. IV. 4. 7* and *Prasna IV. 5* there are references to the cast-off slough of serpents (mentioned as '*pādodara*' whose feet are inside its body) and in *R̥g. IX. 86. 44* (*ahir na jūrnamati sarpatī tvacam*) also. But in many passages of the *R̥gveda* (such as *I. 32. 11*) *ahī* appears to have a metaphorical sense and refers to a demon like *Vṛtra* that prevented waters from flowing down. In the *Tai. S. IV. 2. 8. 3*, and *Vāj. S. (XIII. 6-8)* there are three verses that contain salutations to serpents. In the *Atharvaveda* (*VIII. 14. 13-15*) there is a reference to serpents some of which like *Taksaka* and *Dhrtarāstra* are named. The *Kāthaka S. V. 6* enumerates the *pitṛs*, *sarpas*, *gandharvas*, waters and herbs as *pañcājana*, and the *Ait. Br. XIII. 7* asserts that gods, men, *gandharvas*, *apsarases*, snakes and *pitṛs* were *pañcājana*. This cannot be the meaning of '*pañcājanāḥ*' in *R̥g. X. 53. 4*. The above passages show that *sarpas* had come to be a clan like *gandharvas* in late vedic times

In the *Āśv. gr. II. 1. 1-15*, the *Pāraskara-grhya II. 14* and other *grhya sūtras* a rite called '*sarpabali*' (offering to serpents) was performed on the Full Moon day of *Śrāvana*. Vide *H. of Dh. vol. II. pp. 821-823* for a description. The *nāgas* figure frequently in the *Mahābhārata*. Vide *Ādi. chap. 35* enumerating the names of many *nāgas* beginning with *Śeṣa* and *chap. 123. 71, Udyoga 103. 9-16* (naming numerous *nāgas*). *Arjuna* while engaged in his twelve years' vow of *brahmacharya* came to

324. यथा कृत्यकालधेनुधृतो व्यासः । ज्येष्ठशुक्लदशम्यां तु हस्तके ब्रह्मरूपिणी ॥
कश्यपात्मनसा देवी जातेति मनसा स्मृता । तस्मात्ता पूजयेत्तत्र वर्षे वर्षे नियोजत । अनन्तापट-
नार्णाश्च यतो नियमतत्परः ॥ .. हस्तनक्षत्रदशम्या पूजयेदित्येको विधिः । केवलदशम्यालपीर-
पत्स्य । ब्रतकालविवेक (in I. H. Q. vol. 17 No. 4 supplement p. 16)

the country of the Nāgas (probably a tribe that had nāga as their emblem) and took as his wife Ulūpi, a Nāga princess who was smitten by love. Babhruvāhana, son of Citrāngadā, fought with Arjuna who had come to Manipura for protecting the Āśvamedha horse, was killed by Babhruvāhana and restored to life with the help of a Sañjīvana jewel (Āśvamedhikaparva chap. 79-81). Serpents came to be associated with both Visnu and Śiva. Visnu is said to sleep on the hoods of Śesa-nāga (Vanaparva 203. 12 and 272. 38-39) and Śiva wears serpents on his body like yajñopavīta (Anuśāsana 14. 55).³²⁵ In the Bhagavadgītā X. 28-29 Lord Kṛṣṇa identifies himself with Vāsuki among serpents and Ananta among nāgas. What difference is made between 'sarpa' and 'nāga' is not clear. Probably 'sarpa' means all creeping things, while nāga means 'the cobra'. The Purānas are full of stories about nāgas. Vide J. Ph. Vogel's painstaking work (Indian Serpent Lore, 1926) based on the Mahābhārata, the Purānas and the Rājataranginī. It appears that serpent worship arose gradually from the fear of serpents that must have taken a heavy toll of life, particularly at the beginning of the rainy season. Even in these days about 10000 people die of snake-bite every year in India, while persons killed by all wild animals are hardly 3000. Why the tithi was changed from Full Moon (for Sarpabali in the grhya sūtras) to the 5th of the bright half is not clear. It may be due to the slight change in the time of the onset of rains owing to the precession of the equinoxes. Vide Fergusson's 'Tree and Serpent worship' pp. 1-75 and Plate XV which reproduces the sculptures on the eastern gateway of Sanchi, where occurs the figure of five-headed Nāga. Stone images of serpents under sacred trees like *pippala* are common in the Dravida country and a few temples dedicated to nāgas exist such as the one at Battis Shirālen in Satara District and at Bhom-parānden in Hyderabad.

On the Full Moon of Śrāvana there is in the afternoon a ceremony called Raksābandhana (tying the protective amulet). It is described by Hemādri on vrata, vol. II, pp. 190-195, N. S. p 121, P.O. 284-285, Vratārka (folio 335a-336a). One should at sunrise on Full Moon of Śrāvana and after offering tarpana to gods, sages and pitṛs, get prepared a protective packet (or amulet) containing whole rice grains and mustard and deco-

325. नागयज्ञोपवीती च नागचर्मोत्तरच्छदः । अष्टशासन 14. 55. Rudra is so described. सहस्रशीर्षो द्रुवः स्वप्नुकामस्त्वतीन्द्रियः । फटासहस्रविकटं शेषं पर्यङ्कभाजनम् ॥ पनपर्णे 272. 38.

rated with gold (thread) and strung together with variously coloured threads and have such an amulet tied. In the case of a king, a jar should be placed on a square raised in the palace and the king should occupy his seat together with his ministers, he should be surrounded by courtesans and music and benedictory words should go forth; gods, brāhmanas and arms should be first honoured, then the royal³²⁶ priest should tie the amulet to the accompaniment of the mantra. 'I tie on you that whereby Bali, the very powerful king of demons, was bound; O protective (amulet), don't slip off, don't slip off' All including śūdras and other human beings should get the amulet tied after honouring priests according to ability. When this is done, a man lives on happily for a year. Hemādri quotes Bhavisyottara for the story that Indrāni tied on the right hand of Indra a protective amulet whereby he was enabled to vanquish the *asuras*. This tying should not be done when *purnimā* is mixed up with either 14th or the following *pratipad*. It may, in order to avoid these two, be done even at night.

This ceremony of tying an amulet on the right wrist is still in vogue and priests go about tying these amulets and receive some fee for doing so. Mukerji (p 81) is unduly harsh on the poor brāhmanas when he says that it is a day of blackmail by the priests. Women in Gujarat and some other places tie silken amulets round the wrists of their brothers and give and receive presents.

On the Full Moon day of Śrāvana it is usual on the sea coast of western India (particularly in Konkan and Malabar) not only for Hindus, but also for Moslems and Parsis of the merchant class to go to the sea and offer flowers and a cocoanut to the sea. The sea becomes less rough and the violence of the monsoon winds abates after the Full Moon of Śrāvana and the cocoanut is offered to the sea god (Varuna) in order that he may make sea voyage for vessels of merchandise safe.

In Śrāvana on the 8th of the dark half is celebrated the Kṛṣṇajānmāstami or Jānmāstami vrata and festival, which is probably the most important vrata and utsava celebrated throughout the whole of India.

326. देवद्विजातिशस्ता सुहृत्सर्वैः समर्चयेत् प्रथमम् । तद्वत्तु ह्युपेया द्रुपते रक्षा
वर्धनीति मन्त्रेण ॥ तेन यज्ञो बली राजा ह्यनवेन्द्रो भद्रावत् । तेन त्वामभिचक्ष्तामि एते मा चक्ष
मा चक्ष ॥ भविष्योत्तर 137 19-20 q by दे on प्रत vol II p. 195 (with some
variations which are probably copyist's mistakes).

In some Purāṇa passages it is declared that Janmāṣṭamī is celebrated on the 8th of the dark half of Bhādrapada. The explanation is that in those passages the months are Pūrṇimānta and the dark half is in these months the first pakṣa.³²⁷ The Padma (III 13), Matsya 56, Agni 183 contain numerous verses on the greatness (māhātmya) of Kṛṣṇajānmaṣṭamī.

It would not be out of place to say a few words about Kṛṣṇa and about the antiquity of Kṛṣṇa worship. There is a reference in the Chāndogya-upanishad (III 17. 6) to Kṛṣṇa Devakīputra receiving instruction from Ghora Āṅgīrasa. There was a Vedic poet named Kṛṣṇa who calls upon the Aśvins to listen to his invocation in Rg. VIII, 85. 3 and the Anukramanī assigns Rg. VIII, 86-87 to Kṛṣṇa Āṅgīrasa. Jain tradition regards Kṛṣṇa as contemporaneous with Nemi, the 22nd Tirthankara, and from the account of the 63 great men of Jain pre-history about one third are shown as associated with Kṛṣṇa. The life of Kṛṣṇa as gathered from the Mahābhārata is a composite one. In some passages he is depicted as a Yādava prince, the staunchest friend of the Pāṇḍavas³²⁸ (and particularly of Arjuna), as a great warrior, statesman and philosopher. In other passages he is identified with the Supreme Lord of the worlds and as Viṣṇu Himself (Śānti 47. 28, Drona 146. 67-68, Karna 87. 74, Vanaparva 49. 20, Bhīṣma 21. 13-15). There are most sublime praises of Kṛṣṇa put in the mouths of Yudhiṣṭhira (Drona 149. 16-33), Draupadī (Vanaparva 263. 8-16) and Bhīṣma when about to die (Anuśāśana 167. 37-45). We have further information about him from the Harivamśa, the Viṣṇupurāṇa, Vāyu (98. 100-102), the Bhāgavata and Brahmavaivarta that deal with Kṛṣṇa's romantic career among cowherds, which is wanting in the Mahābhārata.

327. विष्णुधर्मोत्तरे । रोहिणीस्तदिता कृष्णा मासि भाद्रपदेष्टमी । सप्तम्यामर्धरात्र्याः कलयापि यदा भवेत् ॥ तत्र जातो जगन्नाथः कौस्तुभी हरिरीश्वर । तमेवोपवसेत्कालं कुर्यात्तत्रैव जागरत् ॥ इति । द्वयमष्टमी कृष्णपक्षादिमासविवक्षया भाद्रपदे भवति । सैवाष्टमी शुक्लपक्षादिमासविवक्षया आवणे भवति । का नि. p. 216; भाद्रपदनम.पदयोर्न विरुद्धार्थता तत्कालस्यैकश्रुतिसूत्रतया गौणचान्द्रेण भाद्रता मुख्यचान्द्रेण आवणतेति । विधितत्त्व p. 41, vide समयप्रकाश p 47 also

328. न हि वारा न मित्राणि ज्ञातयो न च बान्धवाः । क्विदप्यः मितरः कुन्तीपुत्रा-
न्ममार्जुनात् । ... यस्तं हेति स मां हेति यस्तं चाह स मामह ॥ द्रोण 79. 26-27 and 33.
Vide Udyoga 91. 28 यस्तान् हेति स मां हेति यस्तानह स मामह । ऐकाल्यं मां गतं विद्धि
पाण्डवैर्धर्मचारीभिः ॥.

It appears from Pāṇini (IV. 3 98)³²⁹ that there were people in his day described as Vāsudevaka and Arjunaka that were devoted to Vāsudeva and Arjuna. Patañjali in his Mahābhāṣya mentions several persons and incidents connected with Kṛṣṇa. On Vārtika 6 to Pāṇ. III. 1. 26 the Mahābhāṣya gives two examples 'Kamsam ghātayati' (meaning 'he tells the story of the slaughter of Kamsa') and 'Balim bhandhayati' (meaning 'he narrates the story of the imprisonment of Bali'). In Vārtika 2 to Pāṇ. III. 1. 138 the word 'Govinda' is derived (from go + vinda). On Vārtika 2 to Pāṇ. III. 2 111 Patañjali gives the example 'Jaghāna Kamsam kila Vāsudevah' (Vāsudeva, they say, killed Kamsa) and implies that the incident occurred long ago which the speaker could not have seen but was popularly known³³⁰. This is a quarter of an Upendravajrā or Upajāti verse. Patañjali names Satyabhāmā with its shortened form Bhāmā (Kielhorn, vol. I. p. 111), the words 'Vāsudevavargyah' and 'Akṛūravargyah' occur (on Vārtika 11 on Pāṇ. IV. 2 104). On Pāṇ. IV. 1 114 (ṛsyandhakavṛṣṇi-kurubhyaś-ca) under vārtika 7 Patañjali mentions Ugrasena as a scion of the Andhakas and Vāsudeva and Baladeva of the Vṛṣṇis. Patañjali quotes half of an Anuṣṭubh verse 'Sañkarsana-dvītiyasya balam Kṛṣṇasya vardhatām' (Kielhorn's ed. vol. I. p. 426). Patañjali is regarded by most modern scholars as having flourished in the 2nd century B. C. (about 150 B. C.) Therefore it follows that some poetic work or works that referred to incidents of Kṛṣṇa's career (such as Kamsavadha) had been composed some centuries before the Christian era. Vide I A. vol. III pp. 14-16 for allusions to Kṛṣṇa in the Mahābhāṣya and I A. vol. XIV pp. 326 ff. for verse quotations in the Mahābhāṣya collected by Kielhorn. In the Ādiparva (chap. 1. 256)³³¹ and in Sabhā 33. 10-11 Kṛṣṇa is identified with Vāsudeva and is said to be the Highest Brahma

329. वासुदेवार्जुनाभ्यां द्वयं । पा IV 3 98 on which the महाभाष्य remarks 'अथवा नैव क्षत्रियारुणा संज्ञेया तन्मन्वतः'. वासुदेवः कश्चि (नैव) यस्य स वासुदेवः । It may be noted that the compound word वासुदेवार्जुनाभ्यां occurs in सतिशतपर्व 4. 31.

330 The passage about the killing of Kamsa is interesting. इदं कथं वर्तमानकालना कंसं यानयति बलिं बन्धयतीति चिरद्वे कने चिरद्वे च बली' (महाभाष्य ed. by Kielhorn, vol. II, p. 36). This shows that in the time of the महाभाष्य the killing of Kamsa (by Kṛṣṇa) was supposed to have taken place in hoary antiquity. Patañjali states further on that Kamsavadha was represented dramatically, that pictures were painted about it and lastly that works had been composed narrating that event.

331. भगवान्वासुदेवश्च क्षीयतेऽयं मनामन । स हि सत्यद्वयं चैव पतिश्च दुष्यमेव च ।
ज्ञानवर्तं ब्रह्म परमम् । आदि chap. I, 256.

and the source of the universe. The Ghosundi inscription of 2nd or 1st century B. C. mentions the hall of worship of Sankar-sana and Vāsudeva (E. I. 16 pp. 25-27, E. I. 22 p. 198, I. A. vol. 61 p. 203) addressed as 'Bhagavat' and 'sarveśvara'. Nanaghat cave inscriptions of about 200 B. C. mention both (A. S. W. I. vol. V pp. 60-74). The Besnagar column (Garuda-dhvaja) Vaisnava inscription³³² where the *Bhāgavata* Heliiodorus, son of Diya, hailing from Taksasīla and Yavana ambassador of king Antalikita (Antalkidas) to king Bhāgabhadra mentions Vāsudeva as 'devadeva'. The preceding items of evidence indicate that the worship of Vāsudeva was prevalent in northern and central India from at least 500 B. C., if not earlier. Vide R. G. Bhandarkar's 'Vaisnavism, Śaivism &c.' pp. 1-45 for the various phases of the Kṛṣṇa cult and its antiquity.

It is rather surprising that the passages quoted in the medieval works on Kṛṣṇajānmāstami are mostly borrowed from the Bhavīsyā, Bhavīsyottara, Skanda, Viṣṇudharmottara, Nāradya and Brahmaparivarta purāṇas, but hardly ever from the Bhāgavata-purāṇa which is the Veda of the Vaisnavas of later medieval and modern times. The description of Kṛṣṇa's birth in the Bhāgavata is vague and commonplace. All that³³³ is said there is that the time when Kṛṣṇa was born was endowed with all good characteristics and was very charming, that the quarters looked very clear and the sky was lit up by bright stars, that the wind that blew was very pleasing to the skin and laden with fine fragrance and that when Janārdana was born of Devakī it was midnight and darkness had enveloped everything.

In the Bhavīsyottara (44. 1-69) Kṛṣṇa himself is represented as narrating to Yudhisthira the incidents of Jānmāstami-vrata: 'I was born of Vasudeva and Devakī on the 8th of Bhādrapada dark half at midnight when the Sun was in Lion (Leo), when the

332. For Besnagara Inscription, vide JRAS 1909 pp. 1053-56, 1087-1092, and JBBRAS vol. 23 pp. 104-106.

333. अथ सर्वगुणोपेतः कालः परमशोभनः । यद्येवाजनजन्मक्षीं शान्तर्क्षयदत्तारकम् ॥
विशः प्रसेदुर्गमनं निर्मलोद्भूतगोद्वयम् । ... वसौ बाधु सुखस्पर्शः पुण्यगन्धबह्वं सुचिः । ... निक्षीये
तम उन्मृते जायमाने जनादने । देवक्या देवसुपिण्या विष्णु सर्वसुखाय ॥ भागवत X 3. 1-2,
4, 8 अजनजन्मक्षीं is rather unusual; न विद्यते जनः जन्म यस्य स अजनः (प्रजापति,
who is also called आत्मन् or स्वयन्) and अजनजन्मक्षीं seems to be taken to
mean whose जन्मनक्षत्र is रोहिणी of which प्रजापति (अजन) is the presiding deity.
Verses 2 and 4 appear to echo the words of रघुवंश III 14 'विशः प्रसेदुर्गमनो
वधुः सुजाः'.

Moon was in the sign of the Bull (Taurus) and there was Rohini nakṣatra' (verses 74-75), when on the 8th of the dark half of Śrāvana there is Rohini-nakṣatra, the tithi is called Jayanti, if a man observes a fast on that tithi, that destroys his sins committed in childhood, youth, old age and many previous lives' The result is that if there be no Rohini nakṣatra on Śrāvana dark half 8th, it is simply Janmāstami, but when Rohini is joined to dark 8th of Śrāvana it is Jayanti. The *Rajamārtanda* has two verses on this.³³¹

The important question is whether the Janmāstami-vrata and Jayanti-vrata are really only one vrata or whether they are two separate vratas. The *Kālanirnaya*,³³² after a long discussion in which *Mīmāṃsā* principles contained in Jai II 2 23 and IV. 1. 22-24 are relied upon, arrives at the conclusion that the two are separate vratas on the grounds that the two names are different (*viz* Janmāstami-vrata and Jayantivrata), their occasions (*numitta*) are different (the first depends only on dark Astami, while the latter exists only if there is Rohini on 8th of dark half of Śrāvana) and their characteristics are different in that in Janmāstamivrata śāstra requires only a fast, while in Jayantivrata the śāstra requires a fast and also gifts and the like. Besides, Janmāstamivrata is obligatory (*niṭya*), since the texts only speak of the incurring of sin if it be not performed, while Jayantivrata is both *niṭya* and *kāmya* in that the śāstras connect it with special rewards in addition to the incurring of sin by its non-observance. Further, the two are separately

334 रोहिण्युक्तं यदा कृष्णे पक्षेऽस्या द्विजोत्तम। जयन्ती नाम सा शोका सर्वपापहरा
तिथिः । यद् बाल्ये यच्च कौमारे यौवने वार्षिके तथा । बहुजन्मकृत पापं हन्ति सोपोषिता तिथिः ।
विष्णुवर्मात्तर q by हे (on काल p 129) and हे. (on व्रत vol. I, p 911) माजापत्येन
संयुक्ता अष्टमी तु यदा भवेत् । आरण्ये बहुले सा तु सर्वपापमोक्षिणी । जयं गृह्य च कुर्वते
जयन्ती तेन सा विदुः ॥ स्कन्द, q by हे on काल p 130, ब्रह्मवैवर्त IV. 8 32 as जयं गृह्य
च कुर्वते जयन्ती तेन संस्पृता । अष्टमी कृष्णपक्षस्य रोहिणी-भक्षसंयुता । भवेत्तोष्ठपदे मासि
जयन्ती नाम सा स्पृता । जयन्त्याष्टपदास्तु तु कृत्वा भक्त्या चैवेन्द्रियम् । तस्य जन्मज्ञतोभूत पापं
नाशयतेऽच्छुतः ॥ राजमार्तण्ड folio 74b verses 1231-32 (vide ABORI vol. 30 at
p. 320) These are quoted as from भविष्य by व श्रि कौ p. 299

335. केवलेनोपवासेन तस्मिन् जन्मादिने मम । कृतजन्मकृतात्पापान्मुच्यते नात्र संशयः ॥
इति । भविष्योत्तर 55 20, तस्माज्जन्माष्टमीव्रतस्योपवासमात्रं स्वरूपम् । यदि शिष्टास्तत्रादि
जागरणदानादिकमद्यतिष्ठन्ति, अद्यतिष्ठन्तु नाम । अविष्यद्वा गृह्यतिष्ठेदे व्रतस्योपोद्धलनसम्भवात् ।
क्रात्रेण तु मासितुष्टपदास्तमात्रम् । जयन्तीव्रतस्य तु दानादिसहितं उपवासं स्वरूपम् । तद्विनाय-
केषु शास्त्रेषु तथाभिधानात् । तथा च बह्विधुपाणे । तुष्टार्थं देवकीधनोर्जयन्तीसङ्गं ब्रूयत् ।
कर्मण्यं वित्तमात्रेण भक्त्या भक्तजनैरपि ॥ का नि p. 209, जयन्तीनिर्णय quotes the
first half

mentioned in the same verses.³³⁶ Hemādri, Madanaratna, the Nirnayasinḍhu (p. 126) and several works hold the view that the two are different. But the N. S. notes³³⁷ that in its day people observed only Janmāṣṭami-vrata and not Jayanti-vrata. On the other hand the Jayantinirṇaya (p. 25) states that people generally celebrate Jayanti only (and not Janmāṣṭami). This variance is probably due to the fact that the two works (N. S. and J. N.) belong to the north and south of India. The Samaya-mayūkha³³⁸ and Purusārthacintāmaṇi (p. 117) very severely criticize the views of Mādhava set out above from the Kāla-nirṇaya, one of the principal arguments in these last being that the Mīmāṃsā rules relied upon by Mādhava apply to rites, but Jayanti is the name of a tithi i. e. the 8th of dark half when conjoined to Rohini. The Jayantinirṇaya of Harita Venkaṭa-nātha holds that the two are different and that both are nitya as well as kāmya (pp. 4-5 and p. 30). It further points out (p. 19) that in Janmāṣṭamivrata tithi is the principal matter while in Jayanti it is the nakṣatra (Rohini) that is principal.

Two discordant notes are struck by the Varāha-purāṇa and by the Hariṇamśa. The former says³³⁹ that Kṛṣṇa was born on 12th of Āśāḍha bright half. According to the Hariṇamśa q by Hemādri and Jimūtavāhana, the nakṣatra was Abhijit when Kṛṣṇa was born and the muhūrta was *vijaya*³⁴⁰. It is quite

336. निर्देशभेदश्च सुप्रसङ्ग्ये दृश्यते। जन्माष्टमी जयन्ती च शिवरात्रिस्तथैव च। पूर्वनिर्द्देशेव कर्तव्या तिथिभान्ते च पारणम्॥ इति। का. वि. p. 212.

337. वयं तु सत्यं व्रतभेदः। लोकास्तु जन्माष्टमीमेवाहुतिष्ठन्ति नहि-श्रावणे वा नभस्ये वा रोहिणीसहिताष्टमी। यदा कृष्णा जनैर्लब्धा सा जयन्तीति कीर्तिता। श्रावणे न भवेद्योगो नभस्ये तु भवेद् भुवम्—इति माधवीये वसिष्ठसंहितोक्तापि मादे जयन्ती केनापि क्रियते॥ नि. सि. p. 126. वरमादेवद् व्रतं नित्यं काम्यं चेति सिद्ध्यम्। हे (on काल p. 144).

338. कर्मनामधेयभेदे हि स्यात्कर्मभेदः। न ह्यत्र जयन्तीशब्दः कर्मनाम किं तु रोहिणी-सहिताया अद्वयम्। सप्त p. 51.

339. किंत्वापादे छल्लपसे या नारी सह भर्तुणा। उपोष्यति मञ्ज्वेपु तस्या गर्भे भवाम्भृद्॥ ... एतां च द्वादशीं गत्वा वसुदेवो महायज्ञाः। पुनर् लेभे स कृष्णाख्यं महतीं च श्रियं तथा। वराह 46. 12 and 14.

340. अभिजिज्ञाम नक्षत्रं जयन्ती नाम शर्वरी। स्रुतौ विजयो नाम यत्र जातो जनार्दनः। सोपश्रुतो हरे पूजां यत्र कृत्वा न सीदति। ब्रह्माण्ड q by हे (on काल p. 135), का. वि. p. 494. का. वि. recommends that अभिजित् is to be taken in its root meaning (from जि to conquer) 'रोहिणीशर्वरीस्रुत एव भगवत् कृष्णरूपावतारस्य सकलत्रैलोक्य-विजयिण कारणभावात् तेषां जयत्यर्थयोगादभिजिज्जयन्तीविजयनामानो भवन्ति' The verse अभिजि ... जनार्दनः is हरिवंश II (विष्णुपर्व) 4. 16-17. An earlier verse (13-14) says तृत्यकालं च गर्भिण्या यशोदा देवकी तथा। देवक्यजनयद्विष्णुं यशोदा तं तु दातृकाम्। स्रुतैर्गजिजित मासे सारथरात्रे विद्युपिते। It will be noted that no month is mentioned in this passage. The verse अभिजिज्ञाम occurs in वायु 96, 201 also.

possible that these two represent some older traditions about the date of the birth of Kṛṣṇa

Another important point very much canvassed in the medieval digests is about the exact tithi and time when the Janmāstami-vrata is to be celebrated. The K. N (pp 215-224), Kṛtyatattva pp 438-444, Tithitattva pp. 47-51, Samaya-mayūkha p. 50-51, N. S pp. 128-130 and several other digests state certain conclusions about this

It is clear from almost all Purāṇas and other works on Janmāstami that the principal time for the celebration of the birth of Kṛṣṇa is the midnight³⁴¹ of the 8th of Śrāvaṇa dark half (Bhādrapada dark, if the month is Pūrṇimānta). This tithi is of two kinds viz (1) without Rohini nakṣatra and (2) with Rohini nakṣatra. In each of these two, the Kālanirnaya of Mādhava (pp 218-224), the Nirṇayasindhu (pp 128-130), the Dharmasindhu (pp 64-67) and other digests set out several possible alternative combinations. The Nirṇayāmṛta (pp 56-58) mentions as many as 18 kinds, eight of the *suddhā* tithi, 8 of the *viddhā* tithi and two more, one being the one where Rohini-nakṣatra is there at midnight and the other being Navami joined to Rohini and having either Wednesday or Monday. A discussion of these would be somewhat complicated and hardly otherwise than of academical interest to modern readers. Therefore, all these alternatives are not set out here. Instead, the brief conclusions put forth by the Tithitattva are given³⁴² by way of sample. These are: If Jayanti (Aṣṭami with Rohini) exists only a single day, the fast must be observed on that very day; if it spreads over two days, then the fast is on the later of the two; if there is no Jayanti, then the fast is to be observed on Aṣṭami joined with Rohini, if two days have Aṣṭami joined to Rohini, then fast is on the later of the two; if there is no Rohini nakṣatra then fast is to be observed on the Aṣṭami that exists at midnight or if aṣṭami exists on two days at midnight or if it be not existent at midnight then on the later day.

341. अर्धरात्रस्य मुख्यकालत्वमुक्तं वसिष्ठसंहितायाम् । अष्टमी रोहिणीयुक्ता निवर्त्ये दृश्यते यदि । मुख्यकाल इति कथातस्तत्र जातो हरि स्वयम् ॥ इति । का. नि p 215. इत्था च मन्थरात्रे । कुण्डाष्टम्या तु रोहिण्यामर्धरात्रेऽर्चनं हरे । इति पारुषदाय् । तिथितत्त्व p 42, अष्टमी कर्कसयुक्ता राक्षस्ये यदि दृश्यते । स एव मुख्यकालश्च तत्र जातः स्वयं हरिः ॥ ब्रह्मवैवर्त IV 8 51. का means मञ्जुपति, who is the lord of रोहिणी.

342 यत्रैकदिने जयन्तीलाभस्तत्रैवोपवासः, जयन्तिदिने चैतद्वा परदिने । जयन्त्यलाभे च रोहिणीयुक्ताष्टम्याम् । जयन्तिदिने 'रोहिणीयुक्ताष्टमीलाभे परदिने । रोहिण्यलाभे तु निक्षीप-सम्प्रविश्यामष्टम्याम् । जयन्तिदिने निक्षीपसम्प्रविशे तद्वत्सम्प्रविशे वा परदिने । तिथितत्त्व p 54

If Jayanti fast occurs on Wednesday or Monday there are far greater results and such a fast is superior to crores of other vratas and the man who observes a fast on Jayanti conjoined to Wednesday or Monday would not be born again.³⁴³

The main items in Janmāstamivrata are fast, worship of Kṛṣṇa, jāgara (keeping awake at night, listening to and repeating hymns of praise and stories about Kṛṣṇa's exploits), pāraṇā.

The medieval digests such as Tithitattva (pp. 42-47), the Samayamayūkha (pp. 52-57), Kālatattvavivecana (pp. 52-56), Vratarāja (pp. 274-277), Dharmasindhu (pp. 68-69) contain a lengthy procedure of Janmāstamivrata based principally on Bhaviṣyottara chap. 55. A brief summary from the first two works (which agree in the main in most respects) is set out below.

On the day of the fast in the morning the devotee should invoke the presence of the Sun, Moon, Yama, Time, the two twilights, the (five) elements, Day and Night, Wind, the lord of the quarters, the earth, the sky, the denizens of aerial regions and gods.³⁴⁴ He should hold in his hand a copper vessel filled with water, some fruits, flowers and whole rice-grains, refer to the month &c. and make a sankalpa 'I shall perform the Kṛṣṇāstamī-vrata, for securing a certain reward or for the removal of my sins'. He then repeats four mantras addressed to Vāsudeva, one of which is quoted below.³⁴⁵ After repeating the mantras he should discharge the water in the vessel. He should construct a delivery hall for Devakī having auspicious jars full of water and mango leaves, garlands of flowers, fragrant with burnt *aguru* and

343 तत्र जयन्तीनेदेषूपासदिने यदि सोमवारी बुधवास्तरे वा भवति तदा फलाधिक्यं भवति। ... विष्णुधर्मोत्तरेदि। अदमी बुधवारेण रोहिणी संहिता यदा। भवेत्तु कुनिहार्दूल किं कृतैर्वैतकोदिभिः। का नि. pp. 224-225, बुधसोमसमायुक्ता जयन्ती यदि लग्यते। न कुर्वाद्गर्वाप्तं च तत्र कृत्वा व्रतं व्रती। ब्रह्मवैवर्त IV. 8 61-62, अदमी बुधवारे च सोमे चैव द्विजोत्तम। रोहिणीभक्षसंयुक्ता कुलकोदिविमुक्तिदा॥ .. अदमी बुधवारेण किं कृतैर्वैतकोदिभिः। पद्म III. 13. 3 and 61 Kṛṣṇa belonged to the Somavamsa and Budha is deemed in legend and astrology to be the son of the Moon. Vide हरिवंश I 25 43-45 for the legend. It is probably due to this that Wednesday and Monday are deemed to heighten the importance of Janmāstamī

344. सूर्य. सोमो यम. काल. सन्ध्ये घृताग्न्यहः क्षपा। पवनो दिक्षुपतिर्धूमिराकाशं सचरात्मनः। ब्राह्मं शासनमास्थाय कल्पधन्मिह सज्जिधि। q by स म. p 52 (reads सचरा नरा.), सि. स. p. 45.

345. आजन्ममर्णं यावद्यन्मया दुष्कृतं कृतम्। तपसाहाय गोविन्द मसीद सुवपीत्तम॥ q. in स. म. p. 52, सि. स. p. 42, धर्मसिन्धु p. 68

decked with auspicious things and Sasthi-devī. Round about the room or the walls (of the room) he should paint gods and gandharvas with folded hands, Vasudeva with a drawn sword, Devaki, Nanda, Yaśodā, gopīs, Kamsa's guards, the river Yamunā and the snake Kālīya therein and other incidents of Gokula as far as he could. He should place in the delivery hall a bed surrounded by screens. He should take a bath with sesame in the noon in the water of a river or the like and at midnight make the sankalpa, 'I shall perform the worship of Kṛṣṇa with his attendants', he should make an image of Kṛṣṇa of gold or silver &c., touch the cheeks of the image and vitalize the image (prāṇa-pratiṣṭhā) with mantras. He should contemplate upon Devaki (with a mantra) and on Śrīkṛṣṇa lying as an infant on the bed and offer worship to Lakṣmī, to Vasudeva and Devaki, Nanda and Yaśodā, Baladeva and Candika with appropriate mantras for bath, for incense, naivedya &c.; he then briefly performs symbolically the ceremonies of Jātakarma, cutting the navel chord, Sasthīpūjā and nāmakarana. Then at time of moonrise (at or a little after midnight) he should offer *arghya* on an altar or to (image of) the moon with Rohini with water from a conch mixed with flowers, kuśas and sandalwood paste with a mantra, should bow to the moon and prostrate³⁴⁶ himself with several verses containing the different names of Vāsudeva and at the end address prayers to him. Then he should keep awake the whole night in listening to the hymns of praise to Kṛṣṇa, to the stories in the Purāṇas and in songs, music and dances. Next day after performing all usual acts to be performed in the morning and again offering worship to the image of God Kṛṣṇa, he should feed brāhmanas and donate to them gold, cow, clothes with the words 'May Kṛṣṇa be pleased with me'. He should then repeat the mantra³⁴⁷ 'salutation to him who is Brahma, who is Vāsudeva of blessed birth and beneficent to cows and brāhmanas and whom Devaki gave birth

346. One of the Mantras at the time of falling prostrate is कर्णं तु प्रपद्ये सर्वकार्यसिद्धये । अगमनि सदा देव वासुदेवं जगत्पतिम् ॥ स. न. p. 54 and ति. त. p. 45. Two of the प्रार्थनामन्त्राः are. आदि मा सर्वदुःखल रोगक्षोकार्णवाद्धरे । दुर्गतांशपसे विष्णो ये स्मरन्ति सकृद् सकृद् । सोऽहं देगतिदुर्गलजादि मा शोकसागराद् । शुक्तराज निमग्नोद मायाविज्ञानसागरे । *ibid*

347. यं देवं देवकी देवी पद्मदेवाजीजनत् । भीमस्य ब्रह्मणो शुद्धये तस्मै ब्रह्मात्मने नमः । सृजन्मगसुदेवाय गोब्राह्मणद्विषाय च । शान्तिरस्तु किञ्च चास्तु हस्त्यमत्ता तु तिसर्जयेत् ॥ भविष्योत्तर 55 60-61, quoted by स. न. p. 55, ति. त. 43 (which explains भीमस्य as पृथिवीसन्धान्धिल.). The first verse is quoted from अष्टाव by व. कि. कौ. p. 313.

from Vasudeva for the protection of Vedas spread over the earth. Let there be peace! Let there be bliss! He should then take out the image of Kṛṣṇa, donate it to a brāhmana and bring the vrata to a close after performing pāraṇā.

The procedure in the Dharmasindhu (pp. 68-69) is more elaborate than the above, though no essential difference exists. It makes use of Vedic mantras (from Rg. X. 90. 1-16) along with Paurāṇika mantras, while in the Samaya-mayūkha and Tithitattva no Vedic mantra is expressly mentioned. As regards jāgara the Dharmasindhu provides that the stories³⁴⁸ about Kṛṣṇa may be made striking by reciting poems composed in regional languages, that Vedic hymns may have at their end Paurāṇika stories recited, that visual representations (such as dances) may be resorted to, that this is a procedure meant for the three higher varṇas, but in the case of sūdras it is not proper to follow the same procedure; they should omit Vedic hymns but may engage in music and Paurāṇika recitations.

One question often raised in some of the medieval digests on Dharmasāstra is: what is the principal matter in Janmāṣṭamī-vrata. Some held that both fast (upavāsa) and worship (pūjā) are principal and they rely on a Bhaviṣyapurāṇa³⁴⁹ passage 'when at midnight on the 8th of the dark half there is Rohini, worship of Kṛṣṇa destroys sins committed in three lives; a man observing a fast then and performing worship of Hari does not sink'. The Samayamayūkha, after an elaborate discussion in which Mīmāṃsā doctrines such as those in Jai. I. 4. 1-3 are employed, arrives at the conclusion that the fast is only an auxiliary (āṅga), while worship (pūjā) is the principal thing. On the other hand the Tithitattva³⁵⁰ relying on the verse of the

348. तथा च वैदिकसूक्तकरणकस्तुतिविशिष्टः पौराणेतिहासनिमित्तो गीतचतुष्टय-
वेशभाषाकाव्यप्रसूतकथाकरणको जागरो विप्रादिवर्णत्रयस्य विधीयते। श्रुत्वादीप्सति एतादृश-
जागृतस्य विधातुमयोग्यत्वात्। वचनान्तरेण तु सूक्तादिरहित-गीतादिविशिष्टो वर्णचतुष्टय-
साधारणो विधीयते। वर्मसिन्धु pp. 70-71. The word 'अयोग्यत्वात्' is used because
in those days sūdras were not entitled to study and recite Vedic Mantras

349. अर्थपत्रे तु रोहिण्यां यदा कुष्णाष्टमी भवेत्। तस्यामन्वर्चनं शीरेर्हन्ति पार्यं
विजन्मन्त्यः। सोमवासी हरे पूजा कृत्वा तत्र न सीदति। भविष्य q. by स. म. p 46, by
दे. on काल p. 131 (quoting from भविष्य and विष्णुधर्मोत्तर).

350 अथ पूजोपवासयो प्रधानत्वेनाकाङ्क्षाविरहादनन्वये अन्यतरस्य गुणत्वमवश्यं
वाच्यम्। एवं च पूजैवाङ्गुपवासस्तु प्रधानम्—उपवासस्य नियमनित्युपक्रमे अवघात् तत्रैव
विरच्यताम्। तिथितत्त्व p. 44 The भविष्योत्तर (55. 19) opens the description of
the vrata with the verse 'पार्यं तद्विदसे मासे दन्तधावनपूर्वकम्। उपवासस्य नियमं
यदीयाद् भक्तिभाति।' q. by ति. स. on p. 42, व. क्रि कौ p 309.

Bhavisya opening the description of the vrata 'On that day one should accept the restrictions of upavāsa' and also Mimāṃsā doctrines holds that *upavāsa* is the principal matter and *piṇḍa* is an *aṅga* (auxiliary matter). The Jayantīnirnaya contained in the *Daśanīrṇayī* of Hārīta Venkatanātha discusses at length the two (pp. 3 ff). This subject need not be pursued much further.

It has already been stated above that every vrata requires a pāraṇa as the last item, that pāraṇa takes place the day after the day of the fast and that it is generally performed in the morning. There are certain special rules about the pāraṇa of Janmāstami fast and Jayantī fast. A few dicta of the purāṇas may be first noted. The *Brahmavaivārta*³⁵¹ states 'one should never perform pāraṇa while astami tithi is running or Rohini nakṣatra is still there on the Astami; (if one does so) one destroys what he has done previously and the fruits acquired by the fast. A tithi destroys eight-fold, while a nakṣatra does so fourfold; therefore one should perform the pāraṇa (of Janmāstami) at the end of the tithi and nakṣatra'. The *Nārada-purāṇa*³⁵² remarks 'when a fast has to be observed on the conjunction of a tithi and nakṣatra, pāraṇa should not be done until at least one of the two has ended; when a vrata falls on a conjunction (of tithi and nakṣatra), pāraṇa should be done only when one of the two is separated (i e. ends)'. The *Vahni-purāṇa* provides 'pāraṇa is commended at the end of the nakṣatra or at the end of the tithi'. Both the *Tithitattva* and the *Kṛtyatattva*³⁵³ arrive on interpreting these and other verses at the following conclusions. 'Pāraṇa is to be observed on the day after the fast, but after the end of the tithi (astami) and the nakṣatra (Rohini), but when one of

351 तिथौ नक्षत्रस्य वा शेपकाले पारणं बहुविधं प्रतिपिद्यते। अष्टम्यामथ रोहिण्यां च कुर्यात्पारणं कश्चित्। हन्यात्क्षुराकृतं कर्म उपवासानिर्गतं फलम्॥ तिथिरष्टशुभं दृष्टिं नक्षत्रं च चतुर्दशम्। तस्मादव्ययं कुर्यात्तिथिभान्ते च पारणम्॥ इति। का नि प 226, हे. (on काल) p 137 quotes these verses and seems to hold a different view. They are q by ति. स. p 51 and are interpreted as noted below. य means नक्षत्र.

352. तिथिनक्षत्रसंयोगे उपवासी यद्वा भवेत्। पारणं तु च कर्तव्यं यावन्नैकार्य संशयः॥ सांयोगिके ऋते प्राते यत्रैकोऽपि विद्युज्यते। तत्रैव पारणं कुर्यादेवं वेदविद्यौ विदुः॥ नारद ५. ८५ का. नि प. 227, ति स. p 52, केवलविद्यन्ते भान्ते वा जपनीयकरण एव वदित्वाणे पारणविधानात्। भान्ते कुर्यात्तिथेर्वैपि शस्तं भारत पारणम्॥ इति। हे (on काल p 137)

353 उपवासपरदिने तिथिनक्षत्रयोरवसाने पारणं, यद्वा तु महानिशाया पूर्वमेकतरस्यावसानम्, अन्यतरस्य महानिशाया तदनन्तरं वा तदैकतरावसाने पारणम्। यद्वा महानिशायाः शुभस्थितिरद्वैतवसाने प्रातः पारणं कुर्यात्। तिथितत्त्व p 54, कृत्यतत्त्व p 441, धर्मसिन्धु p. 67 (for similar rules). महानिशा is variously defined. Vide p. 117, note 302 above.

the two ends before *mahānīśā* and the other during *mahānīśā* or after it, *pārana* should be observed at the end of one of the two; when both exist during the period of *mahānīśā* then one should perform *pārana* in the morning at the end of the festival'. At the end of the *pārana* the performer repeats the 'mantra' salutations to Govinda, who is Being, who is the ruler of (all) beings, who is the lord of (all) beings and who is the source of all beings'.³⁵⁴ The above statement shows that in certain cases the *pārana* of Janmāstamīvrata may be at night,³⁵⁵ particularly for *vaiṣṇavas* who perform the *vrata* as a duty and not for any reward.

There is a difference of meaning between *udyāpana* and *pārana*. Some *vratas* like *Ekadaśī* and *Janmāstamī* are performed throughout a man's life; in such cases there is only *pārana* after the fast on every occasion that a fast is observed. If a man undertakes a *vrata* only once and finishes it, then the concluding rites of the *vrata* are called *udyāpana*.

Besides the items mentioned above, it is the practice, particularly of boys and common people in *Mahārāstra*, to hang up pots full of curds and buttermilk on the day after the birth of *Kṛṣṇa* is celebrated, to play underneath the pot, sing songs and then pierce the pot and get drenched by curds and buttermilk running out from the holes made. This is probably due to the legends associated with *Kṛṣṇa*'s boyhood among cowherds. The *Bhāgavata*³⁵⁶ expressly says that the cowherds sprinkled each other on *Kṛṣṇa*'s birth with curds, milk, ghee, and smeared each other with these. This is called '*Gopālakālā* in *Mahārāstra*. But this is not observed in other parts of India such as *Saurāstra*. Surprisingly enough the *Kṛṣṇajānmāstamī* festival does not, like the *Rāmanavamī* festival, figure in the *Kṛtya-kalpataru* on *vrata*. One cannot account for this omission.

354. पारणानन्तरं दु-ओं सुताय धृतेस्वराय धृतपतये धृतसम्भवाय गोविन्दाय नमो नमः - इत्यनेन व्रतं समापयेत् - इति । कृ त pp 441-442

355. अतः फलाभिसाधिविधे राज्ञावपि पारणमविकल्प्येव । स्थानान्ताख्यसंहितायां भक्तानां वैष्णवानां च ह्युद्धाना निपतात्मनाम् । विहिता सात्वताभिर्ज्ञे राज्ञेव दु पारणा ॥ जयन्तीनिर्णय pp. 35-36

356. गोकुलस्थजन्मलीलादिश्रवणोत्तरं वैष्णवैः परस्परं दद्याद्विभिः सेचनं कार्यम् । दधितैरघृताम्बुभिः आसिञ्चन्तो विलिम्पन्त इत्यादि भागवतवचनेन तथा विधिकल्पनात् । अपहृत्सवोऽधुना महाराष्ट्रदेशे गोपालकालेति व्यवह्रियत इति मे भाति । धर्मसिन्धु p 71. The verse of the भागवत (X 5, 14) is: गोपाः परस्परं दृष्ट्वा दधिक्षिरघृताम्बुभिः । आसिञ्चन्तो विलिम्पन्तो नवमीतैश्च चिक्षिधुः ॥

But in the *Naiyatakāla* section³⁵⁷ of the same work, a brief procedure of *Kṛṣṇajānmāstami* (which is word for word the same in the *Kṛtyaratnākara*) different from the one specified above from the *Tīthitattva* and other works, is set out. It is as follows: On the 8th of the dark half of *Bhādrapada* was born in *Kaliyuga* in the 28th (kalpa?), *Kṛṣṇa*, son of *Devaki*, for removing the burden (of the earth) and the reduction of *ksatriyas*. He (his image) should therefore be worshipped on that day, as also (of) *Devaki* and *Yasodā* with sandalwood paste, flowers, incense, various fruits and foods and dishes prepared from barley and wheat together with cow's milk. At night the devotee should keep awake with songs and dances. Then on the 9th about the time of *anodaya* (4 *ghatikas* before sunrise) women dressed in red clothes and decked with garlands of flowers should carry the images of these (*Kṛṣṇa*, *Devaki* and *Yasodā*) to a holy river bank or to a charming and unfrequented lake, wherein they should themselves take their bath and also bathe the images; then returning home they should eat a meal of barley together with jaggery, honey, ghee and black pepper.

Before closing this account of *Jānmāstami* reference must be made to a paper read in 1867 before the *Berlin Akademie der Wissenschaften* by the renowned German scholar, Prof. A. Weber. The subject of the paper was 'An investigation into the origin of the festival of *Kṛṣṇajānmāstami*' and the paper was divided into four parts; the first dealt with the sources (an English translation of it by E. Rehatsek was published in *Indian Antiquary* vol. VI, pp. 161-180 and pp. 281-301), the 2nd dealt with ritual, the 3rd part was the most important and was concerned with a novel theory, viz the ritual of *Kṛṣṇāstami* festival 'was something transferred from outside of India, that the description in the ritual of *Kṛṣṇa*'s image as suckling at the mother's (*Devaki*'s) breast was the keystone of the theory of this ritual as of foreign origin and that it was suggested by pictorial representations of the *Madonna* with a suckling child (*Christ*)

357. अथ भाद्रपदे मासि कृष्णाम्ना कली पुगे। अष्टाविंशतिमे जातः कृष्णोऽसौ देवकी-
सुतः ॥ .. तस्मात्स तत्र सप्तम्यो पक्षोदा देवकी तथा। मन्थमार्यैस्सया धूर्तैर्बभूवुस्सम्भवे।
सर्गोऽस्तेर्बभूवोऽप्ये- फलेऽथ विविधैरपि। राज्ञो प्रजागरः कार्योऽस्त्यगीतसमाकुलः। अकण्ठव्य-
वेलाया नवम्या च ततः स्त्रियः। रक्तवस्त्रावृता सर्वा दुष्पमार्यैरुल्लङ्घिता। नपन्ति प्रतिना कोपा-
नामानिभवंसम्भवाः। नक्षीतीरे ह्यर्धं दूर्य विविक्षा वा महस्तरः। तत्र ज्ञान प्रकुर्वन्ति कापयन्ति च
कारुण्यं। पुनः प्रविश्य च धूर्तं यवार्जं धुञ्जते च ताः। युक्तमिक्षुविकारैश्च मन्थाज्यमरिचैः सह।
कृत्यकल्पः (नैयतकालः) pp 395-396, कृ. १ p 257 (ascribes to ब्रह्मसूत्रायण) The
कृ. १. (p 258) remarks 'जीवेत्सत्सामान्याधिकारैर्वेदैः कृष्णादिपुजर्नं तत्र सङ्कोचका-
विरहाद्। ... ह्यर्धं चादानी रोहिणीनक्षत्रमनयेदयैव फलपदा बोद्धव्या रोहिणीयोगावृत्तेः'.

&c. An English translation of this part appeared in *Indian Antiquary*, vol. III. pp. 21-25 and pp. 47-52. This paper, though it is a monument of learning and patient industry (for that period when very few Sanskrit books had been printed), gave rise to severe criticism owing to its fantastic and perverse conclusion about Kṛṣṇajanmāṣṭami ritual being borrowed from Christian representations of Christ and his mother Mary. In I. A. vol. III. p. 300 Growse attacked it very severely. In spite of all criticisms the tenacious German scholar stuck to his guns and launched an attack against his critics, particularly against Dr. Rajendralal Mitra, in I. A. vol. IX. pp. 226-229. As hardly any Sanskrit scholar in these days would espouse the theory put forward by Weber, I do not think that I should waste much time over a refutation thereof. Most European scholars, nurtured on the vaunted intellectual eminence of the ancient Greeks and on the intolerant attitude of christianity towards other faiths, when they became acquainted with things Indian and studied Sanskrit, were obsessed (though not very obviously expressed) by two notions, viz. much in India that resembled what prevailed in the West must have been borrowed from the West and further, that Indians, who had allowed themselves to be invaded by outsiders and governed by foreigners for centuries, must not have been good at anything. These two notions gave rise to many untenable theories such as the following: the *Ramāyana* was borrowed from Homer's *Iliad*, the art of writing was unknown to Pāṇini, the Brāhmī script was based on Phœnician or Aramaic script, that the *Gīta* was based on the Bible, that the very ancient Indian nakṣatra system was borrowed either from the Chinese, the Babylonians or Arabs. Most of such theories were the result of little knowledge and the non-recognition of certain common sense rules and have now been consigned to the limbo of deserved oblivion. The common sense rule is that when a thing or a state of things has existed for centuries in a certain country or among a certain people, the burden of proving that it was borrowed by that country or people from outside is very heavy on those who assert such borrowing; mere similarities can never be held to amount to any evidence of borrowing at all; scholars should be very chary of confidently asserting borrowing and should put forward their conclusions very cautiously. It would not be irrelevant to point out the main circumstances on which Weber, often a champion of lost causes, relied for his theory.

The first is that in the ritual of Kṛṣṇastami contained in some digests (that said that they borrowed the passage from *Bhaviṣyottara*) the image of Kṛṣṇa was to be shown³⁵⁸ as suckling at the breast of Devakī, that this is a unique direction, that in the Rāmanavami festival which is similar to Janmāstami the image of Rāma is not required to be suckling at the breast of Kausalyā, that this detail was copied from the representation of the *Madonna Lactans*. Weber relied (vide I. A. vol. III p. 51) on one De Bossi who said that pictures of infant Christ at the breast existed in 2nd century A. D. Weber brushed aside the testimony of other scholars that the Madonna with the child was a subject little known to the early christian centuries and the opinion of other scholars that the representations of the *Madonna Lactans* are extremely rare in Byzantine and Russian art (I. A. vol. III p. 48) and almost always of very late date. Weber makes a mountain of a molehill. The image of Rāma is also described as lying on the lap of the mother Kausalyā.³⁵⁹ Further, all purāṇas do not provide that the image of Kṛṣṇa was to be suckling at the breast Hemādri, in describing the Jayantivṛata from the Purāṇas, shows that the image was to be on the lap of the mother Devakī.³⁶⁰ Was the Hindu imagination so poor that when they could describe the image of Rāma or Kṛṣṇa as lying on the mother's lap they could not also imagine that it could be shown as suckling at the breast and had to run to the West to copy that detail from representations of the Madonna and the child thousands of miles away?

The 2nd point made much of by Weber was that Nārada is represented as having brought from Śveta-dvīpa (white land) the doctrine of salvation by faith. Weber holds that Śveta-dvīpa was Alexandria, while Lassen holds that it was Parthia. If we read the description of Śveta-dvīpa in the Śāntiparva (chapters

358 ततश्च 'मां चापि पालके सुप्तं पश्येत् स्वनपायिनम् । श्रीवत्सपदाभूषाङ्गं नीलौष-
लद्वलच्छदिम् ॥' इति भविष्योत्तरपर्वण्येन कृत्वा । तिथितत्त्व p. 46, the half verse मां...
पायिनम् occurs in नि ति p. 131, धर्मसिन्धु p. 68 says 'पश्येत्' महामदेवक्या स्तनं
पिपन्तीं श्रीकृष्णमतिना निधाय ; The v. क्रि को p. 308 quoting from भविष्योत्तर
reads मां चापि पालके सुप्तं यस्मात् स्वनपायिनम् ; This verse is भविष्योत्तर 55 30

359. मातुरद्वयं रामसिन्धुनीलसममम् । पञ्चासुतस्त्राणपूरं संपूज्य तिथितत्त्व । नि
ति. p. 85.

360. ये तां पुत्रादिभिर्देवीं पूजयिष्यन्ति मागताः । दिनेऽस्मिन्मां यदाभागास्ततो नष्टं
व्यवस्थियन्त ॥ दे. (on द्रव vol. I p. 813)

336-339) and in such Purāṇas ³⁶¹ as Vāmana (chap. 25.16 and 60.56) and Kūrma (I. 49) it would be clear that Śvetadvīpa was an imaginary or mythical place where everything was white, where Viṣṇu and the gods dwelt and that it had no earthly existence at least in the minds of the authors who wrote the above works.

The third important point according to Weber was that certain incidents in Kṛṣṇa's life such as Kāliya-mardana are similar to those in Christianity. Weber himself says that victory over Kāliya is a travesty of the christian tradition of the serpent. It appears to me that there is nothing common between the two except the word serpent.

361. शाकद्दीपं समावृत्य क्षीरोदः सागरः स्थितः । श्वेतद्दीपं च तन्मध्ये नारायणपरायणाः । तत्र पुण्या जनपदा नानाश्रयसमन्विताः । श्वेवास्तत्र नरा नित्यं जायन्ते विष्णुतत्पराः । बाधयोः प्राधयस्तत्र जरामृत्युभयं न च । .. नारायणसमाः सर्वे नारायणपरायणाः । ... दद्यादन्ति तत्परं ब्रह्म बाधदेवं सनातनम् । एकान्तिनो निरालम्बा महाभागवताः परे । पश्यन्ति तत्परं ब्रह्म महाभागवताः परे । सर्वे चतुर्मुखाकाराः काङ्क्षचक्रगदाधराः । कूर्म I. 49. 40-47.

CHAPTER VIII

Vratas of Haritālīkā, Gaṇeśacaturthī, R̥sipañcamī, Anantacaturdaśī.

On the 3rd tithi of the bright half of Bhādrapada occurs the Haritālīkāvratā for women alone. This vrata is not found in the Kṛtyakalpataru on vrata or in Hemādri. It is described only in the later medieval digests like the Nirayasinḍhu (p. 133), Vratārka (folios 44 b-49 b), Vratarāja (pp. 103-110) and Ahalyākāmadhenu (folios 282-295). It may, however, be noted that the Rājamārtanda of Bhoja (first half of 11th century A.D.) devotes four verses to Haritālīcaturthī on Bhādrapada 4th of bright half and says it is dear to Pārvatī (two of them are quoted below in note).³⁶² It is very much in vogue among Mahārāstra women. The following is a brief description. The woman should take an oil and myrobalan paste bath and wear fine silken clothes. After referring to the tithi &c the woman should make sankalpa as noted below.³⁶³ She should bow to Umā and Śiva; she should offer worship to Umā by means of the 16 upacāras with appropriate mantras such as āvāhana (invoking to be present), āsana (seat), pādya, arghya &c. After offering flowers the performer should carry out worship of the limbs of Umā from the feet in the form 'bow to Umā, I worship her feet' to the head. Then she should offer incense, lamp, naivedya, ācamanīya, fragrant substances like camphor and sandalwood for rubbing on the hands, betelnut, *tūmbūla*, daksina, ornaments, *nirūjana* (waving of a lamp). She should then offer worship to the several names of Umā (such as Gaurī, Pārvatī &c.) and the several names of Śiva (such as Hara, Mahādeva, Śambhu &c.) and present a handful of flowers, and go round (*pradaksina*) the images of Umā and Mahēśvara, make with an appropriate mantra in each

362. हस्तचिन्तानलक्षेण ह्येवैवै चतुर्थिका। हरिताली तिति. इत्युक्त्वा पर्वतेश्वरीविद्या
सदा॥ स्वाङ्गमे स्वातिने वापि चतुर्थी हरितालिका। भाद्रे मासि सिते पक्षे त्रितीयाहृतमा स्तुवा॥
राजमार्तण्ड folio 75 b, verses 1257-1258, vide ABORI vol. 36 p 323

363 नमः समस्तपापक्षयपूर्वकसप्तजन्मपाप्माक्षयित्तौभाग्यादिशुद्धये उमादेव्यश्रीपर्व
हरितालिकाव्रतमर्थं करिष्ये। सवाह्वी गणपतिपूजनं करिष्ये। व्रतराज p. 103.

from Vasudeva for the protection of Vedas spread over the earth, Let there be peace! Let there be bliss! He should then take out the image of Kṛṣṇa, donate it to a brāhmana and bring the vrata to a close after performing pāraṇā.

The procedure in the Dharmasindhu (pp. 68-69) is more elaborate than the above, though no essential difference exists. It makes use of Vedic mantras (from Rg. X. 90. 1-16) along with Paurāṇika mantras, while in the Samaya-mayūkha and Tīthi-tattva no Vedic mantra is expressly mentioned. As regards *jāgara* the Dharmasindhu provides that the stories³⁴⁸ about Kṛṣṇa may be made striking by reciting poems composed in regional languages, that Vedic hymns may have at their end Paurāṇika stories recited, that visual representations (such as dances) may be resorted to, that this is a procedure meant for the three higher varṇas, but in the case of sūdras it is not proper to follow the same procedure; they should omit Vedic hymns but may engage in music and Paurāṇika recitations.

One question often raised in some of the medieval digests on Dharmasāstra is: what is the principal matter in Janmāṣṭamī-vrata. Some held that both fast (upavāsa) and worship (pūjā) are principal and they rely on a Bhaviṣyapurāṇa³⁴⁹ passage 'when at midnight on the 8th of the dark half there is Rohini, worship of Kṛṣṇa destroys sins committed in three lives; a man observing a fast then and performing worship of Hari does not sink'. The Samayamayūkha, after an elaborate discussion in which Mīmāṃsā doctrines such as those in Jai. I. 4. 1-3 are employed, arrives at the conclusion that the fast is only an auxiliary (*aṅga*), while worship (pūjā) is the principal thing. On the other hand the Tīthitattva³⁵⁰ relying on the verse of the

348. तथा च वैदिकसूक्तकरणकस्तुतिविशिष्टः पौराणेतिहासमिभिर्भक्तो गीतद्वययुत-
वैशमायकाव्यप्रसङ्गकथाकरणको जागरौ विप्राद्विर्गन्धर्वस्य विधीयते। सुश्रादीन्प्रति एवादज्ञ-
जागरस्य विधातुमयोग्यत्वात्। वचनान्तरेण तु सूक्ताद्विरहित-गीतादिविशिष्टो वर्णचतुष्टय-
साधारणो विधीयते। धर्मसिन्धु pp. 70-71. The word 'अयोग्यत्वात्' is used because
in those days sūdras were not entitled to study and recite Vedic Mantras

349. अर्धरात्रे तु रोहिण्यां यदा कृष्णाष्टमी भवेत्। सत्यमग्न्यर्चनं सौरेर्हन्ति पार्ष-
णिजन्मजम्॥ सोपवासो हरेः पूजां कृत्वा तत्र न लीयते। भविष्य प. by स. म. p 46, by
हे on काल p. 131 (quoting from भविष्य and विष्णुधर्मोत्तर).

350. अत्र पूजोपवासयोः प्रधानत्वेनाकाष्ठविरहाद्वननये अन्यतरस्य शुण्ठत्वमवश्यं
पाच्यम्। एवं च पूजैवाङ्गुपवासस्तु प्रधानम्—उपवासस्य नियमनित्यपकमे अवगात् तत्रैव
विषयव्यात्। तिथितत्त्व p. 44 The भविष्योत्तर (55, 19) opens the description of
the vrata with the verse 'पार्षणि तद्विषसे शशे धन्तधावनपूर्वकम्। उपवासस्य नियमं
शङ्खपाद् भक्तिभावितः॥' p. by ति. स. on p. 42, व क्रि. कौ p. 309.

Bhavisya opening the description of the vrata 'On that day one should accept the restrictions of upavāsa' and also Mīmāṃsa doctrines holds that *upavāsa* is the principal matter and *pūjā* is an *anga* (auxiliary matter) The Jayantinirṇaya contained in the *Daśanirṇayī* of Hārīta Venkatanātha discusses at length the two (pp. 3 ff) This subject need not be pursued much further.

It has already been stated above that every vrata requires a *pārana* as the last item, that *pārana* takes place the day after the day of the fast and that it is generally performed in the morning. There are certain special rules about the *pārana* of Janmāṣṭamī fast and Jayantī fast. A few dicta of the purāṇas may be first noted. The *Brahmavaivarta*³⁵¹ states 'one should never perform *pārana* while *astamī tithi* is running or *Rohini nakṣatra* is still there on the *Astamī*; (if one does so) one destroys what he has done previously and the fruits acquired by the fast. A *tithi* destroys eight-fold, while a *nakṣatra* does so fourfold; therefore one should perform the *pārana* (of Janmāṣṭamī) at the end of the *tithi* and *nakṣatra*'. The *Nārada-purāṇa*³⁵² remarks 'when a fast has to be observed on the conjunction of a *tithi* and *nakṣatra*, *pārana* should not be done until at least one of the two has ended; when a vrata falls on a conjunction (of *tithi* and *nakṣatra*), *pārana* should be done only when one of the two is separated (i e. ends)'. The *Vahni-purāṇa* provides '*pārana* is commended at the end of the *nakṣatra* or at the end of the *tithi*'. Both the *Tīthitattva* and the *Kṛtyatattva*³⁵³ arrive on interpreting these and other verses at the following conclusions '*Pārana* is to be observed on the day after the fast, but after the end of the *tithi* (*astamī*) and the *nakṣatra* (*Rohini*); but when one of

351 तिथेर्न नक्षत्रस्य वा शेषकाले पारणं ब्रह्मवैवर्ते प्रतिपिश्यते। अहम्यालय रोहिण्यं न कुप्यैवार्णं क्वचित्। हन्यादुपवासं कर्म उपवासार्जितं फलम्॥ तिथिरदमुषं हन्ति नक्षत्रं च चतुर्दशम्। तस्मादप्यनतं कुप्यैवार्णं भान्ते च पारणम्॥ इति। का नि p. 226. हे. (on काल) p. 137 quotes these verses and seems to hold a different view. They are q. by ति. त. p. 51 and are interpreted as noted below. अ means नक्षत्र

352. तिथिनक्षत्रसंयोगे उपवासी यदा भवेत्। पारणं तु न कर्तव्यं पापकैवल्य संक्षयः। संयोगेनेति ब्रूते माते यमेकोऽपि विद्युज्यते। तत्रैव पारणं कुप्यदिवं वेदविदो विदुः॥ भास्व प. by का. नि p. 227, ति. त. p. 52, केवलसिद्ध्यन्ते भान्ते वा जपनीमकारण एव बलिं ह्यारणे पारणविधानाह। भान्ते कुप्यैवार्णोपि शस्तं भास्व पारणम्॥ इति। हे. (on काल p. 137)

353 उपवासपरदिने तिथिनक्षत्रयोरुत्तमाने पारणं, यदा तु महानिशाया पूर्वमेकतः स्वावसानम्, अन्यस्य महानिशायां तदनन्तरं वा तदेकतः रावसाने पारणम्। यदा महानिशाया. क्षमयद्विस्वदोस्तवान्ते मातः पारणं कुप्यत्। तिथितत्त्व p. 54, कृत्यतत्त्व p. 441, चर्मसिन्धु p. 67 (for similar rules). महानिशा is variously defined. Vide p. 117, note 302 above.

the two ends before *mahānīśū* and the other during *mahānīśā* or after it, *pārana* should be observed at the end of one of the two; when both exist during the period of *mahānīśā* then one should perform *pārana* in the morning at the end of the festival'. At the end of the *pārana* the performer repeats the mantra 'salutations to Govinda, who is Being, who is the ruler of (all) beings, who is the lord of (all) beings and who is the source of all beings'.³⁵⁴ The above statement shows that in certain cases the *pārana* of Janmāstami-vrata may be at night,³⁵⁵ particularly for vaiṣṇavas who perform the vrata as a duty and not for any reward.

There is a difference of meaning between *udyāpana* and *pārana*. Some vratas like *Ekādaśī* and *Janmāstami* are performed throughout a man's life; in such cases there is only *pārana* after the fast on every occasion that a fast is observed. If a man undertakes a vrata only once and finishes it, then the concluding rites of the vrata are called *udyāpana*.

Besides the items mentioned above, it is the practice, particularly of boys and common people in Mahārāstra, to hang up pots full of curds and buttermilk on the day after the birth of Kṛṣṇa is celebrated, to play underneath the pot, sing songs and then pierce the pot and get drenched by curds and buttermilk running out from the holes made. This is probably due to the legends associated with Kṛṣṇa's boyhood among cowherds. The Bhāgavata³⁵⁶ expressly says that the cowherds sprinkled each other on Kṛṣṇa's birth with curds, milk, ghee, and smeared each other with these. This is called 'Gopālakālā in Mahārāstra. But this is not observed in other parts of India such as Saurāstra. Surprisingly enough the Kṛṣṇajānmāstami festival does not, like the Rāmanavami festival, figure in the Kṛtya-kalpataru on vrata. One cannot account for this omission.

354. पारणानन्तरं तु—ओ मूलाय मूलेन्द्राय मूलपतये मूलसम्भवाय गोविन्दाय नमो जनः—
इत्यनेन व्रतं समापयेद्—इति । कु. व. pp. 441-442

355 अतः फलानि सन्धिविरहे राज्ञावपि पारणमविरुद्धमेव । तथानन्तारसंहितायां-
यक्तानां वैष्णवानां च शुद्धानां नियतात्मनाम् । विहिता सात्वताभिर्ज्ञै राजानिषु तु पारणा ॥
जयन्तीनिर्णय pp. 35-36.

356 गोक्षुलस्यजन्मलीलादिश्रवणोच्चरं वैष्णवीः परस्परं वक्ष्यादिभिः सेचनं कार्यम् ।
दधिकीरपूतान्मुनिः आसिञ्चन्तो विलिम्पन्त इत्यादि भागवतवचनेन तथा विधिकल्पनात् ।
अथल्लसवीधुना महापद्मेनो गोपालकालेति व्यवह्रियत इति मे भाति । धर्मसिन्धु p. 71. The
verse of the भागवत (X 5 14) is: गोपाः परस्परं दद्यादधिकीरपूतान्मुनिः । आसिञ्चन्तो
विलिम्पन्तो नवनीतैश्च चिद्विद्युः ॥

But in the *Naiyatakāla* section³⁵⁷ of the same work, a brief procedure of *Kṛṣṇajānmāstamī* (which is word for word the same in the *Kṛtyaratnākara*) different from the one specified above from the *Tīthitattva* and other works, is set out. It is as follows: On the 8th of the dark half of *Bhādrapada* was born in *Kalyuga* in the 28th (*kalpa*?), *Kṛṣṇa*, son of *Devakī*, for removing the burden (of the earth) and the reduction of *ksatriyas*. He (his image) should therefore be worshipped on that day, as also (of) *Devakī* and *Yasodā* with sandalwood paste, flowers, incense, various fruits and foods and dishes prepared from barley and wheat together with cow's milk. At night the devotees should keep awake with songs and dances. Then on the 9th about the time of *āmunodaya* (4 *ghaṭikās* before sunrise) women dressed in red clothes and decked with garlands of flowers should carry the images of these (*Kṛṣṇa*, *Devakī* and *Yasodā*) to a holy river bank or to a charming and unfrequented lake, wherein they should themselves take their bath and also bathe the images; then returning home they should eat a meal of barley together with jaggery, honey, ghee and black pepper.

Before closing this account of *Jānmāstamī* reference must be made to a paper read in 1867 before the *Berlin Akademie der Wissenschaften* by the renowned German scholar, Prof. A. Weber. The subject of the paper was 'An investigation into the origin of the festival of *Kṛṣṇajānmāstamī*' and the paper was divided into four parts, the first dealt with the sources (an English translation of it by E. Rehatsek was published in *Indian Antiquary* vol. VI pp. 161-180 and pp. 281-301), the 2nd dealt with ritual, the 3rd part was the most important and was concerned with a novel theory, viz the ritual of *Kṛṣṇāstamī* festival was something transferred from outside of India, that the description in the ritual of *Kṛṣṇa*'s image as suckling at the mother's (*Devakī*'s) breast was the keystone of the theory of this ritual as of foreign origin and that it was suggested by pictorial representations of the *Madonna* with a suckling child (*Christ*)

357. अथ भाद्रपदे मासि कृष्णाष्टम्या कालौ पुने। अष्टावक्रादिने जात कृष्णोऽस्ती देवकी-
भुक्तः॥ ... तस्मात्त तत्र संपूज्यो यज्ञोद्वा देवकी तथा। गन्धमाल्यैस्तथा धूपैर्वर्चयितुमस्मयै।
सगौरवैर्देवकीभोज्यैः फलैश्च विविधैरपि। रामो भजागरं कार्ष्णोऽप्यगौरवसमाकुलः। अङ्गोत्प-
पेलाया नवम्या च तत्र स्त्रियः। रक्तवस्त्रावृता सर्वाः कृष्णमाल्यैरलङ्कृताः। नयन्ति प्रतिमा शिष्या
नामाविभवसम्भवाः। नदीतीरे स्नानं रम्यं विविक्तं वा महत्तरं। तत्र क्षान् प्रकुर्वन्ति प्रापयन्ति च
मास्ततः। पुनः मन्दिप्य च यज्ञं यथाच श्रुते च तः। पुनर्मिथुविकारैश्च मन्त्राज्यमरिचैः सह।
कृत्यकल्पः (नैयतकाल) pp 395-396, क. र. p 257 (ascribes to महापुराण) The
क. र. (p 258) remarks 'क्षीयुससाम्प्रत्याधिकारमेवेदं कृष्णाविपूजनं तत्र सङ्कोचक-
-विरहात्। ... इयं चाष्टमी रोहिणीनक्षत्रमनयेद्वैव फलप्रदा बोद्धव्या रोहिणीयोगाश्रिते॥'

&c. An English translation of this part appeared in *Indian Antiquary*, vol. III pp 21-25 and pp. 47-52. This paper, though it is a monument of learning and patient industry (for that period when very few Sanskrit books had been printed), gave rise to severe criticism owing to its fantastic and perverse conclusion about Kṛṣṇajānmasṭami ritual being borrowed from Christian representations of Christ and his mother Mary. In *I. A.* vol. III p 300 Growse attacked it very severely. In spite of all criticisms the tenacious German scholar stuck to his guns and launched an attack against his critics, particularly against Dr. Rajendralal Mitra, in *I. A.* vol. IX, pp 226-229. As hardly any Sanskrit scholar in these days would espouse the theory put forward by Weber, I do not think that I should waste much time over a refutation thereof. Most European scholars, nurtured on the vaunted intellectual eminence of the ancient Greeks and on the intolerant attitude of christianity towards other faiths, when they became acquainted with things Indian and studied Sanskrit, were obsessed (though not very obviously expressed) by two notions, viz. much in India that resembled what prevailed in the West must have been borrowed from the West and further, that Indians, who had allowed themselves to be invaded by outsiders and governed by foreigners for centuries, must not have been good at anything. These two notions gave rise to many untenable theories such as the following: the Rāmāyana was borrowed from Homer's *Iliad*, the art of writing was unknown to Pāṇini, the Brāhmī script was based on Phoenician or Aramaic script, that the Gītā was based on the Bible, that the very ancient Indian nakṣatra system was borrowed either from the Chinese, the Babylonians or Arabs. Most of such theories were the result of little knowledge and the non-recognition of certain common sense rules and have now been consigned to the limbo of deserved oblivion. The common sense rule is that when a thing or a state of things has existed for centuries in a certain country or among a certain people, the burden of proving that it was borrowed by that country or people from outside is very heavy on those who assert such borrowing; mere similarities can never be held to amount to any evidence of borrowing at all; scholars should be very chary of confidently asserting borrowing and should put forward their conclusions very cautiously. It would not be irrelevant to point out the main circumstances on which Weber, often a champion of lost causes, relied for his theory.

The first is that in the ritual of Kṛsnāstami contained in some digests (that said that they borrowed the passage from Bhavisyottara) the image of Kṛṣṇa was to be shown ³⁵⁸ as suckling at the breast of Devakī, that this is a unique direction, that in the Rāmanavami festival which is similar to Janmāstami the image of Rāma is not required to be suckling at the breast of Kausalyā, that this detail was copied from the representation of the *Madonna Lactans*. Weber relied (vide I. A. vol. III p. 51) on one De Bossi who said that pictures of infant Christ at the breast existed in 2nd century A. D. Weber brushed aside the testimony of other scholars that the Madonna with the child was a subject little known to the early christian centuries and the opinion of other scholars that the representations of the *Madonna Lactans* are extremely rare in Byzantine and Russian art (I. A. vol. III p. 48) and almost always of very late date. Weber makes a mountain of a molehill. The image of Rāma is also described as lying on the lap of the mother Kausalyā.³⁵⁹ Further, all purāṇas do not provide that the image of Kṛṣṇa was to be suckling at the breast. Hemādri, in describing the Jayantivrata from the Purāṇas, shows that the image was to be on the lap of the mother Devakī.³⁶⁰ Was the Hindu imagination so poor that when they could describe the image of Rāma or Kṛṣṇa as lying on the mother's lap they could not also imagine that it could be shown as suckling at the breast and had to run to the West to copy that detail from representations of the Madonna and the child thousands of miles away?

The 2nd point made much of by Weber was that Nārada is represented as having brought from Śveta-dvīpa (white land) the doctrine of salvation by faith. Weber holds that Śveta-dvīpa was Alexandria, while Lassen holds that it was Parthia. If we read the description of Śveta-dvīpa in the Śāntiparva (chapters

358 ततश्च 'मा ज्ञापि बालकं सुप्तं पर्यङ्क्ति स्तनपायिनम् । श्रीवत्सवत्-पूर्णार्द्धं नीलौष-
छन्दश्चाविष्टम्' इति भविष्योत्तरपर्वण्यम् । विधितस्य p. 46; the half verse मा -
पायिनम् occurs in नि सि p. 131, धर्मसिन्धु p. 68 says 'पर्यङ्क्ति मयसदेवक्या स्तनं
पिबन्ती श्रीकृष्णपतिम् निधाय' The व कि को p. 308 quoting from भविष्योत्तर
reads मा ज्ञापि बालकं सुप्तं मयसा स्तनपायिनम्. This verse is भविष्योत्तर 55 30

359: सायुज्यं रामसिद्धिनीलसममम् । पञ्चासुवज्जानपूर्वं संपूज्य विधिवत्ततः । नि
सि p. 85

360 ये स्नां पुण्याभिनिर्देवी पूजयिष्यन्ति मानवा । दिनेऽस्मिन्ना महाभागास्तोत्सङ्गे
व्यवस्थितम् ॥ द्वे. (on इव vol. I p. 813)

336-339) and in such Purāṇas³⁶¹ as Vāmana (chap. 25. 16 and 60. 56) and Kūrma (I. 49) it would be clear that Śvetadvīpa was an imaginary or mythical place where everything was white, where Viṣṇu and the gods dwelt and that it had no earthly existence at least in the minds of the authors who wrote the above works.

The third important point according to Weber was that certain incidents in Kṛṣṇa's life such as Kālīya-mardana are similar to those in Christianity. Weber himself says that victory over Kālīya is a travesty of the christian tradition of the serpent. It appears to me that there is nothing common between the two except the word serpent

361. शाकद्वीपं समावृत्य क्षीरोदः सागरः स्थितः । श्वेतद्वीपं च सन्मह्ये नारायणपरायणाः । तत्र पुण्या जनपदा नानाश्रयसमन्विताः । श्वेतास्तत्र नरा नित्यं जायन्ते विष्णुतत्पराः । नाथस्यैवाधयस्तत्र जरासुखभयं न च । .. नारायणसमाः सर्वे नारायणपरायणाः । ... इष्यन्ति तत्परं ब्रह्म वासुदेवं सनातनम् । एकान्तिनो निरालम्बा महाभागवताः परे । पश्यन्ति तत्परं ब्रह्म महाभागवताः परे । सर्वे चतुर्मुखाकाराः शङ्खचक्रगदाधराः । कूर्म I. 49. 40-47.

CHAPTER VIII

Vratas of Haritālikā, Gaṇeśacaturthī, R̥ṣipañcamī, Anantacaturdaśī.

On the 3rd tithi of the bright half of Bhādrapada occurs the Haritālikāvratā for women alone. This vrata is not found in the Kṛtyakalpataṛu on vrata or in Hemādri. It is described only in the later medieval digests like the Nirṇayasindhu (p 133), Vratārka (folios 44 b-49 b), Vratarāja (pp. 103-110) and Ahalyākāmadhenu (folios 282-295). It may, however, be noted that the Rājamārtanda of Bhoja (first half of 11th century A D.) devotes four verses to Haritālicaturthī on Bhādrapada 4th of bright half and says it is dear to Pārvatī (two of them are quoted below in note)³⁶² It is very much in vogue among Mahārāstra women. The following is a brief description. The woman should take an oil and myrobalan paste bath and wear fine silken clothes. After referring to the tithi &c the woman should make saṅkalpa as noted below.³⁶³ She should bow to Umā and Śiva; she should offer worship to Umā by means of the 16 upacāras with appropriate mantras such as āvāhana (invoking to be present), āsana (seat), pādya, arghya &c. After offering flowers the performer should carry out worship of the limbs of Umā from the feet in the form 'bow to Umā, I worship her feet' to the head. Then she should offer incense, lamp, naivedya, ācamanīya, fragrant substances like camphor and sandalwood for rubbing on the hands, betelnut, tāmḃūla, dakṣiṇā, ornaments, nirāyana (waving of a lamp). She should then offer worship to the several names of Umā (such as Gaurī, Pārvatī &c) and the several names of Śiva (such as Hara, Mahādeva, Śambhu &c) and present a handful of flowers, and go round (pradakṣiṇā) the images of Umā and Maheśvara, make with an appropriate mantra in each

362. हस्तचिन्मालर्षे ह हरी चूर्णे चतुर्थिका। हरिताली तितिः शुण्या पार्वतीतीतिवा सदा॥ स्वाङ्गमे स्वातिमे वापि चतुर्थी हरितालिका। भाङ्गे मासि सिते पक्षे तिथीनाङ्गुलना सदा॥ राजनारण्ड folio 75 b, verses 1257-1258, vide ABORI vol. 36 p 323

363. मम समस्तपापक्षयपूर्वकसप्तजन्मराज्यासृष्टिवसौभाग्याद्विदुद्वेगे उनामहेस्वपीत्यर्थं हरितालिकाव्रतमर्थं करिष्ये। तन्नामो गणपतिपूजनं करिष्ये। जवराज p. 103

case an obeisance³⁶⁴ and a prayer and donate presents placed in vessels of wickerwork together with auspicious substances.

This vrata is not prevalent in Bengal nor in Gujarat.

It is provided by Mādhava that³⁶⁵ if the third is mixed up with the 2nd tithi and the 4th tithi, the vrata is to be performed on the later day, provided the third tithi exists at least for a muhūrta (two ghatikās) and then 4th tithi follows.

In modern times women purchase coloured clay images of Pārvati, of Śivalinga and a friend of Pārvati and worship them.

It is difficult to say why the vrata is called Haritālikā. The Vratarāja³⁶⁶ (p. 108) says it is vratarāja (the prince among vratas) and was so called because Pārvati was taken away (from home) by her friends.

The Vratarāja contains a story said to have been narrated by Śiva himself to Pārvati about the vrata by performing which she secured him as her husband and also the position of being half of Śiva's body. The Varāhapurāṇa (chap. 22) contains a long narrative about the marriage of Gaurī with Śiva.

On the 4th of the bright half of Bhādrapada is observed the festival of Gaṇeśacaturthi in many parts of India (though not in Bengal or Gujarat). According to the Samayamayūkha,³⁶⁷ Gaṇeśacaturthi is also called Varadacaturthi. The proper time for the performance is mid-day, as said by Brhaspati³⁶⁸ quoted in the Kālanirnaya. When Caturthi-tithi is mixed up with the

364. The नमस्कारमन्त्र is 'अन्यथा शरणं नास्ति त्वमेव शरणं मम । तस्मात्कारण्यभावेन क्षमस्व परमेश्वरि ॥'. The प्रार्थनामन्त्र is 'इच्छामि देहि धनं देहि सौभाग्यं देहि सुव्रते । अन्यांश्च सर्वकामांश्च देहि देवि नमोस्तु ते ॥' (Give me sons, wealth, blessed wifehood and all other desires &c). The वाचनमन्त्र is 'सौभाग्यारोग्यकामाय सर्वसम्पत्समृद्धये । गौरीगौरीशतुष्टयार्थं वाचनं ते ददाम्यहम् ॥' (I make this present for pleasing Gauri and Śiva in order that I may secure happy wifehood, health, the abundance of all kinds of wealth &c).

365. सुहृत्तमात्रसत्वेऽपि दिने गौरीव्रतं परे । का नि. कारिका; क्षिप्तश्च सुहृत्तमात्र-सङ्गादभावात्त्रय गौरीव्रतं परेद्युरेवाहुतिष्ठति । अतो गौरीव्रतं परेद्युरेवाहुतेष्वम् । का नि. p. 176.

366. आलिभिर्हरिता यस्माच्चस्मात्सा हरितालिका । व्रतराज p. 108. It is possible to suggest that the image of Pārvati was coloured yellow by means of हरिताल (orpiment) and so it was called हरितालिका.

367. गणेशचतुर्थी वरदचतुर्थीत्युच्यते । स म. p. 39.

368. तदाह ब्रह्मसूत्रिः । चतुर्थी गणनाथस्य मातृविज्ञा प्रकल्पते । मध्याह्नक्यापिनी चेत् स्यात् परतश्चेत्येवमुच्यते ॥ इति । का नि. p. 181, नि. सि. 133.

ever knows this story about the clearance of Kṛṣṇa from a false charge would not be liable to have a false charge made against him by any one. The *Tīthitattva*³⁷⁶ provides that if a man inadvertently sees the moon on the night of the 4th in Bhādra (sukla) he should repeat the verse of the nurse quoted above over some water, drink it and should listen to the story of the Syamantaka jewel.

When Gaṇeśa is worshipped on Bhādra 4th of bright half, that tithi is called, according to Bhaviṣya, Śivā, when Gaṇeśa is honoured on Māgha-sukla 4 it is called Śāntā, and when on the 4th of the bright half the weekday is Tuesday that caturthī is called Sukhā. The three³⁷⁷ are respectively described in *Hamādrī* (vrata) vol. I pp. 512-513, pp 513-514 and pp 515-519.

In modern times the worship of Gaṇeśa lasts for one day and a half, for two days, 5 days, 7 days or till Anantacaturdaśī (14th of bright half of Bhādra), according to the usages of the people, their inclinations and their tastes. The image is then immersed in a well, tank or in the sea in a great procession. In certain parts of the Deccan and among common people it is customary to perform Gaurīpūjā on 7th and 8th of Bhādrapada-sukla and immerse Gaurī (represented by a sheaf of plants) and Gaṇeśa image on the same day and at the same time on 9th.

Gaṇeśa is the most popular god in these days and it is the practice to invoke him at the beginning of every important undertaking or rite. He is the God of wisdom, the presiding deity of literature, the bestower of success and the destroyer of obstacles.

About the antiquity of Gaṇeśa worship and of images of Gaṇeśa a good deal has been said in H. of Dh vol II, pp 213-216 and 725. A few matters not mentioned there may be set out here. The *Brahmavaivarta-purāṇa* has a section called Gaṇeśa-khaṇḍa (in 46 chapters), wherein several legends about Gaṇeśa are dwelt upon. The *Ganapatyatharvaśīrṣa*³⁷⁸, imitating the

376. सिद्धः प्रसेन .. स्वमन्त्रः । अनेन मन्त्रेणाभिनिर्जतं जलं पेषमाचारान् स्वमन्त्रोपाख्यानं च श्रोतव्यम् । तिथितत्त्व p 32.

377. दिवा ज्ञान्ता सुरा राजन् चतुर्थी त्रिचिदा मता । मासि भाद्रपदे शुक्ला शिवा लोकेश-पूजिता । तस्या ज्ञानं तथा ज्ञानरूपवासी जपस्तथा । कियमाणं श्रवणं ममादादन्तिनो सुप्रभविद्यम्, भाद्रपद 31 1 and 6-10 for ज्ञान्ता and सुरा, 9 by दे (on व्रत vol I, pp 512-513)

378. ओं नमस्ते गणपतये । त्वमेव प्रत्यक्षं तत्त्वमसि । त्वमेव केवलं कर्तासि । त्वमेव केवलं धर्तासि । त्व... इतीति । त्वमेव सर्वं जगत्सिद्धं ब्रह्मासि । त्वं माहात्म्यानि विद्यम् । The opening words of गणपत्यथर्वशीर्षे (Ānand ed.)

style of such ancient Upanisads as the Taittiriya, Brhadāranyaka and Chāndogya, identifies Ganapati with the Highest Brahma. The Ahalyākāmadhenu quotes passages from Bhavisyottara-purāna on Ganeśacaturthi. In I. A. vol 35 p. 60 an archaeological and mystic explanation is offered about the mouse being the conveyance of Ganeśa and his elephant head, which is fantastic and hardly convincing. Several legends are told about Ganeśa, his elephant head, his single tusk. Vide Mukerji p 9 One of the most fantastic is the one in the Varāha-purāna (chap 23) where it is said that from the laugh of Śiva sprang a very handsome boy whom Pārvatī looked at with admiring eyes when Śiva's jealousy was roused and he cursed the boy to be elephant-headed and pot-bellied and then he relented and made him the chief of all Vināyakas.

The Kṛtykalpataru (on vrata) pp. 84-87 quotes a passage from the Narasimha-purāna³⁷⁹ (chap 26. 2-20) about Ganeśa-caturthi-vrata, which also occurs among several vratas about Ganeśa set out in Hemādri (on vrata vol. I pp 510-512) It differs considerably from the celebration of Ganeśacaturthi described above. A few important points are stated here Ganeśa is described as having one, two or four tusks and as having four arms. It is further stated that Ganeśa causes obstacles (*vighna*) if not worshipped at the beginning of every undertaking. Ganeśa assumed the form of an elephant for effecting the purposes of gods and thereby frightened all *dānavas*.

On the 5th tithi of the bright half of Bhādrapada occurs the Rśipañcamī-vrata. It was meant for men of all varnas but is now mostly practised by women. Hemādri (on vrata, vol. I. pp 568-572) describes the vrata at length quoting from the Brahmānda-purāna. One should, after bathing in a river or the like and after performing his daily duties, repair to his *agnihotra* shed, should bathe with Pañcamṛta the images of the seven sages and, anointing them with sandalwood paste and camphor, worship them with flowers, fragrant substances, incense, lamp, white clothes and yajñopavītas and sumptuous naivedya and offer

. 379. एकदन्तं द्विदन्तं च चतुर्दन्तं चतुर्भुजम् । त्र्यक्षं त्रिशूलहस्तं च रक्तनेत्रं वरप्रदम् ॥
 ...अनक्षितो विघ्नकारः सर्वकार्येषु यो घृणाम् । त्वया दुराणं सर्वेषां देवानां कार्यसिद्धये ।
 गजस्य समस्थाय त्रसिताः सर्वदानवाः ॥ नरसिंहसु 26. 6, 8, 13 q by कृत्यकल्प (व्रत
 pp. 85-86), द्वे. (व्रत) vol. I. pp 511-512.

them arghya³⁸⁰ with the mantra noted below. One should, when engaged in this vrata, subsist on vegetables alone and observe celibacy. The result is freedom from all sins and from troubles of three kinds³⁸¹ and the increase of one's good fortune. If a woman performs this vrata she enjoys happiness, becomes endowed with good bodily form, beauty and sons and grandsons

Later medieval digests like the Vratarka (folio 90), Vratarāja (pp. 200–206) add details and a story from Bhavisyottara narrated to Yudhisthira by Kṛṣṇa. The sin of Brahmahatya (brāhmaṇa-murder), of which Indra became guilty by killing Vṛtra, son of Tvastṛ, was distributed in four places viz in Agni (the first flames mixed with smoke), rivers (turbid in the rains), mountains (on which trees exuding sticky gum grow) and among women (in their monthly illness). Therefore this vrata should be performed particularly by women for getting rid of the sin of contact during their monthly illness

The sankalpa is given below^{381a}. Another detail is that the seven sages together with Arundhatī are to be worshipped. It is further provided that one should subsist on vegetables³⁸² or *nivāras* or *śyāmāka* grains or bulbous roots or fruits and should not eat anything produced by ploughing the land. Even in these days those who perform this vrata do not eat corn produced by employing oxen. In modern times if men perform the vrata the priest invokes for them seven sages with Vedic mantras viz. Rg. IX 114. 2 (for Kasyapa), Rg V. 78. 4 (for Atri), Rg. VI 25. 9

380. अर्घ्यमन्त्रः । कश्यपोऽग्निर्भद्राजो विन्वानिन्द्रो यौतम । जमदग्निर्वसिष्ठश्च सप्तै
श्रवणः, स्मृताः । शुक्लत्वष्ट्रं मया वृचं वृष्टा भवत मे सदा । q. by हे (on व्रत, vol I p 571),
स्मृतिकौ. 217, व्रतराज p 200. The 'बृहत्संहिता' of वराह (13.5–6) recounts the
seven sages (beginning from the east) as सतीति, वसिष्ठ, अङ्गिरस, अत्रि, पुलस्त्य,
पुलह, ऋतु and 13.6 says साध्वी अरुन्धती is near वसिष्ठ

381 The three दुःखs are आध्यात्मिक, आधिदैविक and आधिभौतिक.
'आध्यात्मिकादि त्रैत्रेय ज्ञात्वा तापत्रयं ह्यह' । उत्पन्नज्ञानवैराग्यः प्राप्नोत्यात्मन्तिक लयम् ॥
विष्णुपुराण VI, 5 1 आध्यात्मिक troubles are physical (diseases &c) and mental
(sorrow, jealousy &c), आधिभौतिक (caused by birds, beasts, men, goblins
&c.), आधिदैविक troubles are those caused by snowfall, wind, rain &c

381a मया ज्ञानतोऽज्ञानतो वा रजस्तलावस्थाया कुलसंपर्कजनितदोषपरिहारार्थमुनि-
पञ्चमीव्रत करिष्ये इति सङ्कल्प्य अरुन्धतीसहिता च सप्तकपी च पूजयेत् । व्रतार्क folio 89a.

382 शाकाहारस्तु कर्तव्यो नीचारे इयमाकैस्तथा । कन्दैर्वापि फलैर्मुलैर्हल्लघु च भक्षयेत् ।
भविष्योत्तर पृ by व्रतराज p 203 Vide व्रतार्क folio 92b that has the verse
शाकाहारस्तु कर्तव्यः इयमाकाहार एव वा । नीचरैर्वापि कर्तव्यं कृष्टपर्वणं न भक्षयेत् ॥ कृष्टपर्वणं
means 'ripening after ploughing' Vide पाणिनि III, 1, 114 for it (कृष्टे स्वपर्वणे
पच्यन्ते कृष्टपर्वणाः । सि. औ.).

(for Bharadvāja), Rg. X. 167. 4 (for Viśvāmitra), Rg. I. 78. 1 (for Gotama), Rg. III. 62. 18 (for Jamadagni), Rg. VII. 33. 11 (for Vasistha). The mantra for Arundhatī is quoted below³⁸³ In this vrata the number seven is important. The vrata is to be performed for seven years, there are to be seven jars, seven brāhmanas were to be invited to whom finally the images (made of gold or silver) of the seven sages were to be donated. If all the images were placed in one *kalāśa*, then the jar with the images was to be donated to one brāhmana and the others were to be given *kalāśas* with clothes and *dakṣiṇā*.

If pañcamī is mixed up with the 4th tithi and the 6th tithi, one must perform the Rsipañcamī vrata on the 5th mixed with the 4th (*pūrvaviddhā*) and not on 5th mixed with 6th, in accordance with the *Yugmaṇvākya* quoted above (n 191). Besides, Hārīta expressly³⁸⁴ prohibits the acceptance of the 5th mixed with the 6th in the words (5th tithi mixed with the 4th should be accepted and not the 5th joined to the 6th, both in the bright and dark halves and in rites for the gods and *pitṛs*). But there is the most important rule laid down by Hārīta himself that in all vratas comprising worship the tithi to be selected is the one that covers mid-day.³⁸⁵ Supposing that the 5th tithi does not cover mid-day when joined with 4th, but covers mid-day when joined with 6th, the latter (*paraviddhā*) would have to be chosen. Hemādri would hold this latter view, while Mādhava holds that everywhere 5th which is *pūrvaviddhā* is to be accepted. Hence there is divergence of view among the great writers.

It appears that originally the Rsipañcamī-vrata was meant for the removal of sins for all, but later on it came to be specially provided for women; but it is not observed in Saurāstra.

On the 14th of the bright half of Bhādrapada is celebrated the Anantacaturdaśī-vrata. It does not appear in the *Kṛtya-kalpataru* (on vrata).

It consists chiefly in the worship of Hari as Ananta and in wearing on the the right hand in the case of men and on the left

383. अनेर्वैशाखस्य स्याद्भवसिष्ठस्याप्यन्यथेति। कौशिकस्य यथा सती तथा त्वमपि भर्तारि॥ This is the मन्त्र for the आवाहन of अरुन्धती

384. हारीतेन परविज्ञायाः भविष्यत्वात्। चतुर्थीसंयुता कार्या पञ्चमी परया न तु। द्वे कर्मणि मित्रे च शुक्लपक्षे तथाऽस्ति॥ इति। का नि p. 186.

385. सा (कविपञ्चमी) मध्याह्नस्यापिनी ग्राह्या। पूजात्रयेषु. तिथिः- इति माघमीये हारीतोक्तेः। दिनद्वये तत्र हेमाद्रिनते परा। . माघव्रते पूर्वा, सर्वत्र पञ्चमी पूर्वस्युक्तेः। शुक्लपक्षाभिर्णयस्तु युक्तः। कविपञ्चमी पट्टीयुर्वैति द्विद्विद्वत्सः। नि सि p 134, का नि (p. 132) has the verse 'पूजात्रयेषु सर्वेषु मध्याह्नस्यापिनी तिथिः।'

in the case of women a holy strap of thread dyed with saffron made of cotton or silk twisted into fourteen knots. It is an individual *pūjā* and not a festival of a socio-religious character. The *Agnipurāṇa* (chap. 192, verses 7-10) gives a brief description as follows. On the 14th of the bright half one should worship the image of Ananta (Hari) which is made of darbha grass placed in a vessel for water (a jar) He should get ready flour of a *prastha* of paddy and make cakes from that, half of which should be donated to a *brāhmaṇa* and the remaining half he should use for himself. One should perform this *vrata* on the bank of a river and listen to stories about Hari and (pray to Hari) as follows³⁸⁶ O Vāsudeva! save (people) sunk in the great and endless ocean of *samsāra* and make them apply themselves to the contemplation of the form of Ananta, salutation to thee that hast numerous forms! Having worshipped (Hari) with this mantra and having tied on one's arm or round one's neck a string of threads over which a mantra has been uttered, the person who performs the Anantavrata becomes happy. If Hari is Ananta, then fourteen knots may be deemed to symbolize the fourteen worlds created by Hari.

Hemādri (on *vrata* vol. II pp 26-36) has an elaborate description of Anantavrata together with the story of Kaundinya and his wife Śilā told by Kṛṣṇa to Yudhiṣṭhira. Kṛṣṇa states that Ananta is one of his forms and identifies himself with Kālā (Time) that is called Ananta. Ananta should be worshipped with the *upacāras* of sandalwood paste, incense, flowers, *naivedya*.

In front of (the image of) Ananta should be placed a *doraka* dyed with saffron and having fourteen knots. The mantra (quoted in note) should be recited and the *doraka* should be tied on one's arm, one should then dine with an easy mind after contemplating on Nārāyaṇa as Ananta. In the story it is narrated how because the husband Kaundinya from youthful rashness and pride cut the Ananta thread tied round his wife's hand he lost everything, then repented and was taken into favour by Ananta. The V. K. K. (pp 324-339) describes at great length the procedure of Anantapūjā together with stories taken

386 अनन्तसंसारमहासमुद्रे मग्नान्तमभ्युद्धर वासुदेव। अनन्तकृपे विनिर्जलयस्व अनन्त-
स्वपाय नमो नमस्ते॥ अग्नि 192 9, quoted as पूजादोरकमन्त्र by कृ. र. p 294 and ति. त.
p 123, which remarks 'पूजादोरकवन्धनमन्त्रस्तु देवाकरे। अनन्तः' It is not clear
from the अग्निपुराण what month is intended. The verses immediately preceding
refer to कार्तिक

from the Bhavisyottara, and the Tithitattva also (p. 123) quotes portions from the Bhavisyottara. The Kālanirnaya (p. 279) expressly states that the Anantavrata is described in the Bhavisyottara and discusses a few verses therefrom. The Vratārka (folio 277a-285a) describes this vrata at great length. Briefly it is this: first sankalpa, then making a *sarvato-bhadra maṇḍala* and placing a jar thereon, on which is placed a *nāga* with seven hoods made of darbhas and in front of it a *doraka* with 14 knots, worshipping the *doraka* on the jar with 16 upa-cāras with the Purusasūkta (Rg. X. 90) and Paurāṇika mantras; 14 devatās of the knots from Visnu to Vasus are invoked, then there is worship of the limbs from the feet upwards in such mantras as 'Anantāya namaḥ pādaḥ pūjayāmi,' then a handful of flowers with the mantras of Visnu, prayer to Ananta, tying the *doraka* with a mantra, casting away the old *doraka* after offering it worship. Salt is forbidden in this vrata. It was³⁸⁷ believed that if this vrata was performed for fourteen years, one reached the world of Visnu.

There is a variance in the views of eminent writers about the exact time and the tithi for the vrata when 14th is mixed with other tithis (13th or Purnimā). Mādhava³⁸⁸ holds that mid-day is not the *karmakāla* in this vrata, but that tithi which exists at sunrise for three *muhūrtas* is the most suitable one for Ananta-vrata. The Nirayasindhu holds³⁸⁹ that Mādhava was mistaken because he relied for his decision on a general rule that the principal tithi to be accepted is the one that covers mid-day, that the Anantavrata is not mentioned in other purāṇas and also in other digests and that the passages of the Bhavisyā and Skanda quoted by others are baseless and unauthoritative.

There are even in these days many persons who engage in the Anantacaturdaśī-vrata, but their numbers are rapidly diminishing.

387. कृत्वानन्तव्रतं सन्ध्याभक्त्यापि पञ्च च। सुकृत्वा सर्वमनन्तेन यथोक्तं पाण्डुनन्दन॥
अन्ते च मरणं प्राप्य गतोऽनन्तपुरे द्विजः। हे. (op cit vol. II, p. 35),

388. यत्तु भाद्रपदशुक्ल-चतुर्दश्यामनन्तव्रतं भविष्योच्यतेऽभिहितं तच्च पूर्वविद्धा परविद्धा वा मध्याह्न्यापिनी ग्राह्येति केचिद्वदुः। .. अतो न मध्याह्न- कर्मकालः। तथा सति दैवे औदयिकी ग्राह्या-इति वचनेन शुभग्राह्याद्विभक्त्यौदय्यापिनी ग्राह्या। सा च तिथ्यन्तरवद् विद्युद्वर्तेति मुख्यः कल्पः। द्विद्युद्वर्तेत्यस्यकल्पः। का नि. p 279.

389. तच्च तु... पूर्वा परा वा मध्याह्न्यापिन्वेव मुख्य्या। माधवस्तु सामान्यवाक्यास्मिन्निर्णयं कुर्वन् आन्त एव। अनन्तव्रतस्य सुराण्यन्तरेष्वभावात्किञ्चान्तरेष्वभावाच्च वचनं निर्मूलमेवेति। नि. सि. p. 142.

CHAPTER IX

Navarātra or Durgotsava

From the 1st of Āśvina bright half to the 9th is celebrated the Durgāpūjā festival, otherwise called Navarātra, observed all over India in some form or other. Some of the works³⁹⁰ provide that Durgotsava must be celebrated in both Śarad (Āśvina-śukla) and Vasanā (in Caitra-śukla). But it is the Durgotsava³⁹¹ of Āśvina that is celebrated in a grand style, particularly in Bengal, Bihar and Kāmarūpa

If a person is unable to celebrate the festival³⁹² for nine days, he should do so for three days beginning from the 7th tithi of Āśvina-śukla. In fact, the Tīthitattva³⁹³ puts forward several alternative periods for Durgāpūjā as follows: (1) from the 9th tithi of the preceding dark half of Pūrṇimānta Āśvina to the 9th tithi of Āśvina-śukla; (2) from the first tithi of Āśvina śukla to 9th; (3) from the 6th to the 9th; (4) from the 7th to the 9th; (5) from the Mahāstami to the 9th, (6) only on the Mahāstami; (7) only on the Mahānavamī. Most of these alternatives find support in the Kālikā and other Purāṇas

390. शरद्वसन्तयोस्तुल्य एव दुर्गोत्सवः कार्यः। निर्णयानुव p. 56, स म p. 15.

391. शरदकाले महापूजा क्रियते या च वार्षिकी। मार्कण्डेयपु 89.11 q. by वि. सि. p. 80, स म p. 15 वार्षिकी means वर्षारम्भसम्बन्धिनी In the तिथितत्त्व (pp 64-65) रघुनन्दन interprets वार्षिकी as an adjective of महापूजा meaning yearly, but नागोजिबन्धु in his com on सप्तशती (मार्कण्डेय 89.11) explains वर्षशब्दो वर्षादौ लाक्षणिक, तेन चैत्रशुक्लप्रतिपदमारभ्य कियमाणा इत्यर्थ (folio 50a of the ms. in the Bombay University Library described in Prof Devasthali's Cat No 1358).

392. आश्विने मासि छह्ने तु कर्तव्यं नवरात्रकम्। प्रतिपदाविक्रमेणैव यावच्च नवमी भवेत्॥ त्रिरात्र वापि कर्तव्यं सप्तम्यादि यथाक्रमम्॥ इति। धौम्य q. by हे on व्रत vol. I. pp 907-908, by दु चि p. 60, का व वि p. 271

393 एवं च तत्रैव वक्ष्यमाणतत्तद्द्वयानां कृष्णनवम्यादि-प्रतिपदादि-पञ्चवादि-सप्तम्यादि-महाष्टम्यादि-केवलमहाष्टमी-केवलमहानवमी-पूजारूपाः कल्पा उक्तेयाः। ति. स p. 67; नवरात्रव्रतेशाकशिरात्र चैकरात्रकम्। व्रतं चरति यो भक्तस्तस्मै दास्यामि वाञ्छितम्॥ नि. सि. p. 173, quoting 'गोविन्दार्णवे देवीपुराणे। As to महाष्टमी and महानवमी, the कालिका-पुराण says 'आश्विनस्य तु कृष्णस्य भवेद्या अष्टमी तिथिः। महाष्टमीति सा शोका देव्या. श्रितिकरी परा॥ ततो ह नवमी यास्यात्सा महानवमी स्मृता॥ chap. 62. 2-3, vide also देवीपुराण q. by हे (on व्रत vol. I p. 900) कस्याया कृष्णपक्षस्य पुनर्जित्वाद्भवे दिवा। नवम्या बोधयेद्देवी गीतवादित्रनिस्त्वने॥ कालिका 62 17, q by का वि p. 511 (from भगवतीपुराण), क र p. 362 This supports the first alternative, केवलाष्टमीकेवल-नवमीकल्पावाह कालिकापुराणम्। यस्त्वेकस्यामयाष्टम्यां नवम्या वाद्य साधकः। पुनयेद्वरदा देवीं सर्वकामफलप्रदाम्॥ इति। ति. स p. 88

There is a voluminous literature on Durgotsava. Every digest on vratas, tithis and pūja devotes considerable space to this subject. Moreover, there are special treatises on Durgotsava or Navarātra, such as the Durgotsavaviveka of Śūlapāni, the Durgāpūja-prayogatattva (published by the Sanskrit Sahitya Parishad, 1924) of which the Durgārcanapaddhati of Raghunandana (published by Jivananda, vol. II) is a part, Durgābhaktitarangini of Vidyāpati,³⁹⁴ the Navarātra-pradīpa of Vināyaka akha Nanda-pandita, the Durgotsavapaddhati by Udayasimha (2nd half of 15th century A. D.).³⁹⁵ Besides these, the Mārkaṇḍeyapurāṇa (chapters 78-90 in Venk. Press ed. and 81-93 in Banerji's) contains what is called Devīmāhātmya³⁹⁶ (or Saptasatī or Candi) in which are described the appearance of Devī from the accumulated *tejas* of Viṣṇu, Śankara, Agni and other gods, her getting different weapons from the several gods such as the trident from Śiva, discus from Viṣṇu, Vajra from Indra, her victory over and slaughter of the

394. For the opening lines of this work, vide I. A. vol 14 p 192; it was published at Darbhanga in 1900 A. D. in Devanāgarī script. Reference is made to the pages of this edition in the following.

395. Vide I. H Q vol 21. pp. 227-231 for remarks on this work.

396. Modern scholars generally hold that the Devīmāhātmya, of which the oldest known ms is dated in 998 A. D. (as stated in Winternitz's 'History of Indian Literature, English Translation, 1927, p. 565 note 2) was later inserted in the Mārkaṇḍeyapurāṇa. Though the Devīmāhātmya is called Saptasatī (collection of 700 verses), the total number of verses therein is only about 573 in different mss and editions. The Venk. press edition in chap. 78-90 has 589 and K. M. Banerjee's in chap. 81-93 has 573. Nāgajñānabhaṭṭa in his com. on सप्तशती remarks (folio 55b) 'अहसप्तशतीचरणौ श्लोकानां शतपञ्चकम्। शेषे सप्तशतीस्तोत्रं तत्सप्तशतसंख्या'। The number 700 is made up by looking upon words like उवाच as मन्त्र and half verses as full verses and so on. The 13 chapters are divided into three parts, chap. I being मथमन्त्ररित, chap. 2-4 being मध्यमन्त्ररित and 5-13 being उत्तमन्त्ररित. The 77 or 78 verses of the 1st chapter (मथमन्त्ररित) are made into 104 mantras viz. उवाचमन्त्राः 14, अर्धमन्त्राः 24, श्लोकमन्त्राः 66. The सप्तशती is treated as if it were a Vedic hymn or verse with ऋषि, metres, प्रधानदेवता, and विनियोग (for जप) 'अथ श्रीसप्तशतीमन्त्रस्य मार्कण्डेय-ब्रह्मेन्द्र-वासुदेव-यज्ञा क्रमः। गायत्र्युष्णिगलृष्टश्च छन्दोऽस्ति। मधुकैवलमदिनी—महिषासुरसेनामहिषासुरमदिनी—धूमलोचनचण्डहृदरक्तपीजस्तुम्भिस्तुम्भमदिन्यः प्रधानदेवताः। Besides, some verses are described as कवच (armour), others as अर्गल (bolt for fastening) and still others as कीलक (pin, the inner syllables of a mantra): पठित्वा कवचं चादौ अर्गलं कीलकं तथा। जपेत्सप्तशतीं चण्डो क्रम एव शिषोविः॥ These three (कवच, अर्गल and कीलक) are outside the देवी-महात्म्य. The महिषासुरवध in ब्राह्मपुराण chap. 95 is to some extent different from the description in the other Purāṇas. It appears to be the earliest Paurāṇika version of the slaughter of Mahiṣāsura.

great demon Mahisāsura, and of the demons Canda and Munda, Śumbha and Niśumbha. The Kālikāpurāṇa, the Brhan-nandikeśvara-purāṇa³⁹⁷ and the Devīpurāṇa also devote considerable space to Durgā and her pūjā. I have used, though not much, the English work on Durgā-pūjā by Pratapachandra Ghosh published so far back as 1871. My endeavour will be to give as briefly as possible an account of all the salient features of this great religious worship and festival from the Sanskrit texts themselves.

This pūjā is nitya as well as kāmya;³⁹⁸ it is the first because the Kālikāpurāṇa (63 12-13) prescribes that whoever, through laziness, hypocrisy, hatred or stupidity, does not celebrate the great festival of Durgā has all his desires frustrated by the angry Devī, it is also kāmya because rewards are promised when one celebrates Durgotsava 'all should always perform the worship of Devī in order to secure incomparable eminence which confers the purnasārthas, viz Dharma, Artha, Kāma and Moksa' and 'one should worship Bhavāni for pleasing her, for happiness in that year, for the destruction of evil spirits and goblins and for delight' (Tīthitattva p. 65). The original purposes and objects of this festival were high and noble as stated in the Devīpurāṇa³⁹⁹ "This is a great and holy vrata conferring great *siddhis*, vanquishing all enemies, conferring benefits on all people, especially in great floods; this should be performed by brāhmanas for solemn sacrifices and by ksatriyas for the protection of the people, by vaiśyas for cattle wealth, by śūdras desirous of sons and happiness, by women for blessed wifehood and by rich men who hanker for more wealth; this was performed by Śankara and others". But in course of time, the objects were brought down to the ordinary level as stated in the Devīmāhātmya⁴⁰⁰ 'by listening

397. I could not secure a copy of the Nandikeśvarapurāṇa. The Devīpurāṇa was published in the Vaṅgavāsī series in Calcutta in śaka 1832. (2nd ed.)

398. नारदीये त्वाह्वयैव नित्यकाम्यता प्रतिपादिता। यावज्जीव नरः स्त्री वा नवरात्रं महाव्रतम्। कुर्वते चण्डिकाभीत्यै श्रुतिं श्रुतिं च विन्दति॥ यावज्जीवमवपातकलभ्यवपात्रं नित्यकाम्यता। नवरात्रमदीप p. 36.

399. महासिद्धिर्द्वयं धन्यं सर्वज्ञानिर्बर्हणम्। सर्वलोकोपकारार्थं विज्ञेयाद्विद्वद्विदुः। कृत्यार्थं (कल्यार्थं?) ब्राह्मणालेख्यं क्षत्रियैर्नृनिपालने। गोधनार्थं विशा वत्स इत्येव पुनश्चक्ष्यामिनि। सोभाग्यार्थं स्त्रिया कार्यतात्वेन धनकाङ्क्षिणि। महाव्रतं महापुण्यं सङ्कराद्यैरुद्धृतम्। देवीपुराण p. by हे on व्रत vol. I p. 901, कृ. र. p. 359, कु. म. त. p. 16, ति. त. p. 67.

400. शरत्काले महापूजा क्रियते या च धार्मिकी। तस्या नमैतन्माहात्म्यं श्रुत्वा भक्ति-समन्वितः। सर्वपापानिच्छिन्तो धनधान्यसमन्वितः। सद्गुणो मत्प्रसादेन भविष्यति च संशयः॥ मार्कण्डेय chap. 89, 11-12.

with devotion to my greatness in the great annual pūjā performed in autumn, a man becomes free from all troubles and becomes endowed with wealth and agricultural produce by my favour'. The exaggerated importance of this Durgā-pūjā will be clear from one verse of the Bhavisya 'rites like Agnihotra, solemn sacrifices described in the Vedas and completed with daksina are not equal even to one hundred-thousandth part of the worship of Candikā.'⁴⁰¹

This Durgāpūjā is very cosmopolitan in character. It could be performed not only by persons belonging to the four varnas, but even by those who were outside the pale of the caste system. Durgā-pūjā has a congregational character and is not purely religious, but has also a social element in it (such as inviting friends and treating them &c). The Bhavisyapurāna⁴⁰² says 'Devī should be worshipped (in her shrine) on Vindhya mountain, in all places, cities, houses, villages and forests by brāhmanas, ksatriyas, kings, vaiśyas, sūdras, who are full of devotion, who have taken a bath and who are cheerful and jolly, by mlecchas and other men (such as pratilomas) and by women'. In another place the Bhavisya states⁴⁰³ 'Durgā is worshipped by various groups of mlecchas, by all *dasyus* (thievish tribes or outcaste Hindus), by people from Anga, Vanga and Kalinga, by kinnaras, Barbaras (non-Aryans) and Śakas'. Later medieval writers were careful to point out that mlecchas had no *adhikāra* to perform *japa* or *homa* or *pūjā* with mantras through a brāhmana as sūdras had, but they could only mentally resolve to offer in honour of Devī animals as offerings and wine⁴⁰⁴ also and do so.

401. अग्निहोत्रादिकर्माणि वेदयज्ञाः सदक्षिणाः । चण्डिकाचर्चनस्यैते लक्षाक्षेनापि नो समाः ॥ भविष्य q. by पूजाप्रकाश p. 309.

402. एवं च विन्ध्यवासिनीयां नवरात्रोपवास्तवः । ... पूजनीया जनैर्देवी स्थाने स्थाने शुरे शुरे । श्वे श्वे भक्तिपरमो धामे वने वने । स्नातोः प्रहृष्टैर्हृष्टैर्नाम्नैः क्षत्रियैर्द्वैः । ... वैदेः श्वैर्भक्तियुक्तैश्चैरस्यैश्च मानवैः । स्त्रीभिश्च कुचशार्दूल तद्विद्यानिर्दृष्टुः ॥ भविष्य q. by हे. on व्रत I. p. 910, ति. त. p. 68, नि. ति p. 164, स्मृतिकौ p. 201, का. त. नि. p. 267.

403. एवं नानाम्लेच्छगणैः पूज्यते सर्वदक्षुभिः । अङ्गवङ्गकालिङ्गैश्च किन्नरैर्वैदेः शकैः ॥ भविष्योत्तर q. by कृ. र. p. 357, नि. ति p. 114, ति. त. p. 68, कृत्यकल्प (नैयतकालिक) p. 410.

404. अतो म्लेच्छादीनां न शूद्रवद् ब्राह्मणद्वारापि जपे होमे समम्बकपूजायां वाधिकाः किं तैस्तच्छ्रुपचाराणां श्राद्धपहारसहितानां पञ्चादिचलेश्च मनसोस्तर्कमात्रं देवीसुविदप विधेयमिति सिद्धम् । स्मृतिकौ. p. 291.

It is stated in the Skanda and Bhavīśya⁴⁰⁵ purāṇas that the worship of Candikā in autumn (Āśvina) is of a threefold character; viz sātṭviki, rājasi and tāmasi, the sātṭviki worship is effected by *japa*, by offering *naivedya* in which there is no meat; and *japa* consists in reciting the texts of the purāṇas in which the greatness of Devī is described; rājasi worship is effected by offering a *baḥ* and with *naivedya* which contains flesh; that is tāmasi worship which is effected by the offerings of wine and meat and from which *japa* is absent and which is without mantras, this last is approved among Kirātas (i e. forest tribes and the like) Raghunandana adds⁴⁰⁶ in his Prāyaścittatattva that the offering of wine in Durgapūjā relates to ages other than the Kali age (i e. other than the present age).

It has been stated above (pp 110-111, n 280) that the principal gods are deemed to go to sleep for four months on different tithis from the *pratipad* (1st) of Āśāḍha-śukla to the 15th. Therein Durgā is said to go to sleep on the 8th of the bright half of Āśāḍha. Therefore, in Āśvina she would be asleep. Hence the texts provide for the rousing (*bodhana*) of Devī from sleep. As usual there are conflicting views. The Tīthitattva⁴⁰⁷ notices the views of some that if the Devī is to be worshipped as having 18 arms she was to be roused on the 9th of the dark half preceding Āśvina bright half, but that if she was to be worshipped as possessing ten arms then the *bodhana* was to be on the 6th (of the bright half of Āśvina). Raghunandana does not accept this and holds that the *bodhana* of Devī with ten arms was to be either on the 9th (of the preceding dark half) or on the 6th (of the bright half of Āśvina). If the performer begins on the 9th of the dark half the sankalpa will be as noted below.⁴⁰⁸ He may, however, begin on the first

405 स्कान्दमन्त्रपुत्राणयोः । सारदी चण्डिकापूजा त्रिविधा परिकीयते । सात्त्विकी राजसी चैव तामसी चेति ता ह्यष्ट । सात्त्विकी जपयज्ञार्घ्यैर्नैवेद्य निरामिषैः । महात्म्य भगवत्पञ्च दुराणादिषु कीर्तितम् । पाठस्तस्य जपः शोक्तः पठेद्देवीमना मिषैः । राजसी बलिदानेन नैवेद्यैः सामिषैस्तथा । दुरामसाद्यपहारैर्जपयज्ञैर्विना ह्यथा । विना मन्त्रैस्त्वामसी स्वात्मिरातानां च समता ॥ ति व p 68, का त ति pp 269-270

406 एव च दुर्गापूजादौ बन्मद्यद्वापहस्तं तत्कालीवरपरम् । शयश्चित्ततत्त्व p 520 (Jiv. vol I)

407 अथ कालिकापुराणे । नवम्या बोधनमष्टादशशुजायाः, षडद्या बोधनं दशशुजाया विद्मोद्याभिधानाचयैवेति वदन्ति तत्र । . . तस्मादशशुजाया नवम्या षडद्या वा बोधनमिति । ति त p. 71.

408 अद्याम्निने मासि कृष्णपक्षे नवम्यां तिथावारम्य ह्यष्टदशमीं यावत् प्रत्यहम्, अष्टकं शोभः श्रीअष्टकदेवशर्मा अमृतविभूतिकामः सर्वस्वरसुखमाप्तिकामो दुर्गामीतिकामो वा शारिक-शरत्कालीन-दुर्गामहापूजामहं करिष्ये । दुर्गाचैवयजति p. 660.

tithi of Āśvina bright half and then the bodhana will be on the 6th of the bright half. If he begins on the pratipad the sankalpa will be as noted below.⁴⁰⁹ Then he should recite Rg. VII. 16. 11 'God⁴¹⁰ Dravinodas specially desires your ladle filled (with offering); may you pour out (Soma) or fill (the vessel with Soma); the god then immediately comes down'. Then he should establish a *ghata** (a jar with a peculiar shape, the central portion bulging out, the neck narrow and the brim being broad and open), fill it with water, place twigs of mango and other sacred trees thereon and worship Durgā with the 16 or 5 upacāras. Then he should offer materials such as sandal-wood paste, myrobalan for purifying the hair and also a comb.⁴¹¹ On the 2nd tithi he should offer a silken ribbon for keeping the hair in position, on the 3rd alaktaka (red lac) dye for reddening the feet, vermilion for putting it on the head, a mirror for observing the face; on the 4th tithi he should offer *madhuparka* (to the goddess), a silver piece having the shape of a *talaka* (for the forehead) and collyrium as decoration for the eyes; on the 5th tithi he should offer sandalwood paste, unguents and ornaments according to his means.

409 अद्यान्विने मासि छुल्ले पक्षे प्रतिपादि तिथिवारम्ब छुल्लवर्गमी पावत् प्रत्यहम् अष्टकगोत्रोऽष्टकदेवसर्मा स्कन्दवत्यालनासंख्यातपुत्रद्वारधनक्षिमदैहिकपरमभोगलाभपूर्वकअष्टज-देवभवनकामो दुर्गाभीतिकामो वा वार्षिकशरत्कालीन-श्रीदुर्गामहापूजामहं करिष्ये । दुर्गाचर्चपद्धति p. 663 This follows from भविष्यपुराण q by ड. भ त. p. 21 'अनेन विधिना यस्तु देवीं पूजयते नरः । स्कन्दवत्यालयेत्तं तु देवीं सर्वपापं स्थितम् ॥ पुत्रद्वार-धनक्षीर्णां संख्या तस्य न विद्यते । भुक्त्वेह परमान्मोगात् प्रेत्य देवगणो भवेत् ॥ '

410. देवो यो ब्रविषोदाः पूर्णो विवद्व्यासिचक्र । उद्गा सिञ्चन्धुष्य वा पुणध्वमादिहो देव ओदते ॥ ऋ. VII. 16.11 Vide निरुक्त VIII 1-3 for a discussion about ब्रविषोदस्, whether he is Indra or Agni No vedic mantra could be recited according to Dharmasāstra works by a sūdra, who was simply to utter 'namah' (salutation) after contemplating on the deity (here Durgā); vide गौ X 60 'अङ्गातोऽस्य नमस्कारो मन्त्रः' and या I. 121 'नमस्कारेण मन्त्रेण पञ्च यज्ञाश्च क्षापयेत्'.

* God may be worshipped without an image by means of the *ghata* alone

411. केशसंस्काराद्यभ्याणि मद्यध्यात्यतिपद्धिने । पङ्कवोलात् (दोरात्) द्वितीयायां केश-संयमहेत्वे ॥ हर्षणं च तृतीयायां सिन्दूरालक्तकं तथा । मधुपर्कं चतुर्थ्यां तु तिलकं नेत्रमण्डनम् । पञ्चम्यामङ्गरायां च शकट्यालङ्करणानि च । षष्ठ्या चित्ततरोर्ध्वं सायं सन्ध्यास्तु कारयेत् ॥ सप्तम्यां मातरादीन् गृहमन्त्रे पूजयेत् । उपोषणमथाष्टम्या &c... भविष्य q by ड. भ त. p. 20. The कालिकापुराण summarises the acts to be performed from the 4th tithi to the 9th as follows:—छुल्लपक्षे चतुर्थ्यां तु देवीकेशविमोचनम् । मातेरेव तु पञ्चम्यां क्षापयेत्तु छुल्लैर्जलैः । सप्तम्या पत्रिकापूजा अष्टम्या चाप्युपोषणम् । पूजा आचरणं चैव नवम्यां विधिवद्वालिः ॥ 62. 18-20

If he starts Durgāpūjā-utsava from the 6th tithi either conjoint with Jyesthā-nakṣatra or without it he should go in the morning near a *bilva* tree, should utter the *sankalpa* noted below,⁴¹² repeat Rg VII 16 11, establish a *ghata*, should worship the *bilva* tree as Durgā. If he has already started the utsava on *pratipad*, then he should go near a *bilva* tree in the evening conjoint with Jyesthā or without it (and even if *sasthi* has expired before evening, then in the evening without *sasthi*) and rouse *Devī* with the mantra⁴¹³ 'for the destruction of Ravana and in order to favour Rāma, Brāhma, O goddess, in former times roused you at an unusual time; therefore, I also awaken you in the evening of the 6th tithi of Āśvina.' After thus awakening *Devī* he should invite the *bilva* tree with the words 'O *bilva* tree! born on the top of Śrīśaila and the abode of Lakṣmī, I have to take you; come, you are to be worshipped as Durgā.' Then he should, after taking each of the substances mentioned below and accompanying each with a mantra, place them on the *bilva* tree and make it an auspicious dwelling place for Durgā. The substances for making a holy⁴¹⁴ residence for *Devī* are; earth or clay, sandalwood paste, pebbles, coriander, *dūrvā* grass, flowers, fruits, curds, ghee, *śaśtila*, vermilion, conch-shell, collyrium, *rocana* (yellow pigment), mustard seeds,

412 ओं अद्य आश्विने मासि शुक्ले षष्ठे षष्ठ्या तिथिवारम्प शुक्लवर्णी यावद् मय्यहम्, अशुक्लमेव ... (as in note 409 above) वार्षिक-शरत्कालीन-दुर्गापूजामह करिष्ये। दुर्गार्चनम् p. 663.

413 अस्मिन्नवरात्रे षष्ठ्या बिल्वशालादिमन्त्रणं कार्यम्। तथा लिङ्गपुराणे। सै रावणस्य वधार्थं रामस्याहमहाय च। अकाले ब्रह्मणा बोधो देव्यास्त्वचि कृतः सुरा। अहमप्याश्विने षष्ठ्या सायाह्ने बोधयाम्यत। श्रीशैलशिखरे जात श्रीफल श्रीनिकेतन। नेत्रयोऽस्ति मया गच्छ भूयः दुर्गास्वरूपतः। हे on इत vol I pp 906-907, दु भ. त pp 69-70 The दुर्गार्चनपद्धति (p 664) has the passage from 'दे स्वरूपतः' but adds before the verse 'श्रीशैलशिखरे' one verse viz नेत्रमन्त्रकैलासधिमन्त्रिण्यरे गिरौ। जातः श्रीफलद्वय त्वमश्विकायाः सदा भियः॥ The कालिकाह refers to the legend that *Devī* brought about the war between Rāma and Ravana for seven days and that Ravana was killed on the 9th tithi of Āśvina-śukla (chap 62.28) Vide दु भ त pp 19-20 for a passage from कालिका similar to the one from लिङ्गपुराण

414 ततो महीं घृहीत्वा तत्तन्मन्त्रं वायवीं वा पठित्वा अनया मध्या अहुण्या भगवत्या दुर्गादेव्याः शुभाधिवसनमस्तु इत्यादिना विरघुक्षेऽधिवसयेत्। तत्र द्रव्याणि। मही गन्धः शिला धान्यं दूर्वा गुण्य फल दधि। घृतं स्वस्तिक-सिन्धूरं शङ्खकज्जलोत्तवा। सिन्धूरार्घ्यं काष्ठजं रूप्य ताम्रं चामरदर्पणम्। क्षीय. महात्तिपात्र च विज्ञेयमधिवसने। दुर्गार्चनपद्धति p 664. Svastika is explained by Mr Ghosh in his note on p XLVI 'It is made of dough of rice. It is moulded by brāhmana ladies and painted yellow. It is supposed to represent the generative principle of the deity. It is shaped, like a triangle'

gold, silver, copper, whisk, mirror, lamp, *prasaṣṭipūtra* (a broad-plate). Then he should repair to the *pandal* erected for Durgā-pūjā, perform *ācamana*, should bind together with *Aparājita* creeper twigs or leaves of nine plants⁴¹⁵ so as to form one bundle or sheaf, viz. plantain, pomegranate, coriander, turmeric, *Arum Indicum*, *Arum colocacia*, bilva, *śoka* and *jayanti*. Each of these substances is accompanied by an appropriate separate mantra.

He should offer worship to the bundle of nine plants and to the image (of Durgā) and make the Devī abide in the bilva tree with sandalwood (and other substances mentioned above). The rousing (*bodhana*) of the Devī and the invitation to the bilva tree are separate and are done with separate mantras (*Tīthitattva* pp. 75-76). The two may be done at the same time if 6th tithi exists in the evening; but if it does not exist in the evening then *bodhana* may be done on the 6th and invitation on the 7th or *bodhana* may be done in the morning and invitation in the evening. The clay image of Durgā together with the twig of bilva is to be entered in the house and worshipped. The details of the complicated discussion are not set out here.

Then follow acts to be done on the 7th tithi. On the 7th tithi conjoint with *mūla-nakṣatra* or without it the performer after taking a bath approaches a bilva tree, worships it, folds his hands and says 'O blessed bilva tree! you are always dear to Śankara; after taking from you a branch I shall perform Durgā worship; O Lord! you should not feel pain due to the cutting of a branch; O bilva! prince among trees, salutation to you!' After saying this he should cut off from the bilva tree a branch other than one in the south-west or north-west and endowed with a couple of fruits (or without fruit) with the mantra noted below.⁴¹⁶ Then he should take the branch, come to the place of worship (the *mandapa* or the like) and place it on a *pitha* (a seat). Then taking white mustard grains he

415 कदली दाडिनी धान्यं हरिद्रा माणकं कज्जुः। बिल्वोऽगोको जयन्ती च विज्ञेया नवपत्रिकाः। ति स p 77 and दुर्गाचं p 664: रम्भा कवी हरिद्रा च जयन्ती बिल्व-दाडिनी। अगोको मानहुषश्च धान्यादि नवपत्रिकाः। नि. सि. p. 173 quoting कृत्यतत्त्वार्णव; the same is quoted from सवित्य by व. कि. कौ. p 372 (reads रम्भा कञ्ची... माणकश्चैव); दु. भ स p. 31 'कदली दाडिनी धान्यं हरिद्रामानकज्जुकाः। बिल्वोऽगोको जयन्ती च विज्ञेया नव पत्रिकाः ॥'

416. ओं छिन्धि छिन्धि फट् फट् हूं फट् स्वाहा—इत्यनेन छेदयेद्। दुर्गाचं p. 665, व. कि. कौ. p. 401.

throws them with two mantras and effects the driving away of goblins, evil spirits, raksasas, Vināyakas that cause obstacles, takes up an offering of boiled rice and *mūsa* pulse and requests Kālī who is surrounded by goblins to accept that *baḥ* for protection against the evil spirits and prays her to confer upon himself all his objects in return for the offering of the *baḥ*. He then establishes the bundle of (the leaves and twigs) of nine plants tied together with *Aparājita* creeper and the *bilva* branch. He worships the latter with 'salutation to the *bilva* branch' and honours *Cāmundā* on the *bilva* branch and the clay image with the words 'this is *pādya* (water for washing the feet), salutation to *Cāmundā*' and addresses the *bilva* branch with the mantra quoted in n. 413 above. Then he utters the mantra 'O *Cāmundā*! move, move, make others move, enter my house quickly and go to the place of worship, *svāhū*'. Then he establishes the *ghata*, worships the nine plants and five devatās, establishes the image on a seat and the bundle of nine plants to its right to the accompaniment of songs and instrumental music and places the *bilva* branch in a copper vessel near the (image of) *Devī* and performs the *prāṇa-pratisthā*⁴¹⁷ (vivifying or endowing with life) of the image of the *Devī* and of *Ganeśa* and other deities in the manner provided in the *Durgārcanapaddhati* (p. 666) and *Tīkhitattva* (pp. 77-78). Then he should, after taking in his hand husked rice-grains and flowers, contemplate upon the form of *Devī*. Then the *Durgārcanapaddhati* (pp. 666-667) quotes a long but finely worded passage from the *Matsya*, the corresponding passage from the *Kālikāpurāṇa* may be briefly rendered as follows⁴¹⁸

417. The तिथितत्त्व on माण्यप्रतिष्ठा is quoted in the ति सि p 338 एवमन्व in his देवप्रतिष्ठातत्त्व (pp. 506-507) describes at length माण्यप्रतिष्ठा of gods in images, basing himself on the 23rd पटल of शारदाविलोक. Vide my notes (p. 112) to the edition of the स्वयंभूतसूत्र where a long passage from शारदाविलोक is quoted.

418. जलजल-समाशुक्त्यामर्चयेद्भुक्तुमशोकरात् । लोचनजपसंयुक्ता परमेष्ठुसदृशाननात् ॥ ततःकाष्ठानवर्णाभा इत्यप्रतिष्ठां सुलोचनम् । जवयौवनसम्पन्ना सर्वाभरणसूयिताम् । सुचारुवर्णा तद्विधा पीनोन्नतपयोधरात् । त्रिभङ्गस्थानसंस्थाना महिषाक्षरत्नहिनीम् । सुगता (सुगता) यतस्तत्परीक्षितशङ्खसमन्विताम् । विशुद्धं दक्षिणे द्वेयं शङ्खं चर्कं क्रमवत् । तीक्ष्णबाणं तथा शक्तिं बाहुसङ्केपु सङ्गताम् । सेदकं पूर्णचारुं च पात्रं चाकुशं मूर्च्छितम् । घण्टां च परशुं चापि वामेऽधः प्रतिपोजयेत् । अधस्तात् महिषं तद्विद्विषिरक्तं प्रदर्शयेत् । शिरःशेखरेऽर्चयेत् तद्वत् वानरं खड्गपाणिनम् । हृदि सुलेखं निर्भिक्तं त्रिपदन्तं विद्युपितम् । रक्तकीकृताङ्गं च रक्तविरक्तविरक्तम् । वेष्टितं माण्यप्रतिष्ठां भुक्तुमीदृशिताननात् । सपाङ्गनामहस्तेन धृतकेशं च दुर्गया । वमदुधिरवक्त्रं च देव्या सिंहं प्रदर्शयेत् । द्वेष्पास्तु दक्षिण पादं सर्वं सिंहोपरि स्थितम् । किञ्चिदर्थं (दुर्गं!) तथा वाममुद्धृतं महिषोपरि । कालिकायां

(Continued on next page)

Devi possesses a mass of hair, her head ornament is the crescent of the moon, she has three eyes, her face resembles a lotus and (full) moon, her complexion is like molten gold, she is well formed and has charming eyes, she is endowed with blooming youth, decked with all kinds of ornaments, has charming teeth, looks keen and has full and upraised breasts, her posture is such that she is bent at three places, she has crushed the demon Mahisa, she has ten arms long and soft like lotus stalks, she holds a trident in the right hand and a sword and discus below that (trident) in order, a sharp arrow and śakti (missile) in the group of her arms, a shield, a fully bent bow, a noose, a goad (held in order) from above and a bell and axe should be held in the left hand from below; under her one should show a headless buffalo from which rises a demon with a sword in his hand, who is pierced in the region of the heart by the trident (of Devi), who (demon) possesses teeth set awry, whose body is dyed red with blood, whose eyes are bloodshot and distended, who is encircled by a noose of snakes, whose face is rendered fearful by his curved eyebrows, whose hair is seized by Durgā with the left hand holding a noose, whose mouth emits blood; one should exhibit Devi's lion; the right foot of Devi (should be shown) as resting evenly on the lion's back and her left foot toe (resting) a little higher on the demon.

Then the performer should put a flower on his head, take flowers and rice grains in his hand and make an invocation (āvāhana) with two mantras to Durgā to be present in the bilva branch and establish her with the prayer to bestow long life, health and prosperity. He offers to the Devi the several upacāras of āsana, pādya, arghya &c. Then he should go near the sheaf of nine plants and repeat the mantra "O blessed Durgā! come, enter into the (sheaf of) plants; this is your place in the mortal world; I throw myself on your mercy"! So saying he should worship Devi in the *ghata* (jar) with ten or five upacāras

(Continued from last page)

61, 11-20. The मत्स्यपुराण (260, 56-66) has almost the same verses (with a few variations) that are quoted by दु. म. त pp 4-5 and 75-76, व. क्रि. कौ pp 413-414, दुर्गाचरितं pp. 666-67, and by का. त. वि. p. 285. For दीहर्गा, मत्स्य reads तद्द्वय and दुर्गाचरितं reads द्वेवीर्य; मत्स्य and का. त. वि. read शक्तिं वामतोऽपि निबोधत; मत्स्य and दुर्गाचरितं read त्रिर्दन्तविधुषितम् for त्रिर्दन्तम्. त्रिभङ्ग—probably refers to त्रिवलि which was held to be a sign of beauty among women or it means that the figure of Devi should be shown as bent in three parts of the body दु. म. त (pp 5-6) quotes कालिकापुराण also for description of भद्रकाली with 16 arms. On p. 6 (दु. म. त.) भद्रकाली is described as त्रिवलीनखधुषिता.

or with flowers and sandalwood paste with separate mantras for each of the nine plants (mentioned in note 415) in the form 'Hrim, om, kadalisthāyai brahmānyai namah' and so on (Durgārcanapaddhati⁴¹⁹ p. 669). Then he should worship Durgā with pādya and other upacāras⁴²⁰ and offer a kid or the like as an offering. The kid or he-buffalo should be dark and should be at least five years old.⁴²¹

Much has been written about the sacrifice of animals in Durgāpūjā. Only a few points can be dealt with here. The Kalikā-purāṇa enumerates the following animals as fit for sacrifice in honour of Durgā and Bhairava⁴²² 'birds, tortoises, crocodiles, fish, deer of nine kinds, buffalo, gavya (Gayal), bull, goat, mongoose, boar, rhinoceros, black antelope, śarabha (a fabulous animal), lion, tiger, a human being and blood from one's own (i. e. the performer's) body; but the females of the species specified above were not to be offered as *bal*, and the person who did so would go to hell. This was probably a concession to placate Devī who might have a soft corner for a bull

419. The procedure in the Durgārcana-paddhati is very elaborate; for reasons of space I have not reproduced the whole, but have mentioned only the salient features.

420. The sixteen upacāras in the worship of Durgā are slightly different from the usual upacāras noted above. (p. 34 note 77), दोहशोपचारानाह कालिकापुराणे । आसनं पायमर्चं च ततो ह्याचमनीयकम् । मधुपर्कं स्नानजले वर्षं सुपुष्पचन्दने । पूर्णं धूपश्च दीपश्च त्रेत्राञ्जनमतःपरम् । त्रैवेद्याचमनीये तु प्रदक्षिणनमस्कृतिः । एते षोडश निदिष्टा चपञ्चारान्त्रिकाचने । व किं कौ p. 383 The कालिकापुराण (chapters 72 and 73) contains a long dissertation on the 16 upacāras. There are special provisions about the fragrant substances, incense etc to be used in the worship of Devī. देवीपुराणे । पुतं तिलश्च होमार्थे मदध्वैवास्तलेपने । चन्दनासुरकर्पूरं नखं धूपे वर मतम् ॥ कालिकापुराणे । कुण्डासुरः सकर्पूरं सहितो मलयोज्ज्वले । कुब्जकुमासुरकस्तूरीचन्द्रमागेः समीकृते । गन्धः श्रीतिप्रदो देव्या दुर्गाया सह शम्भुना ॥' डु भ त. p. 11; सर्वपात्रेन धूपानां दुर्गाया शृङ्खल मिष ॥ हृतदुक्तो विक्षेपेण सततं श्रीतिवर्धन ॥ भविष्यपुराण q. by डु भ त. p. 13, the डु भ त (p. 95-99) describes at length the various kinds of narvadya to be offered to Durgā.

421. पञ्चाब्दं लक्षणोपेतं गन्धधूपसगर्चितम् । विधिवत् कालि कालीति जपत्वा सङ्कलेन घातयेत् ॥ देवीपुराण q. by डु. भ त. p. 54

422. पक्षिणं कच्छपां ग्राह्यां (ग्राह्या ?) मत्स्यां नवविधां सुगां । महियो गवयो गाय-
श्वाङ्गो वज्रश्च शूकरः । खड्गश्च कुण्डसारश्च गोधिका शरभो हरिः । शार्ङ्गलब्धं नरश्चैव स्नातान्नखिरे
तथा । चण्डिकाभैरवादीनां चलयः परिकीर्तिताः । पशूनां पक्षिणां वापि नराणां च विक्षेपताः । किं
न दद्यात् पतिं सुखा नरकमाप्नुयात् । कालिकापुराण 71 3-5, 95-96, q. by डु. भ. त. p. 53;
व किं कौ pp. 394-395 reads पञ्चविधा, vide डु भ त. p. 52 for a version
similar to the first and explanation of 'नवविधा सुगा.' as 'कुण्डसारश्च वज्रतया'.

of her own sex. The bali should have no defect and should not be one whose tail or ears were cut off. Though the above list of victims that may be offered is long, usually only goats and he-buffaloes were sacrificed. It is said ⁴²³ 'the Devi that resides on Vindhya is not so well pleased with the offerings of flowers, incense, and unguents and of other animals as she is pleased with offerings of rams and he-buffaloes'. The *Varsa-kriyā-kaumudī* ⁴²⁴ quotes "one should never offer to the great Devi a horse or elephant; if a brāhmana offers a lion, a tiger or a human being (as *bali*) he would go to hell and even in this world he would have a short life and would be devoid of happiness and prosperity; if (a brāhmana) offers his own blood, he would be guilty of suicide. If a brāhmana offered wine he would lose his status as a brāhmana. When wine is laid down as a necessary offering he should offer coconut water in a vessel of bell-metal or honey in a copper vessel." But there were texts that contradict this. For example, it is said in the *Kālikapurāṇa* 'goat, he-buffalo, human being are declared to be bali, mahābali and atibali, respectively.' ⁴²⁵ It has to be remembered that though an animal is killed still what is offered to the Devi is generally blood and the head of the victim. The *Kālikapurāṇa* ⁴²⁶ says 'blood purified by the recitation of mantras over it and the head (of a victim) are said to be nectar; in the worship (of Devi) the adept worshipper

423. न तथा बलिदानेन पुष्पपुष्पविलेपनै । यथा सन्तुष्यते मेवैर्नक्षत्रैर्विन्ध्यवासिनी ।
q. by द्वे on व्रत vol. 1 p 909.

424. न कदाचिन्महाविष्यै प्रदद्याद्धयहस्तिनी । सिंहव्याघ्रनरान् दत्त्वा ब्राह्मणो नरकं
प्रजेत् । इहापि स्यात् स हीनायुः क्षत्रसौभाग्यवन्ति । स्वगात्ररुधिरं दत्त्वा आत्मवध्यामवाप्नुयात् ॥
नर्य दत्त्वा ब्राह्मणस्तु ब्राह्मणयावेव हीयते । न कृष्णसारं वितरेद्वलिं तु क्षत्रियादयः । कालिका-
पुरा 71.46-51 q. by व त्रि कौ , p 397. The latter adds before 'न कृष्णसारं' the
verse 'अवश्यं विहितं यत्र तत्र तत्र द्विजः पुनः । नारिकेलजलं कांस्ये ताम्रे वा विद्यजेन्मधु ॥'
which is कालिका 71.112-113.

425. कालिकापुराणे । अजश्व माहिषश्चैव नरश्चैव यथाक्रमम् । बलिर्महाबलिश्चातिबलिश्चेति
प्रकीर्तिताः ॥ दु. म. त. p 53.

426. शोणितं मन्त्रपुत्रं च क्षीरं पीड्यपुन्यते । तस्मात्तु पूजने दद्याद्दलेः क्षीरं च लोहितम् ।
भोज्ये क्षीरे च मांसानि निपुञ्जीपादिचक्षण. । पूजास्तु नाम मंसानि दद्याद्दे साधकः कश्चित् । कृते
तु लोहितं क्षीरममृतं तत्तु जायते ॥ कालिकापुराण 71.20-22 q. by ति त p.82, which remarks
'मधुसैन्यपुत्रं कृत्वा (लोहितं) दद्यात्' and 'अत्र पञ्चाशत्पूर्वकारकक्षीरं चोर्वलित्वत्' and quotes
the राजमार्तण्ड verse in support viz. 'मूलेन प्रविपुजयेद्भगवती चण्डो मन्त्राकृतिमध्वर-
क्षुवासर्तयतधिया कृत्वा नवम्यां बलिम् । जानापाक्षुकमज्जमासवधिर्यक्त्या समाराधयन् नक्षत्रं
अथवा तिथिं च दक्षर्मी संप्राप्य संमेवयेत् ॥' vide ABORI vol. 36 p 327. This last verse
is q. by का ति p 515 as कात्यायनीयश्लोक, by ति त. p 86 (from राजमार्तण्ड),
दु. म. त. p. 22 (from कात्यायनः), दु. म. त. p. 53 quotes the verse 'शोणितं .. क्षीरं
च लोहितम्'.

should offer flesh rarely (if at all) except blood and the head, which (two) become nectar" The *Kālikāpurāṇa* further states that Śivā (Durgā) partakes of the head as well as the flesh of the victim, that one should offer in pūjā the blood and head of the victim, but the wise (devotee) should employ flesh in edibles and in *homa*. The *Durgārcanapaddhati* (pp 669-671) prescribes an elaborate ritual about killing the *bali* and offering its blood and head and the rites and mantras slightly differ according as the *bali* is a goat, a buffalo or the performer's own blood. The ⁴²⁷ *bali* is made to face the east, the *sādhaka* (devotee) faces the north and repeats certain mantras one of which is Vāj. S. 23. 17 'Agni was the animal to be sacrificed. They sacrificed with him, he conquered this world (the earth) on which Agni exists; that will be your world, you will conquer that world, drink this water. Vāyu (wind God) was the animal &c; the Sun was the animal &c.' Another mantra is *Manu* V. 39 (= *Visnudharmasūtra* 51. 61 = *Kālikā* 71.39) viz. 'animals were created by Brahmā himself for serving the purpose of sacrifice, for the well-being of sacrifice and of all; therefore killing (an animal) in a sacrifice is no killing (does not cause the sin or blame of ordinary killing)'. He should place on the head of the *bali* a flower with a mantra; then he sprinkles water with *kusa* over the *bali* and then worships the sword with the mantra 'you are the tongue of Candikā and you accomplish heaven (for the worshipper); *Hrim*, Śrīm, O sword!'. The performer contemplates on the sword as described in *Tithitattva* (p. 81) and *Durgārcanapaddhati* (p 670), honours it with sandalwood paste and the rest and repeats eight names of the sword, bows to it, takes it up with the words 'Am, *Hrim*, *Phat*' and with one stroke cuts off the victim facing the east (while the performer faces the north) or facing the north (while the performer faces the east) Then he collects blood in a vessel of clay or other material, places it before the Devī and offers it with the words 'this is the blood of the goat; Om, O Jayanti!' and says 'Aim, *Hrim*, Śrīm, Ō Kausiki! May she be pleased by the blood.' Then he offers the head of the *bali* (goat or the like) placing on the head a lamp with a flaming wick. He then takes blood from the sword (with

427. यथा स्वयमुत्तराभिमुखः स्नातं पूर्वाभिमुखं बलिं कृत्वा-ओं अक्षय फद् हृत्पवलो वप 'ओं, अग्निं. पशुरासीत् तेनायजन्त स पतं लोकमजपयस्मिन्नग्निं स ते लोको अविष्पति तं ज्येष्ठसि पिबेता अयः । बाधुः पशुरासी...यस्मिन्वायुः स ते... अयः । सूर्यः पशुरासीतेनायजन्त यस्मिन्सूर्यः ..अयः । इति कुशोदको संयोज्य ओं छागपशवे नम इति गन्धादिभिरन्यथ । दुर्गाचरणे p 669. The मन्त्र 15 वाज. सौ. 23 17 and is explained in शतपथ XIII.2 7.13 ff.

which the animal's neck was cut) and makes a *tilaka* mark with it on his forehead with two mantras. It was supposed that the tilaka of blood would make all persons amenable to the person who had that blood mark on the forehead as the mantra quoted below expresses. 'When the *bal* is a buffalo, the mantras repeated over a goat are omitted and two others are substituted viz. 'as you hate a horse and as you carry Candika, so kill my enemies and bring happiness, O buffalo; you are the vehicle of Yama, you possess excellent form, you who are deathless; bestow on me long life, wealth, fame, a bow to you who are a buffalo'. The fruit of offering buffalo's blood to Devi was deemed to be her gratification and favour for a hundred years. Then he performs japa of a mantra (quoted in note)⁴²⁸ and also certain verses of laudation and asks for certain benefits (Durgārcana. p. 672).⁴²⁹

The *Kālikapurāṇa* in a long passage⁴³⁰ provides gradually rising periods of times for which Durgā becomes gratified by the offering of the blood of various animals. A few might be cited here: Durgā secures satisfaction for one month by the (offering of the) blood of fishes and tortoises, and for two months by (the blood of) crocodiles; by the blood of the black antelope and of the boar Devi is pleased for twelve years and by the blood of buffalo and rhinoceros for a hundred years; by the blood of the lion, the śarabha and from the performer's body Devi is gratified for a thousand years and by a human being as a *bal* for a thousand years." There was a revulsion of feeling against blood sacrifices in some hearts and so even the *Kālikā* provides⁴³¹ that the offerings of *kūsmāṇḍa* (pumpkin-gourd) and sugarcane stalks, intoxicants and *āsava*s (spirits distilled from molasses, flowers or herbs) are like (animal) victims and gratification

428. Vide दुर्गाचर्चनं p. 671 'इत्युक्त्वा खड्गस्यरधिरमादाय—ओं वं वं सुज्ञानि पादेन वं वं पदयामि चक्षुषा । सप्त मे वक्ष्यतां पातु यदि शक्यतां भवेत् ॥ ओं ऐं ह्रीं श्रीं नित्यं हृदि मद्भवेत् स्वाहा इति सर्ववैद्यमन्त्रेण स्वीयललाटे तिलकं कुर्यात् ।, डु म त. p. 56 cities : राजा वा राजपुत्रो वा क्षियो वा यक्षराक्षसाः । सर्वे तस्य वक्षं यासि भूतग्रामन्वतुविधः ॥ तत ओं जयन्तीति मन्त्रं यथाशक्ति जपत्वा ओं शुद्धातिशुद्धगोप्त्री त्वं शुद्धान्तात्मकतुलं जपत् । सिद्धिर्भवतु मे देवि ज्वलादाद् स्वयि स्थिते ॥ इति जपं समर्पयेत् ।

429. यथा बाहं भवान् हेति यथा वहति चण्डिकाय् । तथा मम रिपून् हिस ह्यर्धं बह छलापक ॥ यमस्य बाह्वर्धं त्वं ह वररूपधराभय । आद्युर्विर्तं यशो देहि कासराय नमोऽस्तु ते ॥ कालिका 71 57-58 q. by व कि कौ p. 443, दुर्गाचर्चनं p. 671.

430. Vide कालिकापुराण 71 6-18, व कि. कौ pp 395-6, ति. त. p. 83 for the periods.

431. कूष्माण्डमिक्षुदण्डं च मद्यमांसवमेव च । एते बलिन्ममा. प्रोक्तास्तुलौ क्षणसमाः सदा ॥ कालिका 71. 23-24 q. by डु म त. p. 55.

(to the Devi) is the same as by the offering of a goat. But even in these days castes deemed higher, even including brāhmanas, offer goats and rarely buffaloes to Durgā, if that is the custom of the caste or family. I understand that many families of learned brāhmanas such as the Bhatīācāryas of Bhatpara in West Bengal sacrifice fruits and vegetables in lieu of animals. The *Ahalyākāma-dhenu*⁴³² says that some Vaisnavas regard the night when victims are killed as horrible and do not eat food or even drink water on that night and that among brāhmana castes the offering (bali) should be in the form of kūsmaṇḍa and the like or flour images of animals or simple ghee should be offered. As to other castes also it has been declared that Kūsmaṇḍa, bilva fruit, sugarcane stalks may be cut into pieces.

The convenient belief from very ancient times has been that a victim offered in sacrifice to gods and pitrs went to heaven. Rg I. 162.21⁴³³ (= Vāj S 23. 16) and Manu V. 42 say so. Hemādri quotes verses saying that all the animals such as the buffalo that are employed for (gratifying) Devī go to heaven and those that kill them incur no sin.⁴³⁴

The foregoing is somewhat of a digression, as the *bali* is generally to be sacrificed on the 9th and as the rites of even of the 8th have not yet been described. On the Mahāstami conjoined to Pūrvāsādhā-nakṣatra or without it, the devotees after taking a bath and sipping water, should face the east or north, sit on a seat of *daṁbhas*, perform purification of himself and the body which is made up of five elements by repeating separately the mystic letters 'yam, ram, lam, vam' in the manner set out on p. 673 of *Durgārcanapaddhati*, then he performs *prṇūyāma*, and then *nyāsa* on the several parts of the body from the heart and head to the feet. He sprinkles over himself and the materials of worship water contained in a vessel of conch-shell

432 पञ्च-होमैश्च महिषे कृष्माण्डैरपि नावत । कृत्वा पिष्टमयैरपि बलिना ता समर्पयेत् ।
मार्किकैर्बलिप्रैर्जम्बीरैर्निम्बुजातिभिः । महाफलैरप्येव न वक्ष्यातां निशा नयेत् ॥ इत्युक्त्वा
तत्र मार्किकैः पिष्टमयैरप्यदिबचनानि केवलब्राह्मणादि-वैष्णवविषये च । तथा अवस्थ्या
ता निशा नयेदित्यतोपि ब्राह्मणजातिषु कृष्माण्डादिना बलिर्ज्ञेय इति । तदुक्तं श्रीरक्तये
पहस्यादिषु । ब्राह्मणस्य बलिर्गन्ध तन्नाम विहितं क्रमः । कृत्वा घृतमप्यसिंहं नरं व्यामं च
महिषम् । अथ वा बलिदानार्थं योजयेत्प्रीतये क्षुभम् ॥ अ का folio 543b and 544a
The *Durgārcana* (p. 671) also says 'कृष्माण्डेषुबलिं दद्यात्'.

433 न वा उ एवन्निपसे न रिप्यसि देवां हृदये पथिभिः सुमेभिः । अ I. 162. 21 =
वाज स 23. 16 This is addressed to the horse sacrificed in अश्वमेध.

434 तस्यै ये क्षुपयुजन्ते प्राणिनो महिषादृषः । सर्वे ते स्वर्गतिं याति जज्ञा पाप न
विद्यते ॥ इ on इत vol. I. p. 909.

and the like and over which he mutters eight times the mantra 'Hrim, Om Durgāyai namaḥ', he contemplates on Durgā as described on p. 163 and note 418 above, places a flower on his head, mentally offers *upacāras* (to Devi), again contemplates on Devi's form and then offers the *upacāras* from *āsana* (seat) to *pranāma* (as indicated in note 420 above) with appropriate brief mantras. Then he offers worship to several goddesses to the right side, front side and left side of Devi with brief mantras and to the Mātṛs⁴³⁵ (64 are enumerated in Durgārcanao. pp. 676-677, or 32, or 16 or 8) according to one's ability with five *upacāras* or with sandalwood paste and flowers and to the eight mātṛs Brahmanī &c. Then there is *aṅgapūjā* (worship of Devi's limbs) from heart and head to the feet. Then worship is offered to her weapons such as trident, sword, discus, sharp arrow, shield, fully strung bow, the noose, goad, bell; and then her lion-seat is honoured and also armour, whisk, umbrella, flag and flag-staff, drum, conch. Separate mantras are recited in connection with the *pūjā* of each of these, as laid down in Durgārcanapaddhati pp. 678-681, in the Nirṇayasindhu pp. 179-181 (which quotes them from Viṣṇudharmottara) and other works. They are all passed over here for saving space. Then he goes near the sheaf of nine plants and worships it with five *upacāras* or with sandalwood paste and flowers offered to each separately. Then he makes an offering of *mūṣa* pulse and boiled rice.

On the day on which there is Mahāstamīpūjā the performer observes a fast. But a householder⁴³⁶ who has a son should not observe a fast on the Mahāstamī. He should follow one of the alternatives specified above in note 252 (*naktam havisyānnam* &c). Whatever procedure about food he may follow, he, keeping himself pure and observing the rules of conduct for *vrata*, should worship Devi; he should offer worship on the Mahāstamī and on the 9th with *bāks*; he should take leave (of Devi) on the 10th with

435. The *mātṛs* are eight, ब्रह्माणी, माहेश्वरी, कौमादी, वैष्णवी, वाराही, इन्द्राणी, चाण्डिका, महालक्ष्मी. Vide दुर्गाचर्चन p 677. डु. म. व. p 46 gives the names somewhat differently. This whole procedure of the 8th tithi is very lengthy and tiresome to read. It has been very much shortened in the above.

436. उपवासं महादम्या पुत्रवाक समाचरेत् । यथा तथैव पुत्राला व्रती देवीं मपूजयेत् । पूजयित्वा महादम्या नक्त्यां बलिमिस्तथा । विस्तर्जयेद् दक्षम्यां तु अवणे क्षापरौत्सवैः । अन्त्यपातो दिवा भाने अग्रहणं यदा भवेत् । तदा संनिवर्णं देव्या दक्षम्यां कारयेद् व्रजः । कालिका 63. 16-19, q. by डु. म. व. pp 37-38 (first two verses), लि. ह. p 88, व. लि. की. 379. डु. म. व. p 32 quotes ब्रह्मपुराण 'तत्रादम्यां भद्रकाली दक्षपत्न्यविनाशिनी । मातृपुत्रा महावीरा योगिनीकीर्तिभिः सह । अतीर्थं पूजनीया सा तस्मिन्नहनि मानवैः' ।

Śrāvana-nakṣatra after performing the Śābara festival. When the last quarter of Śrāvana (nakṣatra) is running then he should give a send-off to Devī on the 10th tithi. The Tithitattva⁴³⁷ positively asserts that a fast is to be observed on the same day on which Mahāstami-pūjā is performed

On this 8th tithi the performer has to honour maidens, feed them and brāhmanas also. He may honour a maiden or maidens from the first to the 9th tithi, but he must do so at least on 8th. The Devipurāṇa⁴³⁸ says "Durgā is not so much gratified by *homa*, gifts and *japa* as she is gratified (becomes favourable) by honouring maidens." And he has to give them daksinā also. Hemādri (on vrata vol I 903-906) quotes a long passage from the Skanda-purāṇa on this subject. Skanda provides that the performer should feed maidens from the first tithi of Navarātra on a rising scale, viz. one maiden on the first tithi, two on the 2nd and so on up to nine on the 9th. If he feeds nine virgins every day (of the Navarātra) he secures land; if he feeds double the number on each succeeding day he gets prosperity. He should not honour a maiden who is one year old (or less), for, such a girl has not developed at that age liking for fruits, flowers and sandal-wood paste. Therefore, he should honour maidens who are from two to ten years old, and not those that are beyond ten years. The Devipurāṇa provides that if no virgin is available, one may honour even a married girl who has had no menstruation⁴³⁹. The Skanda provides that maidens from two years to ten should be honoured under the following names respectively, viz. Kumārīkā (two years old), Trimūrti (three years old), Kalyāṇī, Rohini, Kālī, Candikā, Śāmbhavi, Durgā, Subhadrā. The Skanda provides special pūjā mantras for each of the nine kinds of maidens and different rewards are provided for honouring each of the nine classes. These are passed over here. The general *āvāhanamantṛa* for all in the morning after the performer has

437. एवं च अस्मिन् दिने महादमीपूजा कल्पिन्दिन एवोपवासः । न ह सन्धिपूजादिने ।
यथा तथैव . पूजयेद्-इत्युत्तरार्धेन पुत्रपौत्र एव उपवासितस्तद्विधिव्याधिना पूजात्मनः पूजा-
विधानाद् । ति स p. 88 For यथा तथैव . पूजयेद्, vide note 436.

438. न तथा तुष्पति शिवा होमदानजपादिना । कुमारीपूजनेनात्र यथा देवी प्रसीदति ॥
देवीपूजाय p. 67 स म p. 22, च किं कौ. p. 447 (reads कुमारीभोजनेन), पूजायकाय
p. 328, इ म. त p. 51.

439. यद्योक्तास्ते तु देवीपूजाय । विवाहात्मनः कर्मा कर्मवास्यपूजायते । तावत्संपूजये
कर्म्या यावत्पुण्य न दृश्यते ॥ स म. p. 22

taken a ceremonial bath with oil is noted below.⁴⁴⁰ In this way he is to honour virgins with bodice, clothes, sandalwood paste, flowers and *aksatas*, with different kinds of edibles and dishes and feed them with *pōyasa* (rice boiled in milk and sugar). One should not honour a maiden that has a limb more or less, that suffers from leprosy, or that has varicose veins or has a broken head or has limbs from which blood or pus oozes or has ulcers, that is blind from birth, is squint-eyed or blind of one eye or is ugly or has little hair or much hair or is diseased or is born of a slave woman. A man should honour a brāhmana maiden in all acts, a ksatriya maiden for victory, one belonging to untouchable castes in acts of terrible nature. After the maidens are fed, brāhmanas also should be fed (Durgārcana. pp. 681),

The Tithitattva (pp. 69-72), Nirpayasindhu and other works provide that in the Navarātra the performer should hear the recitation of the Vedas (Vedapārāyaṇa) and that beginning with the first tithi up to the 9th he should himself mutter Candipāṭha (recitation of Devīmāhātmya) or engage a person to do so, reciting it once on the first, twice on 2nd tithi and so on up to nine times on 9th tithi. The Devipurāṇa provides for pūjā, japa and homa and the mantras therefore by saying that the worship of Devi is to be performed by casting into the fire sesame and with curds, milk and ghee. The Devīmantra is either what is called the Jayantimantra⁴⁴¹ (quoted in note) or the mantra of nine syllables (quoted in the note). The Dvaitanirṇaya-siddhāntasangraha states that the mantra is either one that a man's *guru* has taught him, or the Vedic verse 'Jātavedase sunavāma' (Rg. I 99.1) or one with nine letters or the one 'namo devyai mahādevyai' or the śloka in the Saptasatī.⁴⁴² The Tithitattva quotes (pp. 69-71) a long passage

440. मन्त्राक्षरमयीं लक्ष्मीं मातृणां रूपधारिणीम् । नवदुर्गात्मिकां साक्षात् कन्यामावाह-
याम्यक्षयम् ॥ हे. on ब्रत vol I p 904, नि. सि. p 168, स. स. p. 22.

441. पूजाजपहोममन्त्रस्तु देवीपुराणे । पूजयेत्तिलहोमैस्तु दधिक्षीरघृतदिग्भिः । कुर्या-
द्देव्यास्तु मन्त्रेण—इत्यभिषाय, जयन्ती मङ्गला काली भद्रकाली कपालिनी । दुर्गां शिवाक्षमा
धारी स्वाहा स्वाहा मनोऽस्तु ते ॥ अनेनैव तु मन्त्रेण जपहोमौ तु कारयेत् । तिथितत्त्व p. 93 ; vide
तु स त p 9 for the same मन्त्र ; सा (पूजा) च जयन्तीमन्त्रेण नवाक्षरेण वा कार्या ।
वदुर्गा दुर्गाभक्तिरक्षिण्यां देवीपुराणे । कुर्याद्देव्यास्तु मन्त्रेण पूजा क्षीरघृतदधिभित्तुत्वा—
जयन्ती... तु कारयेत् । इति । ओं दुर्गे दुर्गे रक्षिणि स्वाहेति नवाक्षरः । नि. सि. p. 167; vide
तु स त p 9 for this reference. Vide कालिका 63. 38-39 'पूजयेद्भूतिद्वन्द्वचर्चमेत
एवाद्योगिनी ॥ जयन्तीं मङ्गलां कालीं भद्रकालीं कपालिनीम् । दुर्गां शिवां क्षमां धार्त्रीं
क्षेत्रम्भस्तु पूजयेत् ॥'

442. स्वमन्त्रो गुरुपदिष्टो जातवेदस इति वा नवाक्षरो वा; नमो देव्यै महादेव्यै—इत्यादि
वा, अथवा सप्तशतीश्लोकेति पञ्च पक्षा वैकल्पिकाः । हे. नि. सि. स. p 7.

from the *Vārāhi-tantra* about the result of reciting *Devīmāhātmya* several times. A few verses are cited for sample. "When some great danger threatens, one should recite (*Devīmāhātmya*) seven times; if repeated twelve times one secures fulfilment of one's desires and the destruction of enmity; if repeated 14 times, an enemy would be subdued and a woman would be brought under one's control; repeating a hundred times results in increase of one's kingdom, if repeated a thousand times *Lakṣmī* comes to a man of her own accord. As *Aśvamedha* is the prince among sacrifices, as *Hari* (is superior) among gods, so the laud called *Saptaśatī* is the highest among all lauds⁴⁴³" The *Tīthitattva* further provides that one should recite⁴⁴⁴ before the reading of the '*prathamacarita*' the *ṛṣi* (sage), the metre &c. of it and also when repeating the *Madhyamacarita* and the *Uttaracarita*. Very great importance was attached in ancient and medieval times to the recitation of mantras and even modern men brought up in English schools, colleges and Universities often implicitly believe in their efficacy, even if one may not understand their meaning. The qualities of the sounds of mantras or of parts of mantras (such as '*hrīm*') and their potentialities, the various devices employed when using them are deemed of far greater importance than the meaning. The *Gītā* (X 25) itself puts *Japa-yajña* as the highest among *yajñas* such as those of *dravya* (materials or money), *tapoyajña* (*Gītā* IV 28). Mantras are supposed to have a tremendous effect on the sub-conscious mind and it may perhaps be so if one concentrates one's mind thereon to the exclusion of all else. A person could himself recite the *Saptaśatī* or engage a person to read it to him who was called *pūthaka* or *vācaka* as in T. T. p. 72, *Durgacana* p. 661. Some very orthodox writers went so far as to lay down that a *śūdra* could only listen to the *Mahābhārata* or *Saptaśatī* but could not read it himself. *Raghu-nandana*⁴⁴⁵ like *Kamalākara* appears to have held this view. One

443. यथाश्वमेवा क्रतुराहु देवाना च यथा हरि । त्वानामपि सर्वेषां तथा सप्तशतीस्य ।
अथवा बहुभोजेन किमेवेन वरानने । चण्डकाः शतावसपादाद् सर्वाः सिध्यन्ति सिद्धवा ॥ १. ७3
ति. स. प. 70

444. तद्वत् मार्कण्डेयपुराणीयदेवीमाहात्म्यपाठस्यादौ ऋषिचन्द्रादिकं पठेत् । तद्यथा
प्रथमचरितस्य ब्रह्म ऋषिर्नृसिंहकाली देवता वायवी छन्दः, मन्त्रा शक्तिः, रक्तचन्दिका बीजमस्ति
सर्वं महाकालीमीत्यर्थं जपे विनियोगः । मध्यमचरितस्य विष्णुऋषिर्नृसिंहकालीदेवता अथर्ह
छन्दः शाकम्भरी शक्तिर्दुर्गा बीजं सूर्यस्तत्त्वं महालक्ष्मीमीत्यर्थं जपे विनियोगः । उत्तरचरितस्य
बह्वृ ऋषिः सरस्वती देवता उष्णिग्छन्दो मीना शक्तिर्गामरी बीजं वायुस्तत्त्वं सरस्वतीमीत्यर्थं
जपे विनियोगः । ति. स. प. 72 For प्रथमचरित &c. vide note 396 above.

445. अत्राविज्ञास्तर्षेधामेवाधिकारः, द्विजानां पाठअवगयोः सूत्रस्य अगनेश्विकाः ।
ति. स. प. 70 ; vide H. of Dh. vol. II pp. 153-156 for the views of *Kamalākara-
bhajja* and others on this point.

should stop reading at the end of a chapter and not in its middle; but if for some reason one had to stop in the middle of a chapter, when one again commenced reading or reciting Saptasāti, one should not proceed from where one left off in the middle of a chapter, but begin with the first verse of the chapter half read or recited. Provision was made that the reader engaged for reading Saptasāti should be handsomely requited for his labour by gifts of gold, silver, cows with bell-metal pails for milking. Mr Ghosh notes (p. 39) that besides the reader of Devīmāhātmya a separate priest is selected to repeat the mūlamāntṛa a hundred thousand times and is called *Jāpaka*. The *Nirnayasindhu* (pp 185-186) gives elaborate descriptions of Śatacandī-pāṭha and Sahasracandī. In the first, ten well-conducted brāhmanas including the *ūcārya* are chosen. They are to recite together Saptasāti once on the 1st day, twice on the 2nd, thrice on the 3rd and four times on the 4th; in this way Saptasāti would be repeated one hundred times. In Sahasracandī one hundred brāhmanas are to be chosen and they are to repeat Saptasāti for four days as in Śatacandī-pāṭha. A thousand brāhmanas are to be fed and one hundred cows are to be donated. The *Nirnayasindhu* notes that these two are not included in the great digests but there is popular usage to this effect.

After each pūjā prescribed for the day, the family members, their friends and guests sit together and partake of the *prasāda* (which in the houses of the well-to-do comprises select delicacies). Formerly, the persons sitting together would have sometimes numbered hundreds, but in the days of rationing and control, this would not happen. Mukerji (p. 124) notes that guests made offerings to the goddess (usually cash which belongs to the owner and not to the priest.)

After the pūjā, homa is performed as indicated above; offerings are to be made in fire called 'Balada'⁴⁴⁶ with the word 'svāhā' at the end to the accompaniment of a mantra preceded by 'om'. The *Durgārcana-paddhati* notes (p. 681) that after the special rites on the Mahāṣṭami described above (viz. pūjā, honouring maidens, homa &c.) are finished the rest of the tithi should be spent by the devotees in dance, songs⁴⁴⁷ and music

446 Vide ति. स p. 99 for the names of the fires employed in religious rites; 'एवं च दुर्गापूजनस्य पौष्टिककर्मत्वात् तदङ्गत्वेन बलद्वयमाप्तिरिति।' ति स p. 99.

447. षष्ठ्यर्तकसङ्केतश्च वेद्यभिर्व्येव भैरव। सत्यगीतैः सद्यस्तिता जगत् कारयेजिहि॥
कालिका 61. 88.

(jāgara) It appears that in the *Devi* and *Kālikā* purāṇas it is provided that even on the 8th at midnight an animal such as a goat or he-buffalo should be sacrificed and that on the 9th tithi many *bahs* were to be sacrificed. 'When the Sun is in the sign of *Kanyā* (Virgin or Virgo) and in the month of *Iśa* (*Āśvina*) one should offer *pūjā* on the 9th tithi of the bright half; one should observe a fast (on that tithi) and at midnight should begin *pūjā* of *Devi* with great expenditure and paraphernalia when the *naksatra* is *Mūla* or *Purvāśadhā*; an animal should be killed and a he-buffalo and a goat should be sacrificed'.⁴⁴⁸

A short period of time, viz. the last *ghatikā*⁴⁴⁹ of *Mahāstami* and the first *ghatikā* of *navami*, was called 'sandhi'. During that period of two *ghatikās* a *pūjā* of *Devi* together with *Yoginis* is to be performed which is deemed to be the holiest *pūjā* (Ghosh p. 120). This *pūjā* is to be performed like the *pūjā* on *Mahāstami*, but the ball is to be offered at and after the *Mahānavami* begins⁴⁵⁰ and not during the last *ghatikā* of *Mahāstami*.

Now the rites of the *Mahānavami* have to be described. On the 9th tithi conjoined to *Uttarāśadhā* *naksatra* or without it, *pūjā* is to be performed on the lines of the one of *Mahāstami*. This day's *pūjā* is⁴⁵¹ only a repetition of that on the 8th, the

448. कन्यासंस्थे रत्नावीधे शुक्लाष्टम्या मपूजयेत् । सीपवासो निशार्धे तु महाविभवविस्तरे । पूजा समारम्भेष्ट्या रक्षार्थं पारिभेदयि वा । पञ्चोर्ध्वतः । मर्कतस्थो गवलाजवधस्तथा ॥ देवीपुराण q. by क. र. p. 35, दु. भ. त. p. 34, व. क्रि. कौ. p. 373, ति. त. pp. 85-86, अष्टम्या चक्षुरेक्षेव महामर्तिः सुगन्धिभिः । पूजयेद्बहुजातीयेर्धिलिभर्भोजनै शिवाय् ॥ कालिका 63 14-15, q. by ति. त. p. 86.

449. अष्टमीनवमीसन्धौ तुर्तीया खलु कथ्यते । तत्र पूजया लवं द्रुम योगिनीगणसंयुता । कालिकापुराण q. by ति. त. p. 86; अष्टम्याः क्षेपदण्डस्य नवम्याः पूर्वं एव च । अत्र या क्रियते पूजा विज्ञेया सा महाफला ॥ q. by ति. त. p. 86 from कामरूपीयनिबन्ध. The योगिनी are said to be eight (viz. उग्रचण्डा and others named in कालिका 61, 21), or sixty-four or a crore in कालिका 62. 50-51 'उग्रचण्डादिकाः पूज्यास्तथाष्टौ योगिनीः शुभाः । योगिन्यस्य चतुर्धृष्टिस्तथा वै कीटियोगिनीः । नवदुर्गास्तथा पूज्या देव्या र्त्तिहिताः शुभाः ॥', vide दु. भ. त. p. 39 for these verses. Vide Archaeological Survey of India, vol. XIII pp. 132-136 for a temple of 64 Yoginis at Khajuraho and Orissa Historical Research Journal, vol. II. pp. 23-40 for another temple of 64 yoginis at Hirapur about three miles to the east of Bhubaneswar.

450. अथ सन्धिपूजा । तत्र महादमीक्षेपदण्ड-महानवमीप्रथमवृण्डालम्बो याः कालस्त्रय-महादमीपूजावत्पथात्तार्थं पूजा कुर्यात् । महानवमीक्षण एव छागादिपालिद्वान्न न तु महादमीक्षणे । दुर्गार्चनपद्धति p. 681.

451. पुनः पूजा तथाष्टम्यां विज्ञेयेण समाचरेत् । जागरं च स्वर्णं कुर्याद् बलिदानं महा-निम्ति । प्रभूतबलिदानं तु नवम्या विधिबद्धरेत् । ध्यायेद्दशाष्टजा-देवीं दुर्गामन्त्रेण पूजयेत् । विसर्जनं दशम्या तु कुर्याद्वि साधकोत्तमः । कालिका 62. 8-10, vide also कालिका 61 26-28 'नवम्या बलिदानानि यद्वृत्तानि समाचरेत् । सन्ध्याया च पार्श्वे कुर्यान्निजगात्रादक्षितयः, एवं कृते तु कथयानैर्दुर्गो निर्ध्वं प्रसीदते । पुत्रपौत्रसमृद्धस्तु धनधान्यसमृद्धिभिः ।'

only difference being that a larger number of balis (goats etc.) may be sacrificed on it than on the 8th tithi. A bali is to be offered as it is obligatory to do so on the 9th⁴⁵². Then the worshipper should perform homa, if able to do so. If he be unable to perform homa on both days, he should perform it on Mahāstamī. The offerings in the fire are to be 108. If a person cannot perform a homa in person he should choose a brāhmana to do it, while a śūdra must always get the homa performed through a brāhmana. Lamps should be waved before the Devī (nīrājana)^{452a} from her head down to her feet. Daksinā (fee) to the priest for the whole of the autumnal pūjā is to be given on the 9th tithi and Raghunandana expressly⁴⁵³ says that the Durgā-bhakti-taranginī is wrong in saying that daksinā is to be paid after taking leave (visargana) of Devī. The sankalpa at the time of giving daksinā is given in the note.⁴⁵⁴ If no daksinā be paid, the whole rite becomes fruitless. Then he should pray that 'all defects in the pūjā may be remedied, that whatever he has offered with a devout heart, whether leaves or flowers, fruits or water, whatever naivedya he has offered, may be graciously accepted by Devī and that if any mistake has occurred by his missing some letter or mantra Devī should forgive all that'. He should wash the feet of a brāhmana maiden and give her sumptuous dinner and ask her to place with her hand on his head aksatas and devoutly follow her a few steps. He should feed brāhmanas. It is the practice in many families to embrace each other and sing the praise of Durgā while drums are beaten. Then in a large procession they visit the houses of such relatives and neighbours as have performed the pūjā. Then the united

452. नवम्यां बलेरावश्यकत्वाद् बलिर्दातव्यः । ति. त. प. 87.

452 a. This nīrājana is mentioned in कालिका 'शरत्काले महाष्टम्यां दुर्गायाः परिपूजनम् । नīराजनं दशम्यां तु कुर्वाहि बलहृदये ॥' 88 9.

453. शारदाः पूजाया नवम्यामेव दुक्षिणा देया । अयं नृत्त्यस्तुते । नवम्यां पूर्ववत्पूज्य कर्त्तव्या भूतिभिर्चिता । दुक्षिणां वज्रयुगलं च आचार्याय निवेदयेत् । न तु देवीविसर्जनानन्तरं दुक्षिणेति दुर्गाभक्तिवर्द्धिपुस्तके युक्तम् । ति. त. प. 101, ड. अ. त. (p. 126) says : अद्यान्विगुह्यदशम्यां तिथौ कृतैतच्छरत्कालीनदुर्गापूजाप्रतिष्ठार्थमेककर्षमिततिरूप्यमाग्निदेवतं यथानाम-गोत्राय ब्राह्मणाय दुक्षिणां दातुमर्हं सद्यस्त्वजे । इति दुक्षिणां दद्यात् ।

454. ओम् । अद्य आश्विने मासि शुक्ले पक्षे महानवम्यां तिथौ अष्टकगोत्रः श्रीअष्टकदेवशान्तिं कृतैतद्धार्यिकशरत्कालीनदुर्गानमहापूजाकर्म्मणः प्रतिष्ठार्थं दुक्षिणानिर्दं काञ्चनं तन्मूल्यं वा विष्णुदैवतं अष्टकगोत्राय अष्टकदेवशान्तिं ब्राह्मणाय हन्यमर्हं ददे । दुर्गाचनं p. 682, दुक्षिणाग्निदेवतं सर्वं पर्यं स्यात्तत्र संज्ञायः । ड. अ. त. प. 10

procession visits other houses and the parties return the visits to each other by turns and wish happiness and good luck to each other and offer sweets Rājanītiprakāśa (pp. 439-444) quotes a long passage from the Devi-purāṇa about the worship of Devi on 9th of Āśv. śu

On the 10th tithi after bathing and sipping water he should offer worship with sixteen upacāras or with as many as possible, should praise Devi with these words 'Om Durgā Sīvām' &c. (on p. 672 of Durgārcanapaddhati), should prostrate himself before her and make request to Devi with the mantra 'Mahisaghnī mahāmāye &c' (*ibid* p. 672) and with the verse quoted ^{454a} below take a flower and cast it on the image with the words 'forgive'. Then after repeating two verses he should raise the image (of Devi), the bilva twig and the sheaf of nine plants from their places and keep them in another place and wave lamps made of ^{454b} flour before them. He should go near the water of a river with dance, song, music, Vedic recitations and auspicious sports and pastimes and immerse the image in a tank or in a river after the prayer ^{454c} 'O Durgā, mother of the world, go to your place in order to come back after the lapse of a year.' Then he should perform the *śābarotsava*. This last means that actions usually associated with the *śābaras* (i.e. aboriginal tribes like the Bhils &c.) should be indulged in (to express ecstasy of the Durgāpūjā) on the 10th tithi after the immersion

454 a सर्वमङ्गलमाङ्गल्ये शिवे सर्वार्थसाधिके । शरण्ये इवम्वक्ते गौरि नारायणि नमोस्तु ते । मार्कण्डेय 88 9 v. by दुर्गार्चनं p. 682, in देवीभागवत VII. 30 66 नारायणी 18 said to be a पीठ on सुपास्य

454 b तथा सत्याः । ... अन्तपादो (दे?) दिवा भाने भवणा च यदा भवेत् । तदा समेषां देव्या दृक्ष्यां शाबरोत्सवः । शाबरवर्णं हव्यं पर्णोद्याद्वतकर्वमादितिसङ्गरीरो नानाविध-सम्बद्धास्त्रितद्वयगतिवाद्यादिपरो भूत्वा इति शाबरोत्सवपदार्थः । का नि p. 514 The बु. भ. त. p. 21, व. नि. की p. 377 quote the verse as from कालिकापुराण but the latter reads शाबरोत्सवैः probably because it could not make out what शाबरोत्सव meant or did not like the idea, but the former explains 'शाबरोत्सवैः शाबरोचित-वेषभाषाकर्तृमाहलेपनादितिः ।'

454 c. दुर्गामक्तिवराङ्गिणी (p. 126) quotes देवीपुराण as follows 'दुर्गे देवि जगन्मातः स्वस्थानं गच्छ प्रसूयिष्ये । संवत्सरे न्यसीति ह्यमुनरागमनाय वै । इमां पूजां नया देवि यथा-शाबरयोपपादितान् । एकार्यं त्वं समादाय ब्रज स्वस्थानमुत्तमम् ।' इति जले प्रवाहयेत् । नि. सि. p. 189. The same occur in दुर्गार्चनं p. 683. In the famous Victoria Museum in Calcutta, there is a painting of the *visargana* of Durgā in a boat made by Thomas Daniel in 1780 A. D.

of the image of Devī.⁴⁵⁵ The *Kālaviveka* quotes Satya to the effect that leave is taken of Devī on the last *pāda* of Śravana-nakṣatra in the day and śābarotsava is celebrated on the 10th, and explains that what is meant is that like men of the Śābara tribe, people wear leaves of trees, their bodies are besmeared with mire, they make incoherent prancing movements and are engaged in dances, songs and music. The *Kalikāpurāṇa* dwells on this at great length. It says: "the *vsarjana* (sending away) of Devī should be made with festivals in the manner of śābaras, viz. people may make merry to their heart's content by throwing dust and mud, with auspicious sports and revelry, with indulgence in words and songs referring to male and female organs and with words expressive of the sexual act. The Devī becomes angry with him who does not abuse another and whom others do not abuse and pronounces on him a terrible curse." This provision that every one, how highsoever, was to join in the śābarotsava was probably made for emphasizing that before the Devī the highest and the lowest were of equal status and every one must join in the frolics on the 10th tithi to show that all men were equal at least one day in the year. After the immersion friends visit friends and partake of sweets. It appears that this last practice is now not in vogue.

A few words must be said with reference to certain relevant matters. How Devī was to be contemplated upon can be seen from p 163, note 418 above. That shows that only the image of Devī with the lion and the demon Mahiṣāsura was to be constructed. In the *Mārka. purāṇa*⁴⁵⁶ it is stated that Devī strode over the great demon's throat, struck him with her trident and with her heavy sword cut off his head and made him fall down on the ground. But in modern times the image of Devī is placed in a structure of wickerwork and there are images of Lakṣmī and Gaṇeśa on

455 विसर्जनं ब्रह्मणा तु कुर्याद्दे शारोस्तवैः । धूलिकर्दमविलोचैः क्रीडाकौतुकमङ्गलैः । भगलिङ्गमिधानैश्च भगलिङ्गमगीतकैः । भगलिङ्गक्रियाशब्दैः क्रीडयेत्पुनर्लज्जनाः । परैर्नाक्षिप्यते पशु य. परं नाक्षिपत्यपि । कुन्दा भगवती तस्य शार्पं ब्रह्मास्त्रदाकणम् ॥ कालिकापुराण १. by ड. स. स. pp. 21-22, by ति. स. p. 75 (except last one verse and a half), व. क्रि. को. pp. 377-378 (except the first half), क. र. p. 362 (does not mention source), का. ति. p. 514, which remarks 'क्रीडाकौतुकमङ्गलैः'—इत्यस्यायनेवार्थः (शारोस्तवैः). क्रीडाकौतुकमङ्गलैः occurs in कालिका 62.20 and 43. Vide कालिका 62.31 for शारोस्तवैः.

456 एवमुक्त्वा समुत्पत्य सास्त्रा तं महासुरम् । पाद्भेनाक्रम्य कण्ठे च शूलैर्नमताडयत् ।
... तथा महासिना देव्या शिरश्छिन्त्वा निपातितः ॥ मार्कः 80. 38 and 40.

the right side and of Sarasvatī and Kartikeya on the left⁴⁵⁷. Raghunandana does not make much of these additional deities, though he speaks of the *prānapratisthā* of Gaṇeśa and others. On p. 146 of 'Cave temples of India' by Fergusson and Burgess reference is made to a tableau at Mahavallī-puram of the strife between Mahiśāsura and Devī (with eight arms), which the learned authors assign to the period 650-700 A. D. The image may be made of gold or silver, clay, metal, stone or there may only be a picture of Devī. For Durgāpūjā it is not absolutely necessary that there should be an image. Devī may be worshipped⁴⁵⁸ in a *līṅga*, on an altar or in a book, in her *pādukas* (wooden or stone feet), in image, in a picture or a trident or sword or in water. Some of the purāṇas like Garuḍa and Bhaviṣya⁴⁵⁹ state that on the 7th or 8th tithi nine wooden houses or only one with four corners may be constructed, that in the midst of it a platform or altar of four cubits in length and breadth should be made on which a throne of silk, woollen cloth and deer-skin should be prepared, whereon Durgā (image) made of gold, silver, clay or wood was to be established having four or ten arms, possessing a complexion like heated gold, three eyes and the moon as a head ornament.

There is no unanimity about the arms of Devī. The Varāha-purāṇa (95. 41) speaks of 20 arms of Devī and mentions the twenty weapons she carries (95. 42-43). In the Devībhāgavata V. 8. 44 she is said to have 18 arms. Hemādri (on vrata, vol. I pp. 923-924) quotes verses in which Devī is said to have eight arms and ten arms respectively. Vidyāpati⁴⁶⁰ quotes passages for

457 The कालीविलासतन्त्र (edited by Arthur Avalon, 1917) 19th पटल has 'याने च कार्तिके देवो वक्षे गणपतितथा' verses 6. On p. 666 of दुर्गाचर्चनपद्धति (Jiv II) रघुनन्दन merely says 'एवमन्येषां गणेशादीनाम्'.

458. लिङ्गरूपा पूजयेद्देवीं युक्तकर्यां तथैव च । स्थण्डिलरूपा महामाया पादुकात्मिना च । चित्रे च चित्रिते खड्गे जलर्यां चापि पूजयेत् । कालिका 60 31-22 g. by का. नि प 513, ति. त प 78, व. नि. की प 372, ति. सि प 174

459. अत्र विष्णोर्निर्णयाद्युक्ते भविष्ये । सप्तम्या नवगोहाणि दाक्षजानि नवानि च । एकं वा विचित्रावेन कारयेच्छसमाहित । दुर्गाष्टह प्रकर्तव्यं चतुरस्रं सुशोभनम् । तन्मध्ये वेदिका कृष्या चतुर्हस्तां सर्गां शुभात् । तस्यां सिंहासनं क्षीमं कम्बलाजिनसयुतम् । तत्र दुर्गां प्रतिष्ठाप्य सर्वलक्षणसयुताम् । सुजैश्वर्यवीं वक्षिरेवैश्वर्यां विभूषिताम् । तस्यैवैकवर्णां विनेत्रा क्षणिकोत्तरा । ति. सि प 173. अष्टम्या नव गोहाणि दाक्षजाण्येकमेव वा । तस्मिन्नेवीं प्रकर्तव्या देवी वा राजजाति वा । शुद्धे खड्गे युक्ते वा पदे वा मण्डले यजेत् । गरुडपुराण I 133 8-9, compare डु अ त प 5 'देवीपुराणे । अष्टम्या शुभानि च । एकं वा विचित्रावेन कारयेच्छसतमम् ॥'.

460. मत्स्यपुराणे । कात्यायन्या. भवद्वानि द्युतिं वशमुज्ज्वा तया । डु अ त प 4 ; ब्रह्मपुराणे । एव चाष्टमुज्ज्वा देवी मङ्गला सर्वमङ्गला । डु. अ त. प 7, नीलोत्पलदलरूपामा चतुर्बाहुसम्पन्निता । खड्गार्द्धं चन्द्रशरसं च विभ्रतीं दक्षिणे करे । याने चर्चनं च पार्श्वं च कर्मावीभावथा दुः । ... एषा काली समाख्याता चाहुन्देति च कथ्यते । डु. अ. त. pp 6-7.

both ten arms and eight arms. It appears that different numbers of arms were associated with different forms and names of Devī. For example, Vidyapati in describing the form of Kālī or Cāmunda speaks of her as having four arms. In the Virāṭaparva (chap. 6) where Yudhisthira praises Durgā, she is described (in verse 8) as having four arms.

There are varying views about the word 'navarātra'. Some hold that navarātra means 'nine days and nights'; it signifies only the time for a vrata (i. e. it is a gunavidhi), not the name of a rite (*karma*), while others contend that navarātra is the name of a rite or vrata, which may last for eight days (if there is *tithiksaya*) or ten days (if there is *vrddhi* of a tithi from the first tithi to the 9th). The first view is held by works like the Kālatattvavivēcana (pp. 270-272), while the 2nd is held by the Nīrnayasindhu⁴⁶¹ (p. 165), the Purusārthacintāmaṇi (p. 61) and others. As the discussion is scholastic and hardly of any practical importance it is passed over here.

The principal matters in Navarātra or Durgāpūja, though it may be spread over three days (from 7th tithi) or nine days (from 1st to 9th), are four as laid down by the Līngapurāṇa viz. *snāpana*⁴⁶² (bathing the image), *pūjā*, the offering of a victim (bull) and *homa*. For want of space *snāpana* has not been dwelt upon in the above. The Durgārcānapaddhati (p. 674), the Vratarāja (p. 340) and other digests state at length how the image of Durgā may be bathed with scented water, with milk, curds, ghee, *pañcagavya* of a *kapilā* cow, sugarcane juice and what rewards are reaped by particular kinds of baths. One example is given here for a sample.⁴⁶³ The man who even for

461. इक्ष्वा समस्तिरुद्धं ह्रासेऽनामतिपक्षिणि। प्रारम्भो नवचण्डिकास्तु भवरात्रमतो-
र्धत् ॥ देवीपुराण q. by नि ति p 165, का त वि. p 272.

462. सतश्च चार्यकक्षारत्नालीनदुर्गापूजा एकवचनान्तनिर्देशाच्चतत्कल्पोक - नानादिन-
साध्याप्येकैव प्रतीयते। शारदीया महापूजा चतुर्कर्ममयी शुभा। तां तिपञ्चमासाद्य क्षुप-
क्षमत्या विधानतः। इति लिङ्गपुराणीय चतुर्कर्ममयीत्यनेन चतुस्त्वयवकत्वेनाभिधानात् अपन-
पूजनवलिदानदोमत्स्या। ति व p. 65, का त. ति p. 270. तिथिचर्य refers to the
alternative of दुर्गापूजा for three days from 7th. देवीं तु क्षापयेत्पञ्चः क्षीरस्तर्पित्वा
विभिः। इ. भ व p 18.

463. एकादिपि च यो दुर्गां पञ्चगव्येन चण्डिकाम्। क्षापयेन्नुपशार्दूलं स गच्छेद्विष्णु-
संनिधौ ॥ तस्य चण्डीगायत्र्या। सा च। नारायण्यै च विद्महे चण्डिकायै च धीमहि। तस्यचण्डी
मन्त्रोवात्। ब्रवराज p. 340. The दुर्गाचर्चनं p. 674 mentions this 'जलमादाय इदं
क्षानीयं फलम्। ओम्। नारायण्यै चोदयात्। जयन्तीत्याद्युच्चार्य श्रीं ओं दुर्गायै नमः - इति
क्षापयेत् ॥'. This चण्डीगायत्री imitates the famous गायत्रीमन्त्र 'तत्सवितु ॥ &c. Rg.
III. 62.10.

a day bathes Candikā with pañcagavya to the accompaniment of Candigāyatri goes near Viṣṇu. If the image is made of some material (like clay) that cannot bear a water bath, the bright sword placed near Devi's image may be bathed or a mirror, as stated by the *Kālikapurāṇa*. The other three out of the four principal items in *Durgāpūjā* have been dealt with above. Out of the four, *pūjā* is the most important and a fast is only an *aṅga* (ancillary matter).

Then the question arises as to when *pūjā* is to be performed. Here there are varying views. The *Samaya-mayūkha*⁴⁶⁴ (p. 14) quoting *Devi-purāṇa* appears to hold that the *pūjā* should be in the morning, while the *Nirṇayasāndhu* (p. 165) holds that it should be at night. It appears from the *Devi-purāṇa* and *Kālikapurāṇa* that *pūjā* in the morning, mid-day and at night is intended⁴⁶⁵. 'When the sun is in sign Virgo, the devotees should follow the method of *ayūcata* or *nakta* or take food only once or subsist only on water beginning from the *nandikā* tithi of the bright half, should bathe in the morning, should rise superior to the opposites (of heat and cold, happiness and pain &c) and should worship (Śiva and) Śivā three times a day.' The *Kāla-tattvavivēcana*⁴⁶⁶ resolves this conflict by saying that morning and midday *pūjās* are brief, the principal and elaborate *pūjā* is at night only. There is some confusion caused by the texts laying down the *nakṣatras*, *tithis* or both on which the different items in the *Durgāpūjā* were to be performed. The *Kālavivēka* quotes *Vyāsa* as follows: 'one should awaken Devi on *Ārdra-nakṣatra*, make her enter (the devotee's house) on *Mūla*, and

464. शरत्काले महापूजा क्रियते या च वार्षिकी । सा कार्पण्येयगान्धिर्ना न तिथेस्तत्र प्रमत्ता । देवीपुराण q. by स म p. 15, का त वि p. 277 (from नन्दिकेन्दुराण it appears), तत्र पूजनं रात्रौ कार्पण्यं । आग्निने मासि मेघान्ते मणिवाहुरतविनीम् । निशाद्य पूजयेद्भक्त्या सोपपासादिकं क्रमात् । इति देवीपुराणात् । वि. सि p. 165. This verse is q. by का त वि p. 279

465. कन्यासंख्ये रसौ वस्तु लुक्कामारम्य नन्दिकात् । अवाचिकाशी नकाशी एकाशी तय श्वापदः । (? शम्भुवत्) । मातृकाशी जितद्वन्द्वसिकाल शिवपूजकः । कालिका 62 6 q. by न कि कौ p. 365, दु न त 16, स म p. 16. (reads शम्भुवत्), नि सि 164, (reads शम्भुवत्), कृ र. p. 359 (reads तय शोभत्). The reading शम्भुवत् adopted by दु न त would mean वायुमक्ष. These are quoted as from देवीपुराण by का वि. 513 (reads एकाशी चाप्यनोदन), by स. म, नि सि नन्दिका is here प्रतिपद् acc. to मैत्रिल writers, 6th acc. to गौड writers (says नि सि p. 164). Tithis first, sixth and eleventh are called *Nandā* or *Nandikā*, vide p. 70 note 176 above

466. पथवि च देवीपुराणे कालत्रये पूजनशुक्लं—त्रिदालं पूजयेद्देवीं जपस्तोत्रपरायणं— इति तथापि मातर्मन्त्राह्वयोः सकोपपूजनाह्ने विस्तरपूजनं तु प्रधानं नृत्त राजनेवेति ब्रह्मपद् । अ. त. वि. p. 280.

having worshipped her on Uttarāsādhā should take leave of her on Śrāvana'.⁴⁶⁷ Most digests refer only to the tithis. For example, we saw above (p. 159 note 411) that on the 7th tithi the bilva branch is to be brought to the house, on the 8th fast, pūjā and jāgara are to be observed, the *baḥ* is offered on 9th, and on the 10th *nirāyana* and discharging the Devi take place. Some texts combine the tithi and nakṣatra for the several parts of Durgāpūjā. For example, the Rājamārtanda verse (q in n. 426 above) says 'one should, after propitiating with faith (Devi) by the head, flesh and blood of several kinds of animals, take leave of her on Śrāvana-nakṣatra and 10th tithi'. The Devīpurāṇa provides⁴⁶⁸ 'The bilva tree should be addressed with a mantra on 6th tithi joined to Jyesthā, (the sheaf of) plants should be brought into the house on the 7th joined to Mūla, fast, pūjā and *homa* take place on the 8th joined to Pūrvāsādhā, on the 9th joined to Uttarāsādhā one should worship Durgā with animal sacrifices and after prostrating oneself before her leave should be taken of her on 10th tithi joined to Śrāvana'. It often happened that the tithi and nakṣatra provided for an item did not tally and some rules were evolved. The first rule is: if both tithi and nakṣatra as provided tallied then that led to very good results, as said in the Līngapurāṇa 'even if there be no Mūla-nakṣatra, one should enter the bilva branch in the house on the seventh; the same rule applies to other tithis, but if the nakṣatras exist on the tithis specified there is increase of the results or

467 आह स्वाहा । आर्द्रायां बोधयेद्वीं मूलेन तु भवेन्नयेत् । उत्तरेणार्चनं कृत्वा अवगेन विसर्जयेत् । का. वि. p. 511, व. क्रि. कौ. p. 375 (ascribes to नन्दिकेन्द्रपुराण and reads पूर्वोत्तराभ्यां संपुण्य). The कालीविलासतन्त्र (30. 6) has 'आर्द्रायां बोधयेद्वीं मूलेनैव भवेन्नयेत् । पूर्वोत्तराभ्यां संपुण्य अवगेन विसर्जयेत् ॥'. The बोधन on आर्द्रा refers to the 9th tithi of the dark half preceding the navarātra, Mūla refers to the 7th tithi when the *bilva* twig was to be brought to the house, Uttarāsādhā and Śrāvana would correspond to the 9th and 10 tithis respectively.

468. ज्येष्ठानक्षत्रयुक्तायां षष्ठ्यां बिल्वामिमन्त्रणम् । सप्तम्यां मूलयुक्तायां पञ्चिकायाः भवेन्नयम् । पूर्वोपादयुक्ताष्टम्यां पूजाहोमाद्युपोषणम् । उत्तरेण नवम्यां तु बलिभिः पूजयेच्छिवम् । अवगेन दशम्यां तु प्रणिपत्य विसर्जयेत् । देवीपुराण q. by का. व. वि. pp. 268 and 273, व. क्रि. कौ. p. 267 (first verse), स. म. p. 23 (first half); दु. भ. त. p. 22 quotes राजमार्तण्ड 'सप्तम्यां मूलयोगे प्रथमपद्मते पञ्चिका पूजनीया । अष्टम्यां पञ्चयोगे कृतनियमविधौ पद्मकर्म प्रविष्टम् । मानाजीवामिषाते तिथिरपि नवमी रौद्रहृदिः प्रविष्टा सा पञ्ची वैष्णवान्ते कृतविहितविधिः भवेत्तैस्तं दशम्याम् ॥' पञ्ची is, देवी. 'पञ्चीविसर्जनं रात्रौ भवेन्नयं करोति यः । तस्य राजविलासाः स्वाध्याजाश्च विकलौ भवेत् ॥' दु. भ. त. 24.

rewards.' The second rule was that *tithi* was superior⁴⁶⁹ and therefore even if the *nakṣatra* did not exist on the *tithi* specified, one should follow the *tithi* laid down for the several items in *Durgāpūjā*. Devala and Lalla⁴⁷⁰ laid this down.

One question on which there is difference of view is about the *tithi* on which *Navarātra* is to be begun when *pratipad* is mixed with *amāvāsyā* or *dvitīyā*. There are very lengthy discussions in the *Nirnayasindhu*, *Kālatattvavivēcana*, *Purusārtha-cintāmani* and other works. Some quote passages from the *Devī* and other *purāṇas* condemning the beginning of *navarātra* on *pratipad* mixed with *amāvāsyā*. *Devī* is made⁴⁷¹ to say 'in my worship *pratipad* which is joined to *amāvāsyā* should not be accepted; *pratipad* existing only for a *muhūrta* (two *ghatikās*) at sunrise and then joined to the 2nd *tithi* should be accepted (for commencing *Navarātra* festival)'. On the other hand there⁴⁷² are texts like the following: if one were to accept for the (beginning of the) worship of *Candikā* *pratipad* joined to part of 2nd *tithi* through ignorance or through another's advice, that leads to the death of that person's son. The *Samayamāyūkha* says that both classes of texts are baseless or if they are authoritative they leave the matter undecided as they are opposed to each other. The decision has to be arrived at in a different manner. 'If *pratipad* is mixed with *amāvāsyā* but does not exist the next day, then it must be accepted for starting *Navarātra* as there is no other alternative. Therefore, even a *pratipad* mixed with *amāvāsyā* has to be accepted in such a case in spite of texts to the contrary. If *pratipad* starts with sunrise and spreads over the next day for less than three *muhūrtas*,

469. डु भ त p. 23 says 'तत्र कञ्चित्तिथिकल्पः कञ्चित्सप्तकल्पः, सति सप्तमे भोगेष्वावर्णीयः कलाधिकपार्श्वः। केवलतिथिनाञ्चोक्तं तिथिरावर्णीया न नक्षत्रं तिथिः प्रामाण्यात्। यदाह ज्योतिष्शास्त्रे शर्मा। तिथिः शरीर... विभक्तुना नैव च कर्मतिथिः। ... केवललोप्याह। तिथिनाञ्चोक्तं द्वितीयेवावर्णीयम्। योगाभावे तिथिर्मात्रा देव्याः पूजनकर्मणि॥ एवं प्रतिवर्तकस्यत्वाद्वादिनाञ्चोक्तं तिथिनाञ्चोक्तं पूजा कार्या नक्षत्रयोगस्तु कलातिशयात्। तथा च लिङ्गपुराणम्। मूलाभावेति सप्तम्या केवलार्थां भवेत्तदेव। तथा तिथ्यन्तरेणैवमुक्तं त्र कलोक्तम्। ति त p. 74, व. कि. को. p. 368, का. व. वि. p. 374.

470. लङ्घ 'तिथिः शरीर तिथिरेव कारणं तिथिः प्रमाणं तिथिरेव साधनम्' q. 67 नि. ति. p. 163. Vide n. 469 above.

471. वेनीपुराणे साम्प्रतन्त्रे च देवीवचः। अमायुक्ता न कर्तव्या प्रतिपद्यन्ते मम। शुद्धतमात्रा कर्तव्या द्वितीयादिपुण्यमिता। नि. ति. p. 162, डु वि. p. 62, डे नि. ति. सं. p. 2.

472a. द्वितीया केवलसंयुक्ता प्रतिपद्याज्जकार्थने। मोदाहयोपदेशाद्वा कृतं पुनर्विनाशकम्। q. 67 स. म. p. 15.

then the full pratipad has to be accepted for beginning navarātra. If at first there is amāvāsyā for one muhūrta, then pratipad follows and then spreads over the next day up to less than three muhūrtas, then this latter, that is, pratipad mixed with dvitīyā has to be accepted as the beginning. For want of space all possible alternatives are not dealt with here.

One important matter was not stressed above. On the first day of Navarātra one has to establish a *kalāṣa* or *ghata*. A full *kalāṣa* has been a symbol of holiness and prosperity from early Vedic times (compare Rg. III. 32.15 'āpūrno asya kalāṣaḥ'). This is a rite which is performed in the Deccan, Gujarat and Saurāstra even though the elaborate Durgāpūjā of Bengal finds no place there. The procedure given in Durgābhaktitaranginī p 3. Nirṇayasindhu (p. 767), Vratarāja (pp. 62-66), Purusārthacintāmani (pp. 66-67) and other works is elaborate. Ghatasthāpana is spoken of in Durgārcanapaddhati (p. 663) and has to be performed by day and not at night. One should make⁴⁷² an altar with holy clay and sow *yava* and wheat grains thereon with Rg. X. 97. 22, and establish a jar there of gold, silver, copper or clay with Rg. IX. 17. 4, fill the jar with water with Rg. X. 75. 5 (imam me Gange &c.), and cast in the jar sandalwood paste, *sarvausadhi*,⁴⁷³ dūrvā grass, leaves of five trees (mango &c.), clay from seven places, fruit, five jewels and gold with appropriate mantras, surround it with a piece of cloth with Rg. III. 8. 4, place a pūrṇa-pātra (a cup filled with rice grains) on the jar and worship Varuna thereon, contemplate on Durgā (as described in note 418) and invoke Durgā to come and be present in the jar along with all groups of gods and offer the upacāras from *pādya* onwards, fold his hands, offer a prayer and boiled rice with *māsa* pulse or a *kūsmāṇḍa* &c. In the Deccan the main items in the Navarātra are the establishment of *ghata*, offering a garland of flowers on every tithi up to the 9th, a strict

472. भविष्यपुराणे । कलशास्तु समादाय हेमगर्भसमन्वितान् । पद्मालिङ्गारवैष्णव कलालङ्कारयुक्ताम् । आशिमेति च मन्त्रेण कलशास्ताप्तिवैहायेत् । विष्णुधर्मोत्तरे । चतुरः कलशान्यस्तु दद्यादेवमुद्दे वरः । चतुःसहस्रवलयं स तु शुक्ले बहुधरात् । डु भ त. p 3 'आशिष कलशं' is a मन्त्र in वाज. सं. VIII. 42, तै सं VII 1. 6.6.

473. अपराकं pp. 64-65, on वा I. 277 gives two lists of सर्वोपाधिः सुरा मांसी वचा कुष्ठं शैलेयं रजनीद्वयम् । सतीचण्डकस्तुतं च सर्वोपाधिगणः स्मृतः ॥ तथा च वसिष्ठः । वालुका शङ्खदुष्णी च कुष्ठं चैव वचा तथा । नागकेशरचूर्णं च सर्वोपाधिगणो भूयो ॥ It explains some of these हे on व्रत vol. I p. 49 gives a somewhat different list 'कुष्ठं मांसी हरिद्रं हे सुरा शैलेयचन्दनम् । वचा चण्डकस्तुतं च सर्वोपाधयो वक्षः स्मृताः ॥

code of conduct (such as not shaving oneself) to be observed by the performer. If on the pratipad day on which the jar is to be established there is oitṛa-naksatra ⁴⁷⁴ and the astrological conjunction called Vaidhrti, it is to be done at the end of these, but if these two exist the whole of the day, then the rite should be performed in the latter part of these two. The S. M. held that these texts were baseless. According to Ghosh (p. 76), in Bengal nine jars are established in a figure (*sarvatobhadra*) filled with coloured powders at prescribed places and these are decorated with nine differently coloured flags. But in some parts of India only one ghata is established.

Hemādri (on Vrata, vol. I, p. 906) quotes Devipurāna for honouring horses.⁴⁷⁵ The Durgāpūjā was meant for all. Kings and such men as kept horses were advised to honour horses in Navarātra from the 2nd tithi in conjunction with Svāti-naksatra up to 9th tithi. The Durgābhaktitarangini devotes several pages to this nirājana of horses from Śālihotra, Bhoja, Varāhamihira and other authorities (pp. 56-63 and 67-69). Kings were advised to perform Lohābhishārika rite about horses from Āśvin-śukla first to Mahānavami (H. V. I. 910-916, N. S. 178, R. N. P. 414-416). For Lohābhishārika or Nirājana rite, vide H. of Dh. Vol. III, p. 230 notes 309-311 and p. 910 note 1773. Although the Kṛtyakalpataru (on vrata) does not speak of Durgotsava on the lines stated above, the Naiyatakālika section of that work (pp. 408-410) quotes a long passage from the Bhavisyapurāna ⁴⁷⁶ which states that Mahiṣa was killed by Candikā and therefore she should be worshipped on navami, all varnas should worship her, kings should fast on it and gifts should be made; the Devi is pleased by the offering of the

474. स्वाध्वैधृतिमुक्ता चेत् प्रतिपद्वाप्तिकाचने । तयोर्नते प्रवर्तय कलशारोपणं शुभं । स्मृति १ by द्वे नि ति सं p. 3. स्वाध्व is the देवता of चित्रानक्षत्र. आग्निदेव्यं सिद्धिं यके योगे वैधृतिचित्रयोः । पूर्वमर्थं परित्यज्य कर्तव्या चोत्तरे क्रिया ॥ स्मृति १ ibid p. 4.

475. अत्र चाम्बस्य पूजनशर्कं देवीश्रुताने । अश्वयुक्शुक्लमतिपत्तिधियोने शुभे दिने । पूर्व-शुद्धौ अवा नाम मयम श्रियमावदत् । तस्मात्तोऽन्वो नैरेस्तत्र पूज्योसौ अज्जया सद । पूजनीयश्च हरया नवमी यावदेव हि ॥ ऐ. (व्रत) I p. 906, नि. ति p. 169, कु भ त p. 29 quotes ब्रह्मपुराण 'अश्वयुक्शुक्लपक्षे तु स्वातियोगे शुभोभने । पूर्वशुद्धौ अवा नाम मयमं धर्ममावदत् ॥ तस्मात्तामैरेस्तत्र पूज्योसौ अज्जया सदा ॥'.

476. भविष्यपुराणे । शुभमनुषवाच । नवम्यां श्रीसमायुक्ता देवैः सर्वे उपजिता । जयान मदिव बुद्धमवधं देवतादिभिः । लम्बवानिदेकं वरदा कुञ्जे चाम्बयुजस्य तद् । तस्मात्ता तत्र संपूज्या नवम्यां चान्दिका बुधैः ॥ नैपतकालिक-कल्प ० pp. 408-409. The whole of the passage in the कृत्यकल्प (नैव.) also occurs in कु १ pp. 356-357.

devotee's own blood and flesh and of he-buffaloes, goats and rams. It specifies the periods for which gratification is felt by the Devi by the offering of various *baks* and avers that all *dasyus* and various *mleccha* tribes, the *Angas*, *Vangas*, *Kalingas*, *Kinnaras*, *Barbaras* and *Śakas* worship her.

The *Kṛtyakalpataru* on *Vrata* does contain a *vrata* called *Durgāstamivrata* derived from the *Devīpurāṇa* (pp. 225-233), but it has nothing to do with the exploits of *Durgā*.

Hemādri also (on *vrata*, vol. I. pp. 856-862) contains the same *vrata* with a few variations. That *vrata* is entirely different from the *Durgotsava* described in the *Kālikāpurāṇa*. In the first place there is no reference in it to the killing of *Mahisāsura*. In the next place, that *vrata* is described as beginning from the 8th of *Śrāvana-śukla* and going on for one year in each succeeding month on the 8th of the bright half. Feeding virgins and *brāhmanas* is mentioned in it also, but in each month the food offered to *Devi* and to the virgins is generally different.

About the antiquity of the worship of *Durgā*, vide H. of Dh. vol. II pp. 738-739. A few matters that were not and that could not be mentioned there are noted here. *Ambikā* is said to be the sister of *Śiva* in *Tai.*⁴⁷⁷ S., but in the times of the *Tai. Ār. X.* 18 *Śiva* is said to be the husband of *Ambikā* or *Umā*. In the *Vanaparva* chap. 6 (where there is a long laud of *Durgā*⁴⁷⁸ by *Yudhisthira*), she is described as the daughter of *Yaśodā* and *Nanda* and as the sister of *Vāsudeva*, is addressed as *Kālī*, *Mahākālī* and *Durgā*, in verses 10-11 the weapons carried by her in her hands are mentioned and in verse 15 she is said to have destroyed *Mahisāsura*. When *Arjuna* (in *Bhisma* 23) offers a *Durgāstotra* at the bidding of *Kṛṣṇa*, he gives her several names, among which are *Kumārī*, *Kālī*, *Kapālī*, *Kapilā*, *Bhadrakālī*, *Mahākālī*, *Candī*, *Kātyāyanī*, *Kauśiki*, *Umā*. But as the dates of these passages in the *Mahābhārata* are far from certain no chronological conclusion can be stated. Literary works and

477 आशुस्ते इदं पशुस्ते जुषस्ते ते इदं भागः सह स्वस्त्वाम्बिकायां तं जुषस्व । ते सं. I. 8, 6. 1, (सायण explains मग्निनीचद्विवकारिण्या); vide ते. भा. I. 6. 10. 4 इषदा अस्त्वाम्बिका स्वसा तया वा इष हिनस्ति. ते. आ. X. 18 is 'नमो हिरण्यवाहये हिरण्यपतयेऽम्बिकायतय जनापतये नमो नमः ।'

478 दुर्गाचार्यसे दुर्गे तत् त्वं दुर्गा स्मृता जने । विराट् 6, 20. Pāṇini (IV. 1. 49) mentions *Bhavanī* the wife of *Bhava* (i.e. *Rudra*). Why *अम्बिका* is called *कौशिकी* is stated in मार्कण्डेय chap. 82. 43 'शरीरकोशाद्यक्षयाः पार्वत्या निःसृताम्बिका कौशिकीति समक्षेण ततो लोकेषु गीयते ॥'

coins supply some firm data about the antiquity of the Durgā cult. In the Raghuvamśa chap II a lion is said to have been appointed a guard to protect a *devadūrū* (pine) tree planted by Pārvaṭī. Pārvaṭī is called Gaurī in Ragh. II 26 and in Kumārasambhava VII 95 and Bhavānī in Kumārao (VII 84), Candi in Meghadūta (I 33). Similarly, in the Kumārasambhava the Ardhanārīśvara form of Śiva is mentioned.⁴⁷⁹ The mātṛs are referred to in the same work (VII 30, 38) and also Kālī with skulls as ornaments (ibid VII 39). In the Mālatī-mādhava (Act V) the offering of human victims to Cāmundā in the city of Padmāvati is mentioned. In the Mrochakatika VI 27 the legend of the killing of Śumbha and Niśumbha by Durgā occurs. If we hold that Kālidāsa flourished between 350-450 A. D., the above evidence makes it quite probable that the worship of Durgā may go back some centuries before 300 A. D. The evidence of coins lends support to this conclusion. A *śimhavāhini* goddess is seen on the reverse of the coins of Candragupta I of the Gupta⁴⁸⁰ dynasty (about 305-325 A. D.). On a coin of the late Kusāna king Kaneshko the reverse shows the figure of a goddess with a lunar crescent seated 'full face on a lion crouching left and the goddess appears to have a noose and sceptre'.⁴⁸¹ The lion as vehicle and the noose indicate that the goddess should be Durgā and not Lakṣmī. This would take us to the first or 2nd century A. D.

Why two Navarātras were recognized (in Caitra and Āśvina) is a matter of conjecture. It is possible that these two pūjās arose from the fact that spring crops and autumn crops became ready at these two times. The worship of Durgā was very much influenced by Śākta doctrines and practices. Ghosh in his work on 'Durgāpūjā' (p. XVI ff) tries to establish that the Vedic idea of Dawn (*Uṣas*) spreading over the sky was changed by the Purāṇas and Tantras into the terrific goddess Durgā. I am not prepared to accept this explanation at all, as the links between the Vedic goddess Dawn and the terrible goddess of the Kālikā-purāṇa are altogether wanting and as there is a gap of many centuries between the disappearance of Uṣas from the ancient pantheon and popular worship and the emergence of Durgā. There may be some astrological connec-

479. तथा ह तद्वर्धनीरभाजा पञ्चाङ्कता. स्निग्धजनाक्षिपोपि । कुमारसम्भव VII 28.

480. Vide 'Gupta gold coins of the Bayana Hoard' by Dr A. S. Altekar pp. XLIV-V and Allan's catalogue of Gupta coins LXXXIII.

481. Vide J. A. S. B. for 1933 (Numismatic Supplement) pp. 7-8.

tion between Durgā (Virgo) riding a lion (Leo). But this also cannot be clearly made out.

In the Indian Historical Quarterly vol. 21 (pp 227-231) Mr. N. G. Banerjee refers to the Durgotsava-paddhati of Udayasimha which begins with the Mahānavami and a sankalpa for victory and ends with the description of horses marching on *daśami* to victory and avers that this work indicates that Durgapūjā was originally a military rite and was later on transformed into a religious festival. He relies upon the description in the Raghuvamśa (IV. 24-25) how the advent of Sarad (autumn) season impelled Raghu to march on an invasion and to perform the *śānti* rite for horses called *Āsyanīrājana* and also on the Brihatsamhitā, chap. 44 (Kern's ed.) where occurs an elaborate description of the *nīrājana* of horses, elephants and fighters on the 8th, 12th, or 15th of the bright half of *Āśvina* or *Kārtika*. There are serious objections against accepting this theory. It is not unknown that unconnected celebrations may be joined together on the same tithi or tithis. For example, in many parts of North India the Rāmaliḷā festival for ten days is associated with Navarātra days. But Navarātra and Rāmaliḷā are independent of each other and in some parts even of North India, only one or the other is popular and celebrated and not both. There is nothing improbable in there being two occasions for *nīrājana*, one in Durgotsava and another on the occasion of a king's march on an invasion. Besides, a work of the 15th century can hardly be relied upon as evidence for explaining the origin of a festival that was in vogue for about a thousand years at least before that work. Moreover, if it was the usage to celebrate the marching on an invasion in *Āśvina* with *nīrājana* (lustration), that rite might have been borrowed from that in Durgotsava by analogy instead of the utsava having adopted the military usage. The Kālikā-purāṇa which describes at length Durgotsava also speaks of the *nīrājana* in *Āśvina*-*śukla* on the 8th and the worship of a noble handsome horse for seven days with sandalwood paste, flowers &c and requires the observation of the horse's movements for drawing prognostications (chap 88. 15-75). There is nothing to show that the details of Durgotsava described in the Kālikā and other purāṇas did not exist in the 4th, 5th and 6th centuries A. D. when Kalidāsa and Varāhamihira flourished and mentioned the lustration of horses. The theory of Mr. N. G. Banerjee appears to be unwarranted by the evidence so far available and cannot be accepted.

CHAPTER X

Vijayādaśamī and Divālī

The 10th tithi of Āśvina-śukla is called Vijayā-daśamī. It is elaborately described in Hemādri (on vrata, vol. I pp. 970-973), Nirṇayasindhu (pp 69-70), Purusārtha-cintāmaṇi (pp. 145-148), Vratarāja (pp 359-361) and Kālatattva-vivecana (pp. 309-312), Dharmasindhu (p 96). As Daśamī (10th tithi) is not mentioned in the *Yugmaṇḍikya* the Kālanirnaya relies on a verse that in the bright half that tithi which exists at sunrise should be accepted for performance of rites and in the dark half the one that exists at sunset.⁴⁸² Hemādri proposed (on vrata vol. I p 973) two simple rules (when 10th is *viddhā*) that that tithi on which Śrāvana-nakṣatra exists should be accepted and in all other cases 10th mixed with 9th be accepted. But the other digests introduce many other considerations and complicated rules follow. A few of them are given below. If the 10th tithi is mixed up with 9th and 11th, the day on which it is mixed with 9th should be accepted provided there is no Śrāvana-nakṣatra on the next. The Skanda says: Aparājita-devī should be worshipped by men on the 10th towards the north-east and in the afternoon, when the 10th is mixed with 9th. Aparājita should be worshipped on that day for welfare and victory. Another verse^{482a} is 'A person should offer worship on the 10th tithi in Āśvina bright half and should not perform the worship of Aparājita on Ekādaśī'. It must be remembered that the proper time for Vijayā-daśamī rites is aparāhna (afternoon) and *pradosa*^{482b} is gaunakāla (secondary time). If 10th extends over aparāhna on two days, the first (i. e. 10th mixed with 9th) should be accepted. If the 10th exists at pradosa time (but not at aparāhna) on two days, then the later (viz. 10th mixed with 11th) should be accepted; Śrāvana is not decisive just as Rohini in

482. तथा च मार्कण्डेय । छुक्कपक्षे तिथिर्गार्गा यस्यान्युदितो रवि । कुण्डपक्षे तिथिर्गार्गा यस्यानस्तमितो रवि । इति । ' तत्पूर्वोत्तररविद्वयोर्द्वैतस्योऽपक्षमेवेन व्यवस्था ब्रह्म्या । का. नि pp 231-233.

482 a आग्निने छुक्कपक्षे तु वृक्षण्या पूजयेत्तर' । एकादश्या न कुर्वति पूजनं चापराजितम् ॥ हे. (on व्रत vol I p 973) quoting ब्रह्मण्यसहस्रय, नि. सि p 189

482 b. द्यौस्तोत्तरं त्रिदश्वर्तं यद्वोय । धर्मसिन्धु p. 9.

Janmāstamī is not. If on both days the tenth tithi does not exist at the time of aparāhna then the first (10th mixed with 9th) is to be accepted; but in this case if on the 2nd day Śravana-nakṣatra exists at the time of aparāhna then the latter (10th mixed with 11th) is to be accepted. These are the conclusions of N. S. The P. C. (p. 148) disputes the last proposition. Hemādri and following him Nirṇayasindhu (p. 189) quote Kāśyapa⁴⁸³ to the following effect: 'if daśamī exists for some time at sunrise and if there is then ekādaśī for the rest of that day and there is Śravana-nakṣatra at aparāhna on that day, that tithi is called Vijayā; since Rāma started on his invasion (against Rāvana) on Śravana-nakṣatra, men should celebrate the crossing of the limits of their village on that day and nakṣatra'. The Nirṇaya-sindhu and other works quote a verse⁴⁸⁴ 'That time (on 10th tithi in Āśvina) which is slightly later than evening twilight and when the stars have just begun to appear is to be known as Vijaya and tends to the success of all undertakings.' Bhṛgu says 'the⁴⁸⁵ 11th muhūrta (on a day of 15 muhūrtas) is called Vijaya; all desirous of victory should march out at that time.' These verses explain why this tithi is called Vijayā-daśamī. These two verses show that the time called Vijaya is of two kinds.

The Vijayādaśamī is one of the three most auspicious days in the year (the other two being Caitra-śukla first tithi and Kārtika-śukla 1st). Therefore in India children begin to learn the alphabet on this day (i. e. perform Sarasvatīpūjana), people start new undertakings on this day, even when the moon and the like are not astrologically favourable⁴⁸⁶ and if the

483. तदुक्तं कश्यपेन । उदये दशमी किञ्चित्सम्पूर्णकादशी यदि । अवर्ण्यं यदा काले सा तिथिर्विजयाभिधा । अवर्ण्यं तु पूर्णायां काकुत्स्थः प्रस्थितो यतः । उल्लङ्घयेद्युः सीमानं सदिनर्क्षं ततो नराः ॥ हे (on व्रत) vol. I p 973, नि. सि. p 189 The 5th, 10th and 15th tithis are called पूर्णा, vide note 176 above.

484. रत्नकोशे च नारदः । ईषत्सम्प्रयामतिक्रान्तः किञ्चिदुद्दिक्कतारकः । विजयो नाम कालोऽयं सर्वकार्यार्थसिद्धये । नि. सि. p. 189, स म p 69, चिन्तामणायपि । आश्विनस्य सिते पक्षे दशम्या तारकोदये । स कालो विजयो ज्ञेयः सर्वकार्यार्थसिद्धये ॥ स. म. p. 69.

485. एकादशी सुहर्षोपि विजयः परिकीर्तितः । तस्मिन् सर्वविधातव्या यात्रा विजय-काङ्क्षिभिः ॥ शुद्ध 9. by स. म. p. 69. The 11th सुहर्ष would ordinarily be 21st and 22nd चतुर्थास from sunrise

486. अस्याप्यपि कर्माणि भासनिरपेक्षायस्य चन्द्रायाश्चकुर्यान्नावेप्यवृष्टेयानि । नास्त-विशेषोतिथिवानि तु ब्रह्मकर्म-विष्णवादिदेवतामतिष्ठादीनि न कुर्वन् । धर्मसिद्धि p. 96-97 ; इषमासे सित्ता दशमी विजया ह्युभकर्मसु सिद्धिकरी कथिता । अवर्ण्ययुता सुतरा ह्युभवा-द्यप्येस्तु गमे जपसम्धिकरी ॥ सुहर्षोचिन्तामणि ॥ XI. 74.

king marches against his foes on this tithi when there is Śravana-nakṣatra it is very auspicious and brings to him victory and peace.

On this day the principal acts are the worship of Aparājita, the worship of Śāmi, Simollāghana (crossing the boundary of one's village), returning home and having a lamp waved before oneself by the women in the house, wearing new clothes and ornaments and in the case of a king, nīrājana of the horses, elephants, soldiers and marching out.

Dasarā or Vijayādaśamī is a great day for people of all castes, but it is specially a day for the kṣatriyas, the nobles and kings.

The procedure of the worship of Aparājita (invincible) Devī is briefly as follows (from Dharmasindhu p 96). In the afternoon one should go to the north-east of one's village, smear the earth (with cowdung) on a pure spot, should draw with sandal-wood paste or the like a figure with eight segments, should make a *sankalpa* as in the note and should invoke Aparājita in the midst of that figure with the words 'salutations to Aparājita' and also invoke Jayā and Vijayā to the right and left of Aparājita respectively with the words 'salutation to Kriyāsakti' and 'salutation to Umā' respectively. He should then offer worship with sixteen upacāras to Aparājita, Jayā and Vijayā with the mantras 'Aparājitāyai namaḥ, Jayāyai namaḥ, Vijayāyai namaḥ' and offer the prayer 'O Devī! accepting this pūjā which I have offered to you according to my ability, for my protection may you go to your own place'. In the case of the king he should pray for victory in the words 'May Aparājita wearing a striking necklace and resplendent golden girdle and fond of doing good bestow victory on me' and then he should take leave of her in the words 'O Devī! &c'. Then all people should go out of the village to Śāmi (Mimosa Suma) tree growing in the north-east, offer worship to it. People may perform the crossing of the boundary of the village before or after the worship of Śāmi. Some provide that the images of Rāma and Sītā should be worshipped on Vijayādaśamī, since Rāma conquered Lankā on this day (A K. folio 218^a).⁴⁸⁷

487. 'मम सङ्कल्पस्य क्षेमसिद्धयर्थमपराजितायै नमः करिष्ये इति सङ्कल्प्य' धर्मसिन्धु p. 96. In the case of a king the सङ्कल्प should be 'मम सङ्कल्पस्य राज्याय विजयसिद्धयर्थमपराजितायै'. The हृत्वि (pp. 145-147) gives a more elaborate procedure for the king. The word सीतोद्घात has assumed the form शिल्लघ्न in Marathi.

In the case of the king the procedure described by Hemādri (on vrata vol. I, pp. 970-71) is as follows: the king coming out of his palace should be preceded by his *purohita* and after performing the rites on starting for a journey should march towards the east; after reaching the end of the capital he should perform Vāstupūjā (worship of a site) and worship the guardians of the quarters and the devatās (in temples) he may meet on the road. He should then offer worship to Śamī tree with Paurāṇika mantra ⁴⁸⁸ 'I take refuge with the blessed and auspicious Śamī tree, that removes all inauspicious things and evil acts and the effects of bad dreams'; then he (the king) should take first towards the east and towards other directions the Viṣṇu steps. After making an effigy of his enemy or merely bringing him before his mind he (the king) should pierce him in the heart with an arrow ⁴⁸⁹ with a golden shaft. The purohita recites verses about the victory of the king in the quarters; the king should honour worthy brāhmanas, the astrologer and purohita and should arrange sports of elephants, horses and foot-soldiers. He should then enter his palace to the accompaniment of auspicious shouts like 'Jaya' and lights should be waved before him by courtisans. The king who performs every year this auspicious ceremony secures long life, health, prosperity and victory; he suffers from no ailments physical or mental nor defeat and obtains unblemished wealth and victory in the world. If a king ⁴⁹⁰ starts on an invasion without celebrating Vijayādasami he would secure no victory for a year in his kingdom. The Tithi-tattva quotes Rājamārtanda ⁴⁹¹ to the effect that if for any reason the king cannot march out in person on Vijayādasami he should send out his umbrella or favourite weapon for a victorious march. The Nirayasinḍhu, Dharmasinḍhu and other

488. अमङ्गलानां क्षमनी क्षमनीं बुद्धतस्य च । दुःस्मनाक्षिणीं धर्मां प्रपद्येह क्षमी क्षमाय । हे (on व्रत) vol. I p 971, ति ति p. 190 The धर्मसिन्धु (p. 96), पु ति p 145 read दुःस्मक्षमनीय For the Viṣṇu steps, vide H. of Dh vol. II p 1083 and note 2425

489 Compare बृहत्संहिता 44 21 'शान्तिं राष्ट्रविद्वद्भ्यै कृत्वा भूयोऽभिचारिकैर्मन्त्रैः । सुष्मपमरिं विमिन्धाच्छूलेनोर स्थले विम ॥'

490. दशमीं यः समुल्लङ्घ्य मस्थानं कुरुते ह्यप' । तस्य संवत्सरं राज्ये न कापि विजयो भवेत् । इति । रत्नद्व प. by हे. (on व्रत) vol. I, p. 973, ति त p 103

491 अक्षकौ सङ्गादियानामाह राजमार्तण्डः । कार्यवशात् स्वयमग्रे भूतः केचिदाह्वराचार्याः । ह्यत्राद्युपायमिदं वैजयिकं निर्गमे कुर्यात् । ति त. p. 103.

late medieval works add some verses about Śami and other details⁴⁹² 'Śami destroys sin, Śami has reddish thorns, it held (concealed) the arrows of Arjuna and it appealed lovingly to Rāma, O Śami worshipped by Rāma! May you remove obstacles on the march that I am to undertake according to my convenience and ease'. If a Śami tree is not available, then the āśmantaka tree⁴⁹³ should be worshipped with a mantra (given in note below). Taking up a little wet clay from the root of the Śami tree together with *aksatas* one should bring it to one's house to the accompaniment of songs and loud instrumental music; then the person should wear new apparel and ornaments along with his relatives and lights should be waved before him as an auspicious rite by chaste young women.⁴⁹⁴

In modern times on Vijayādaśami there is śamipūjā in many parts of India. But śami is a rare tree. In Mahārāstra and Konkana, twigs of a tree called Āptā are brought from the forest and arranged in the form of a bush near a temple and in the afternoon the people of a town or village engage in a sort of mock scramble for taking away twigs of Āptā and distribute the leaves among their neighbours, friends and relatives saying 'take this gold'. In Saurāstra and in several other places there is no such distribution of leaves. The Dharmasindhu notes that common people (in Mahārāstra) cut off twigs of śami and take them to their houses but that this has no śāstra basis⁴⁹⁵. In some places a he-buffalo or a goat was formerly sacrificed on this day. In the former princely States of India such as Baroda and Mysore

492 तथा भविष्ये । शमी क्षमपदे पाप शमी लोहितकण्टका । धारिण्यर्जुनबाणानां रामस्य मियवादिनी । करिण्यमाणबाणाय यथाकालं छुल्लं मया । तत्र निविशकर्वी त्व भव भीरुमपूजिते । इति । नि ति p. 190, इ चि p 147, च ति p 96 In विराटपर्व chap 5 it is stated that when the Pāṇḍavas resolved to remain *incognito* for a year in the capital of Virāṭa they concealed their arms (such as the famous Gāṇḍīva bow and swords) on a big, śami tree growing on a hill near a cemetery 'अथान्वशात्तलकुलं कुन्तीपुत्रो युधिष्ठिरः । आरुह्येमा शमीं वीर धनुष्येतानि निक्षिप' । विराट 5 28 It is also supposed that Rāma started on his invasion of Lakṣṇa on the tenth tithi when there was Śrāvana nakṣatra

493. अश्मन्तक महावृक्ष महादोषनिवारण । इष्टानां दर्शनं देहि शङ्खणा च विनाशनम् । इति शार्ङ्गयेत् । धर्मसिन्धु p 96, इ चि p 147.

494. शुद्धीत्वा साक्षात्तानाम् शमीमूलगतं सुदम् । गीतवादित्रनिर्वोदेतनयेत्स्वयम् । इति । ततो भूषणवस्त्रादि धारयेत्स्वयम् । सह । नीराज्यमानः । पुण्याभिर्भुवद्विभिः सुमङ्गलम् । नि ति p 190, इ चि 147, धर्मसिन्धु 96.

495. आकृता शमीशाखाश्चित्वा न्यन्ति तक्षिर्मुलम् । धर्मसिन्धु 46.

darbars were held on Vijayādaśamī (or Dasarā, as it is called) and grand processions with richly caparisoned elephants and prancing horses were taken out on the streets of the capital. The kings in ancient and medieval times performed the Nirājana ceremony of horses and elephants, soldiers and the king himself. Kalidāsa mentions that when *śarad* came Raghu performed the śānti rite called vājinirājana (Raghuvamśa IV. 24-25). In his *Brhatsamhitā* (chap. 44, ed. by Kern) Varāha describes at length lustration rites for horses, elephants and men. The *Nirnaya-sindhu* sets out the mantras at the time of nirājana of the army 'O goddess, ruling over gods! may my army divided into four sections (elephants, chariots, horsemen and foot-soldiers) attain to the position of having no enemy left in this world and may victory come to me everywhere through your favour.' The Tithitattva provides that the king after performing nirājana for vigour to his army should see the fine *khañjana* bird in the vicinity of water or cowpens and address it with the mantra⁴⁹⁶ 'O khañjaritabird! you have come to the earth, you have a blue and auspicious neck and you bestow all desires; salutation to you!' The Tithitattva then (p. 103) descants upon the conclusions about the future to be drawn from the several places where the khañjarita (wagtail) is seen and from the directions in which it is seen. The *Brhatsamhitā* has a chapter (45) on the auguries to be drawn from the sight of the khañjana bird, almost the whole of which is quoted by the *Kṛtyaratnākara* (pp 366-373) and a few verses of which are quoted by *Varsakriyākaumudī* pp 450-51. In *Manu* V. 14 and *Yāj* I. 174 among the birds whose flesh is forbidden for eating is khañjarita (probably because it was such a valuable bird for prognostications).

In some parts of Northern India Rāmālīlā celebrations go on for ten days and culminate on the 10th of Āśvina in the burning of a tall hollow paper and wickerwork structure concealing crackers representing Rāvana and his hosts.

There are several other local customs and usages such as worship of weapons of war and implements of one's trade or avocation associated with Dasarā or Vijayādaśamī which are passed over here for reasons of space.

⁴⁹⁶ कृत्वा नीराजनं राजा यलवृद्धौ यथाचलत् । शोभनं खञ्जनं पद्मेज्जलगोष्ठसंनिधौ । नीलग्रीवं ह्रस्वग्रीवं सर्वकामफलप्रदं । दृशिष्यामवलीर्गोतिं खञ्जरीदं नमोस्तु ते । ति. व. p. 103, नि. ति. 190 (first verse), व. कि. कौ. p. 450 (quotes from संवत्सरप्रदीप the verse कृत्वा etc.)

There are many conjectures about the origin of the Dasarā festival. Some, relying on the usages of some parts of India to offer to gods ears of new corn, of hanging on the doors of the house the ears of green or unripe paddy and of putting in the turban young sprouts of wheat and the like, hold that it is more or less an agricultural festival. Others hold that as, about *Dasarā* monsoon rains stop, swollen rivers abate and crops are near being garnered, it is the most suitable time for marching on an expedition and that therefore the origin is due to military exigencies. I incline to the latter view. In ancient countries other than India, there was a fixed season when kings went to battle. For example, we read in II Samuel chap. 11 1 'And it came to pass, after the year was expired, at the time when kings go forth to battle, that, David sent Joab'. The cult of Śamī is very ancient. Two logs of wood (*arans*) from an *Aśvattha* tree growing inside a Śamī were employed in producing fire by attrition for Vedic sacrifices. Fire symbolizes vigour and valour and logs of Śamī are helpful in producing fire and śamī wood is very hard. In the *Atharva-veda* (VII. 11. 1) we have the words 'the *Aśvattha* tree rides Śamī'. The *Tai. Br.* I. 2. 1 16 refers to Agni being produced from *Aśvattha* that is 'Śamigarbha' and *Tai. Br.* I. 2. 1. 7 connects Śamī with śānti (the removal of adverse signs). In the *Tai. Ā.* (VI. 9. 2.) we read 'O Śamī! remove from us (destroy) sins and enmities' (*śamī śamayāsmad-aghā dvesāmsi*). It had some affinity with *Navarātra* also, as the latter celebrates the military exploit of *Dēvī* against *Mahisāsura*, and was therefore celebrated immediately after *Navarātra*. The word '*Dasarā*' is derived from '*daśa*' meaning 10 and '*ahan*' (a day)

Durāh: This festival of lights, illuminations and fireworks is the most joyful of all festivals and is most widely observed throughout India. Observances, however, differ in detail and number from age to age and from province to province. It is not a single festival in honour of a single god or goddess as the *Kṛṣṇajāyantīmāstami* or the *Navarātra* is. It is spread over four or five days and contains several independent items. The days of *Dīpāvalī* properly so called are three. It is called *Dīpāvalī* (row of lamps) in many works, but also *Dīpālīkā* (in colophon to chap. 140 of *Bhaviṣyottarā*). When emphasis is laid only on one item in this festival of several days it is also designated *Sukharātri* in *Rājamārtanda* (verses 1346-1348, vide *ABORI* vol. 36

p 329) and in *Kālaviveka* (pp. 232, 403-4), *Yaksarātri*⁴⁹⁷ in *Vātsyāyana's Kāmasūtra*, *Sukhasūptikā* (in *Vrataprakāśa*, folio 204 and *Hemādri* on *Vrata* vol. II. pp. 348-349). In a scholarly paper contributed to the *Journal of the Ganganath Jha Institute* (vol. III. pp. 205-216) Prof. P. K. Gode traces the antiquity of this festival. The *Bhavisyottara* contains a charming verse with a *double entendre*⁴⁹⁸ 'May this auspicious day of lights remove your sins like *Rāmāyana* in which the thunder of clouds is stopped (or in which *Meghanāda* i. e. *Indrajit*, son of *Rāvana*, is described as killed), in which the tips of wicks are burning (or in which *Rāvana* became infuriated) and in which young women find delight (or with which *Rāma* is pleased). Some works like the *N. S.* and *Kālatattvavivecana* (p. 315) hold that the three days viz. 14th, *amāvāsya* and *Kārtika* first, constitute the *Kaumudī* festival.⁴⁹⁹

Taken all in all *Dīpāvalī* spreads over about five days. The whole festival comprises five principal items spread over five days, viz. worship of wealth, the celebration of *Viṣṇu's* victory over *Narakāśura*, worship of *Lakṣmī*, victory of *Viṣṇu* over *Bali* and dice-play and the exchange of brotherly and sisterly affection. There are illuminations and the discharge of crackers on almost all the five days from the 13th of the dark half of *Āśvina*. This last is called in *Gujarat* and *Saurāstra* 'Dhanteras'. Before and on this day houses are painted and decorated, the courtyards of houses are cleaned, and metal vessels are polished and illuminations begin. The *Padmapurāṇa* VI. 124. 4 refers to illuminations on the 13th of the dark half of *Kārtika* (by the *pūrṇimānta* reckoning). *Skanda* quoted by *Nirṇayāmṛta* provides for lighting lamps at the advent of night on *Kārtika* dark

497. पक्षरात्रि along with कौस्तुभदीनागर and others is included among sports (क्रीडा) that are to be engaged in by several people. The commentary जयमङ्गल on वात्स्यायन (I. 4.42) calls it सुखरात्रि and explains 'तत्र प्रायशो लोकस्य घृतक्रीडा'. The कृत्यतन्त्र (p. 451) and का. त. वि (p. 319) quote a verse; अमावस्याया यदा रात्रौ दिवाभागे चतुर्दशी । पूजनीया तदा लक्ष्मीविज्ञेया सुखरात्रिका । इति वचनात्. Here लक्ष्मीपूजन on अमावास्या is called सुखरात्रिका

498 उपशमितमेघनादं मञ्जलितदृशाननं रमितरामम् । रामायणनिष्ठं सुभवं दीपादिषं हरतु वो दुरितम् ॥ भविष्योत्तर 140. 71. The first half contains three phrases applicable both to दीपदिन and रामायण उपशमिताः मेघानां नादाः यस्मिन् (with दीपदिन), उपशमिताः मेघनादाः यस्मिन् (with रामायण), मञ्जलितानि दृशानां दीपवर्तनं आननानि अग्राणि यस्मिन् (with दीपदिन), मञ्जलितं दृशाननः रावणः यस्मिन् (with रामायण), रमिताः रामाः सुवतयः यस्मिन् (with दीपदिन), रमिताः रामः येन (with रामायण)

499. इष्यास्तितचतुर्दश्यामिन्दुसप्ततिथावपि । कर्त्तव्या स्वातिसेयुके तदा दीपावली भवेत् । कुर्यात्सेलग्रेमेतच्च दीपोत्सवदिनत्रयम् । आर्यसंहिता प. by जि. सि. p. 197, का. त. वि. p. 315, ब्रह्मराज p. 563,

13th outside the house in honour of Yama in order to avoid accidental death⁵⁰⁰

The Bhavisyottara contains a lengthy description of the four days of the Divāli festival from the 14th. I shall take that chapter as basis and add, where necessary, other passages from other texts

On the 14th of the dark half of Āśvina⁵⁰¹ (or of Kārtika in the pūrṇimānta reckoning) persons afraid of Hell should take an oil bath at the time of daybreak, should whirl over their heads the twigs of Apāmārga tree together with clods of ploughed land and the thorns (of the twigs) The mantra to be repeated is noted below⁵⁰² Then the purāṇa provides for tarpana (satiation with *añjals* of water &c mixed with sesame) to Yama and mentions seven names of Yama.⁵⁰³ Then the purāṇa provides that a lamp should be lit for Naraka (i. e. for the avoidance of Naraka) and that in the evening illumination with charming lamps should be provided in the temples of Brahmā, Viṣṇu, Śiva and others, in *mathas* (monasteries), in rooms for implements, on *cātīyas* (mounds on which sacred trees grow), in assembly halls, on rivers, and ramparts, in parks, wells, principal roads and in the women's apartments, in shrines of siddhas, Arhats (Jaine saints), Buddha, Cāmunda, Bhairava, in isolated stables for horses and elephants (verses 15-17) Other texts provide that on this day

500 कार्तिकस्यासिते पक्षे त्रयोदश्या निशादुह्ये । यमदीपं चर्तुर्दश्यादपसृष्टुर्विनश्यति ।
यन्मन्त्रं सुष्ठुना पाशदण्डाभ्यां कालेन इयामया सह । त्रयोदश्या क्षीपद्दानासृज्यैः शीयता मनेति ।
चन्द्रद्वे ५ ॥ नि. सि. p 196 from निर्णयासूत These verses occur in पक्ष VI 124.
4-5 with some variations का. त. वि. p 323 quotes these two,

501 कार्तिके कृष्णपक्षे च चतुर्दश्या दिनोदये । अत्रत्यमेव कर्तव्यं स्नानं नरकभीक्ष्णि ॥
भविष्योत्तर 140 7, नि. सि. (p 196) reads चतुर्दश्यामिनोदये and explains 'इनं चन्द्रः' पक्ष VI. 124 6 reads विष्णुद्वे for दिनोदये व. क्रि. कौ. p 459 quotes it from लिङ्गपुराण

502, हर पापमपामार्गं ब्रान्धमाणं पुन पुन । आपद्दं किल्बिषं चापि ममापहर सर्वस्य ।
अपामार्गं यमस्तेषु हारीरं यम शोधय । भविष्योत्तर 140 9 अपामार्गं (literally, that washes away or removes) is a plant called Achyranthus Aspera (in Marathi आपाहो) used in incantations, medicine etc. It is frequently mentioned in अथर्ववेद IV 17, 6-8, IV, 18 7-8, VII. 65, 1-2, vide also वाज. सं. 35 11 अपाचमणं किल्बिषमप-
हृत्पापयो रप. । अपामार्गं स्वमस्मदप दुष्कृष्णं ह्वय ॥

503 The names are differently quoted by मद्. पा. 296 from बृहत्संह. as यमाय धर्मराजाय सुख्ये चान्तकाय च । वैवस्वताय कालाय सर्वभूतक्षपाय च । औदुम्बराय दक्षाय नीलाय परमेष्ठिने । वृकोदराय चित्राय चित्रगुहाय वै चमः ॥, These are quoted by व. क्रि. कौ. p 459, नि. सि. p. 199 These are पक्ष VI 124 13-14. It may be noted that these are 14 names of यम corresponding to the tithi being 14th. The verse यमाय च is भविष्यो 140 10. The verses mentioning 14 names of यम are quoted by दे (on ब्रत vol II p. 352).

in the midst of the bath one should whirl over one's body twigs and leaves of apāmārga or of gourd or of prapunnāta (called Taklā in Marathi) for the removal of hell and that one should light a lamp with four wicks in memory of Narakāsura. It was believed⁵⁰⁴ that Lakṣmī came to dwell in oil and the Ganges came to all waters on the 14th in Dipāvali and he who would take an oil bath on this morning would not see the world of Yama. In modern times, people in the Deccan after their bath on 14th crush under their foot a bitter fruit called Karit, which probably represents Narakāsura. The oil bath was to be taken about the time of arunodaya, but if for some reason it could not be done then it may be taken even after sunrise.⁵⁰⁵ The Dharmasindhu says that even *yatis* (ascetics) should undergo the oil bath on this day. It appears probable that originally the 14th was called Narakacaturdaśi because Yama was to be propitiated for fear of Hell. Later on the legend about the killing by Kṛṣṇa of Narakāsura, king of Prāgiyotisa city (Kāmarūpa), said to have been born of the Earth when it came in contact with the Varāha incarnation of Viṣṇu, was pressed into service. People now-a-days remember only Narakāsura on this day and hardly any one performs Yamatarpana.⁵⁰⁶ The depredations of Narakāsura are narrated in the Viṣṇupurāṇa V. 29 and in the Bhāgavata X. (uttarārdha) chap. 59. He deprived Aditi, the mother of gods, of her ear ornaments, Varuna of his umbrella, Mandara of a peak called Maniparvata and kidnapped 16100 girls of gods, siddhas and kings and imprisoned them in his palace.⁵⁰⁷ Kṛṣṇa killed him and if Purāṇa descriptions are to be treated as historical Kṛṣṇa's actions were prompted by great pity

504. तैले लक्ष्मीर्जले गङ्गा दीपावल्याम्बुदंशीम् । मात-ज्ञानं तु यः कुर्याद्यमलोकं न पश्यति ॥ पञ्च VI 124 q. by नि सि p. 127, by द्रु चि pp 242-243 (from ब्रह्मपुराण); तैले ... दीपावलिदिवौ वसेत् । अलक्ष्मीपरिहारार्थमभ्यङ्गस्नानमाचरेत् ॥ नारद-संहिता 9 by का स वि p. 315.

505. अवशोदयकालस्यैव शुद्धयस्वप्तिपादनात् । केनचिन्निमित्तेनारुणोदयकालेऽतिक्रान्ते द्यौर्दोषोत्तरमप्यङ्गः कर्तव्यः । द्रु चि. p. 241, vide धर्मसिन्धु p. 104 for the same.

506. The यमतर्पण is to be in the form 'यमाय नमः यमं तर्पयामि' and then turning to the south one offers three *śyālās* of water mixed with sesame with the sacred cord in the *śavya* or *apāsavya* form according as the person's father is living or is dead.

507. कन्याश्च कुण्ठो जग्राह नरकस्य परिग्रहात् । ...पक्षस्मिन्नेव गोविन्द. काले तासां महा-हने । जग्राह विविधतापीन् प्रथमेऽपि धर्मतः । पौडशस्त्रीसहस्राणि शतमेकं ततोऽधिकम् । तावन्ति चक्रे क्षणाणि भगवान् मधुसूदनः ॥ विष्णुपुराण V. 29 15-18 The भाववत X. 59, 33 states that the women were 16000.

and he raised the status of these unfortunate women by marrying them all.

The Tīṣṭitattva notes that there is a usage of eating fourteen kinds of vegetables on this day in order to correspond with the 14th tithi, enumerates them from Nirṇayāmṛta and recommends that this should be followed.⁵⁰⁸

Several works such as the Varsakriyā-kaumudī and the Dharmasindhu prescribe that⁵⁰⁹ on the evenings of the 14th of the dark half and amāvāsyā of Āśvina men with firebrands in their hands should show the way to their pitrs (deceased ancestors) with the mantra 'May those men in my family who were cremated and those who had no cremation performed for them and those that were burnt only by resplendent fire (without religious rites?), reach the highest state (or goal); may those (pitrs) who, leaving the world of Yama, came for the *Mahālaya śrāddhas* (in the dark half of Bhādrapada or Āśvina acc to pūrnimānta reckoning) find their way by the brilliant light (of the firebrands) and reach (their own worlds)

The medieval texts prescribe on 14th of Āśvina⁵¹⁰ dark half the performance of the following acts, viz oil bath, tarpana of Yama, lighting lamp for Naraka, illuminations at night, holding firebrands, worship of Śiva, worship of Mahārātri, taking food at night only. Out of these only three (viz oil bath, lighting a lamp for Naraka and night illumination) are now-adays generally performed and the rest are omitted. After the bath people put on new clothes and ornaments and take a repast of sweets and the like and in the noon there is a sumptuous feast. There is a good deal of discussion in the Nirṇayasindhu (p. 197), P. C (p. 241), Dharmasindhu (p. 104) about the time when oil bath is to be taken, if the 14th is mixed up with the 13th and amāvāsyā. That is passed over here

508. अत्राचारान्तरद्वयैकमक्षणं च कर्तव्यम् । अत्र निर्णयासुतवृत् । ओल केतुक-
पास्तुर्कं ॥ कृष्णे च भूते तिथौ ॥ तिथितत्त्व p. 124 and कृत्यतत्त्व pp. 450-451

509. मुलास्तस्ये सहस्रांशौ भदोये भूतदक्षयो । उल्कावस्ता नरा कुर्वन् पिबूषा मार्ग-
दर्शनम् ॥ उल्कादानमन्त्रौ । अग्निदग्धाश्च ये जीवा येऽप्यदग्धा कुले मम । उज्ज्वलज्योतिषा दग्धान्ते
यान्तु यस्मा भवितुम् ॥ यमलोके परित्यज्य आगता ये महालये । उज्ज्वलज्योतिषा वर्त्म प्रपश्यन्तो
ब्रजन्तु ते ॥ व क्रि. को p. 470-471, घ सि 104-105, घु चि p. 253, स न p. 117
(first verse only), भूत means 14th tithi here.

510. चतुर्दशामप्यङ्गस्नानयमतर्पणदीपदान-भदोषदीपदानोल्कादान-शिवपूजा-महारात्रि-
पूजा-मकरभोजनानि विहितानि । घु चि. p. 243

Narakacaturdaśī is also called Bhūtacaturdaśī in Kṛtyatattva (p. 450).

On all the three days, viz. 14th of dark half of Āsvina, amāvāsyā, and the first of Kārtika-śukla an oil bath in the morning is prescribed for him who desires wealth and prosperity.

Āsvina amāvāsyā is a very important day. One should take an oil bath in the morning⁵¹¹ and perform the worship of Lakṣmī for the removal of *alaksṣmī* (bad luck, penury) Some texts add that the barks of five trees⁵¹² should be boiled in water for the bath and the person should have lights waved before him by women. The Bhavisyottara (in chap 140, verses 14-29) describes the celebrations on amāvāsyā at some length. Briefly it comes to this. In the morning one should take (an oil) bath, worship gods and pitrs and perform the pārvana śrāddha with curds, milk, ghee and feed brāhmanas with various edibles. Then in the afternoon the king should proclaim in his capital 'today is the sovereignty of Bali; O people! enjoy yourselves'. People also in their houses should make merry with dance and music, should offer tāmbūla to each other and anoint their bodies with saffron powder, dress themselves in silken robes and wear gold and jewels, young women move about in groups wearing brilliant clothes, the houses should be full of rows of lamps, handsome maidens should cast rice grains about and the waving of lamps (nīrājana) should be resorted to which confers victory. Towards midnight the king should move about in the capital on foot to see the fun and charm of the festival and then return to his palace. When midnight is past and people's eyes are heavy with approaching sleep, the women in the city should create great noise by beating winnowing baskets and drums and should drive out *alaksṣmī* (ill luck) from the court-yards of their houses. Hemādri (on vrata vol. II, pp. 348-349) quotes from Bhavisyā certain additional items: 'no one except children or ailing persons should take a meal by day, one should worship Lakṣmī in the evening and should illuminate with tree-like rows of lights shrines of gods, squares where four roads meet, cemeteries, rivers, mountains, houses, bottoms of trees, cowpens, caves. They should decorate shops where merchandise is bought and sold with white cloth and flowers, then feed

511 इये धृते च दहो च कार्तिकमथने दिने । मानवो मङ्गलस्त्वायी नैव लक्ष्म्या विदुष्यते ।
नारदसंहिता १. by पु. बि. p 241, नि. सि. p 199 has the first half.

512 The five trees are अमृत्य, उडुम्बर, दुल, आम्र, बभ.

brāhmanas and hungry persons in places surrounded by lamps and take dinner dressed in white garments and decked with ornaments. The Nīlamata-purāṇa calls this amāvāsyā night 'Sukh-suptikā' and describes it (verses 505-510) in the same way as Hemādri's quotation does.⁵¹³ In Bengal Kālī is worshipped on this day, who it is said is both Lakṣmī and Sarasvatī. In modern times this is a day specially for merchants and traders. On this day they worship their books of account, invite friends, customers and other traders and give them tāmbūla and some sweets. Old accounts are closed and new ones opened. There is a popular legend that Brahmā gave to brāhmanas *raksābandhana* (Śrāvana Full Moon day) as their festival, *Dasarū* to ksatriyas, *Divālī* to traders and *Holikā* to Śūdras. The night of the worship of Lakṣmī⁵¹⁴ is called *Sukharātri*, since Lakṣmī gives up her sleep on the amāvāsyā when the sun is in *Libra* (or *Balance*) and it is provided in some works that at the dawn of *Sukharātri* when the house is illuminated by lamps one should honour one's relatives with words of complimentary queries and worship Lakṣmī, that removes the taint of ill luck, with auspicious flowers, sandal-wood paste, curds, yellow pigment and fruits. The *Kṛtyatattva* quotes a verse "when there is 14th tithi in a portion of the day and there is amāvāsyā on the night of that day Lakṣmī should be worshipped and (that night) should be known as *Sukharātrikā*" and then gives an elaborate procedure of the worship of Lakṣmī. Some works such as the *Varsakriyā-kaumudī*, *Kṛtyatattva* (p 452) and *Dharmasindhu* (p 107)

513. तथा पक्षे व्यतीति तु कर्तव्या सुगुह्यतया । पञ्चदश्या यथा विम तथा मे गदत शुभ । तस्या दिवा न भोक्तव्यं बालातुरजनं विना । सूर्ये त्वस्तमयुषाते पूजयित्वा करीषिणीम् । दीपपूजा स्तौवी देया देवतायतनेषु च । दीपमालापरिक्रित्वे भद्रं तदन्तरम् । स्वलङ्घनैश्च भोक्तव्यं दिनेन्य नववासना । सुदृष्टिर्वाहणे सार्धं धन्युभिश्चाह्वयापिभिः ॥ नीलमठपुराण 505-510 page 42. करीषिणी appears to mean here image of लक्ष्मी made with dried cowdung cakes. Vide the मन्त्र used in the worship of लक्ष्मी viz गन्धद्वारां दुराधर्षीं त्रिपुष्टां करीषिणीम् । ईश्वरीं सर्वभूतानां तामिदोपहृये भिषम् ॥ q by व क्रि की p 476 The व क्रि की p. 468 quotes a passage from the ब्रह्मपुराण which is similar to the one cited above from Bhavīya by Hemādri and explains कूटगार as the room where the ploughshare and other implements are kept.

514 Vide Gupto's 'Hindu holidays and ceremonies' pp. 35-36 and Underhill p. 63. आह माष्टम्य । अमावास्या तुलादिव्ये लक्ष्मीनिद्रा विद्युत्ति । तस्मिन् दृष्टे सदा त्रिपुष्टालापानय दृष्टिके । अयं देवीस्थापनपक्षपूर्वशुक्लमावास्या नियमेन लक्ष्मीप्रोषणम् । नैव सुपराधिरित्युच्यते । अत्र विहितं ज्योति शाले । सुस्त्रावेष्ट्य काले भद्रोपयोगितादये । सुपुत्रैः कुसुमैर्नैर्धूपिगोरोचनाफलैः । धन्युर्नैर्धूतनैर्धूप्य वाचा कुशलयाचयेत् । पूजयेत् तथा लक्ष्मी-लक्ष्मीमलनामिनीम् । का रि. pp 403-404. The verse 'अमावास्या' is q. by व क्रि की p 468 and two halves from the two verses सुस्त्रावेष्ट्य &c. on p. 469 from मयिच.

provides that on this Sukharātri not only Lakṣmi but also Kubera⁵¹⁵ is to be worshipped.

The first of Kārtika-śukla is regarded as one of the three most auspicious days of the year. The Dharmasindhu⁵¹⁶ remarks that though the three days from the 14th tithi are designated Dīpāvali yet that day which has Svāti-nakṣatra is most commended. It may be stated that Balipratipadā is often conjoined to Svāti-nakṣatra. On this day also an oil bath is obligatory. The most important item on this tithi is the worship of Bali. The Bhavisyottara (140. 47-73) describes this worship of Bali as follows: The king should at night draw the figure of Bali having two arms on a circle made on the ground with five coloured powders; the image should have all ornaments and should have Vindhyāvali (Bali's queen) near him, should be surrounded by asuras like Kūsmānda, Bāna, Mura and others, should wear a crown and ear ornaments; the king should himself offer worship in the midst of his palace together with his brothers and ministers with several kinds of lotuses and offer sandalwood paste, incense and *navedya* of food including wine and meat and employ the following mantra⁵¹⁷ 'salutation to you, O king Bali, son of Virocana, enemy of gods and the future Indra, accept this worship.' Having thus worshipped he should keep awake at night by arranging for dramatic spectacles presented by actors based on stories about ksatriyas. Ordinary people also should establish inside their houses on a couch the image of king Bali made with white rice grains and worship it with flowers and fruits. Whatever gifts,⁵¹⁸ large or small, are made

515. भविष्ये । सुखरात्र्यां यदोषे हि कुबेरं पूजयन्ति हि । व. क्रि. कौ. p. 469, 'सुख ... पूजयन्ति ये' इति वृत्तनचपात् कुबेरमपि पाद्यादिभिः पूजयेद् । कृत्यतत्त्व p. 452.

516. चतुर्दश्यादिदिनत्रयेषु दीपावलिर्लङ्काके पञ्च यंत्राद्विस्वातिनक्षत्रयोगस्तस्य तस्य भास्वत्यातिशयः । धर्मसिन्धु p. 106.

517. The मन्त्र is 'बलिराज नमस्तुभ्यं विरोचनस्तु भगो । भविष्येन्द्र सुखराते पूजेयं प्रतिपद्यताम् । भविष्योत्तर 140.54, पक्ष VI. 134.53. In the पक्ष the मन्त्र is 'बलिराज ... वैत्थ्यामवबन्धित । इन्द्रशब्दोऽभ्यराते विष्णुसाक्षिर्न्यदो भव ॥' as q. by कृत्यतत्त्व p. 453, नि सि 201. In the विष्णुधर्मोत्तर I 126. 25 it is said that Bali would be Indra in the Sāvartu-manvantara (8th out of 14).

518. बलिसुहृदिष्व दीयन्ते दानानि कुर्वन्नुद्वान । यानि सान्यक्षयाण्याह्वयैव संप्रदक्षितम् ॥ महाशुण्या तिथिरिषं बलिराज्यप्रवर्तिनी । स्नानं दानं शतशृणं कार्तिकेऽस्यां तिथौ भवेत् । भविष्योत्तर 140.57 (first verse). The first is quoted by नि. सि p. 201 and the 2nd by कृत्यतत्त्व p. 453, नि त p. 27. हे. on काल p. 616 quotes from ब्रह्मपुराण a similar verse 'महाशुण्या ... राज्यप्रवर्तिनी । ब्रह्मणो हि मिथा नित्यं चालेयी परिकीर्तिता', भविष्य I. 18,21 has the verse महाशुण्या तिथिरिषं etc..

on this day become inexhaustible and bring delight to Visnu. The *Kṛtyatattva* (p 453) provides that three *aṅgahs* of flowers should be offered to Bali. The *Bhaviṣyottara* adds 'this tithi increases the dominion of Bali; baths and gifts made on this tithi in Kārtika yield a hundredfold reward'.

If the pratipad is mixed with amāvāsyā or dvitīyā, the worship of Bali, the proper time of which is night, should be performed on pratipad mixed with amāvāsyā, since Hemādri quotes from Padma 'Śivarātri and Bali's day should be observed on the day when the tithi is mixed with the preceding tithi' and on account of the *yugma-lākṣya* Mādhava also is of the same⁵¹⁹ opinion.

Bali was the son of Virocana and grandson of Prahlāda, a great devotee of Visnu. In the *Vanaparva* (28 2) Bali asks his grandfather Prahlāda the question 'which is better, *ksamā* (forbearance) or *tejas*' (vigorous action). In the *Śāntiparva* 225 13 it is said that Bali felt jealous of brāhmaṇas. The story of Bali who had become very powerful and made gods lose their *tejas* is narrated in *Brahmapurāṇa* 73, *Kūrma* I. 17, *Vāmana* chap 77 and 92, *Matsya* chap 245-246 and *Bhaviṣyottara* 140. Bali began an *Aśvamedha*. Visnu assumed the form of a dwarf brāhmaṇa student and begged for land that would be measured by his three steps. Though warned by Śukra that the dwarf was really Visnu, Bali promised to give land equal to three steps. Then the dwarf grew larger and larger and covered heaven and earth in two steps. When Vāmana asked Bali where to plant the third step Bali told him to plant it on his back and thus Bali was thrust into the nether regions. Visnu being⁵²⁰ pleased with

519. यद्योक्तोपासकश्चन्द्रस्तुतवोपि पूर्वविज्ञायामेव कार्यम् । स चोत्तमो ब्रह्मपुराणे वामन-
पुराणे भविष्योत्तरपुराणे च प्रयुजितः । अत्र मातृकाले द्यूतादिके ब्रह्मपुराणे दर्शितम् । तस्माद् यत्
श्रुतवैयं प्रभाते तत्र मानवैः । इति । यद्यपि मातरमावृत्त्या वस्ति न तु प्रतिपदः, तथापि पूर्वोक्त-
सङ्कल्पस्यायेन प्रतिपदः साकल्यमाभित्य द्यूतादिकं मातरेव कार्यम् । का नि p. 126. The
reference in the words पूर्वोक्तः is to p. 123 (का नि.) where Mādhavācārya quotes
a text that सङ्कल्प for a fast or vrata must be made in the morning though
just at the time of सङ्कल्प the tithi may be amāvāsyā while the vrata is for
pratipad, which follows some time after, and quotes देवल in support 'या तिरिपि
समस्तुमास्य अस्ते याति दिवाकरः । तिथिः सा सकला ज्ञेया द्वामास्यपनकर्मणः । इति । अत्र
द्वामास्यपनयोक्तव्यमासादि-निश्चितदेवोपलक्षणार्थत्वाविशेषा कर्मणः इति बहुवचनं निदिष्टम् ।'
का नि p 123

520. स तु माहात्म्यं विष्णुः प्रीतिः सम्मनसोऽस्तिवत् । रसातलपतिलं च भावि चोन्मयं
युन । ब्रह्मपुराण 73 54-55, सुतलं नाम पातालं त्वमासाद्य मनोरमम् । रसातलं नमादेवं यथा-
वसविपालयन् । मत्स्य 246. 75

Bali's adherence to his plighted word conferred on Bali the overlordship of *pūtāla* and the position of the future Indra. This story is an ancient one. The Mahābhāṣya⁵²¹ on Pāṇini III I. 26 states that when a person recites the story of Bali's imprisonment (in *pūtāla* by Viṣṇu) or represents it on the stage people use such phraseology as 'Balim bandhayati' (he imprisons Bali), though Bali was imprisoned a long time ago. This makes it certain that the story was embodied in dramas and poems more than two thousand years ago.

The Balipratipadā appears to be called Virapratipadā⁵²² in the Vāmana-purāṇa. It is also called Dyūtapratipad (Kṛtyatattva p. 452) The purāṇas⁵²³ say that on that day Śiva was defeated in dice-play by Pārvatī, that Śankara became sad, while Gauri remained happy. Therefore, on this day in the morning men should resort to gambling. Whoever succeeded on this day in gambling would find that the whole year thereafter was beneficial to him but if he suffered defeat in gambling that day he would lose his wealth that year. In Ellora cave No. 21 Śankara and Pārvatī are shown as playing with dice; vide plate 38 in 'Ellora' by Balasaheb Pant-Pratinidhi of Aundh. In many parts of India people engage on this day in gambling and fortunes are often lost or made on this day. Even in a comparatively small country like Nepal gambling stakes soared up to three million rupees in 1955 on the Balipratipad day.

521. On वार्तिक 6 of पा. III 1 26 the महाभाष्य says 'कंसवधमाचष्टे कंसं घातयति बलिमन्धमाचष्टे बलिं बन्धयति', then on वार्तिक 15, the महाभाष्य says 'इह तु कथं वर्तमानकालता'. Vide note 330 for this sentence. 'अत्रापि युक्ता। कथम्। ये मानदेवे शोभनिका नामैते प्रत्यक्षं कंसं घातयन्ति प्रत्यक्षं च बलिं बन्धयन्तीति।' शोभनिकाः means actors in a dramatic representation.

522 वामनपुराणे बलिं प्रति द्विविक्रम उवाच। वीरप्रतिपदा नाम तव भावी महोत्सवः। तव त्वां नरशार्ङ्गल ततो हृष्टाः श्वलङ्कृताः। दुष्पदुष्पदानेन अर्चयिष्यन्ति तत्ततः। q by हे on काल p. 617, कृ र. p. 412, का. त. वि p 321 (with slight variations), ति त p 27. The printed वामन (chap 92 56-57) reads 'दीपमदाननामासी तव भावी महोत्सवः।' दुष्पदीपमदानेन, etc It is likely that the true reading is वीर प्रतिपदं प्राप्य as in का. त. वि. p 321 (वीर being addressed to बलि).

523. ब्रह्मपुराणे। कार्तिके शुक्लपक्षे तु प्रथमेहनि सत्यवान्। जितश्च शङ्करस्तत्र जयं लेभे च पार्वती। ततोऽहं शङ्करो दुःखी गौरी नित्यसुखीयिता। तस्माद् धूर्तं मकतर्ज्यं प्रमाते तत्र मानवैः। तस्मिद् धूते जयो यस्य तस्य संवत्सर शुभः। पराजयो विरुद्धश्च लाभनाशकरो भवेत्। q. by हे (on काल p. 616), कृ र. p. 411-12, नि सि p. 202 (from हेमाद्रि), ति त. p 27. vide स्कन्द I. 1. 34 for dice play between शिव and पार्वती,

On this day also there should be illuminations. It is said 'by lighting⁵²¹ lamps during (the day of) Bali's domination Lakṣmī becomes stable; this is called *Dīpāvalī* because there is waving of lights in this festival. Having reached (the day of) Bali's domination how will lamps be burning in the houses of those who do not observe the festival of the rows of lamps?'

The *Dharmasindhu* furnishes⁵²² a long list of the observances on this *pratipad* day according to the several purāṇas and digests, viz. worship of Bali, illuminations, holiday for and worship of cows and bulls, worship of Govardhana, the tying of *Mārgapālī* (lit. protectress of the road), wearing new clothes, dice-play, waving of lights before men by women (whose husbands are alive), and tying up an auspicious garland. In modern times only three out of these, viz. worship of Bali, illuminations and gambling are observed and the rest are hardly observed anywhere. Therefore only brief references will be made to the rest. Cows, calves and bulls are to be worshipped with two mantras (quoted in note) and decorated and cows are not to be milked and bulls are not to be made to carry burdens this day. This is to be done in the morning of *Kārtika* *pratipad*. If it be mixed up with⁵²³ the 2nd it should not be done on that day as that would lead to the death of one's sons, wife and loss of wealth, but this should be observed when *pratipad* is mixed with *amāvāsyā*. *Devala* prescribes this and remarks that by the worship of cows three prosper, viz. people, cows and the king. As regards *Govardhana-pūjā*, those who are in the vicinity of *Govar-*

524. बलिराज्ये दीपदानास्तदा लक्ष्मी स्थिरा भवेत्। द्विवैरीराजनादत्र सैवा दीपावली स्मृता। बलिराज्यं समासाद्य येन दीपावली कृताः। तेषां ग्रहे कथं दीपा मन्त्रलिपयि केनच॥ धर्मसिन्धु p 106, इ. सि. pp 243-244 बलिराज्य extends over three days from the 14th गुरा वामनरूपेण मार्ययित्वा घरागमिन्। द्वादशतिथिरिन्द्राय बलि पातालवासिनम्। कृत्वा दैत्यपतेर्देवमहोरात्रत्रयं ह्यप। q by का. त. सि. p 315 The printed भविष्योत्तर (140 1-2) reads 'इन्द्राय दत्तवान् राज्यं "दैत्यपतेर्वसमहोरात्रं युगहृत्प॥'.

525. अस्यां प्रतिपदि बलिपूजा दीपोत्सवो गोक्रीडन गोवर्धनपूजा मार्गपाळीवन्दनं बटिका-कर्षणं नववस्त्रादिधारणाद्युत्सवो घटं मारीकटुकं नीराजनं मङ्गलमालिका चेत्येवमादीनि कृत्यानि। धर्मसिन्धु p. 106. लक्ष्मीर्षा लोकपालानां धेनुरूपेण सत्स्थिता। दूतं वहति यज्ञार्थं नम पापं स्वपोहह॥ अग्नयः सन्तु मे गावो गावो मे सन्तु पृष्ठत। गावो मे हृदये सन्तु गवा मन्वे वसान्य-हृत्॥ परा VI. 124. 31-33 q by धर्मसिन्धु p 107, नि. सि. p 202 For praise of cows and gomati-vidyā, vide H of Dh. IV p 108 and Agnipurāṇa 292. 14-20, and Visnudharmottara II chap. 42.

526. प्रतिपद्वर्षसंयोगे क्रीडनं तु यथां मतम्। परविज्ञेयं च कुर्याद्युवदारयनक्षयं। या कुहं प्रतिपत्तिम्ना तत्र ना पूजयेन्नुप। पूजये श्रीणि वर्धन्ते प्रजा गावो महोपति॥ इति देवदत्तवचनात्। का. त. सि. 321, नि. सि. p. 20 (telling 2nd verse from निर्णयसूत).

dhana (a hill near Mathura) should go to it and worship in the morning, while others not near it should prepare a Govardhana with cowdung or with heaps of cooked food or draw it in a picture and worship it along with Gopāla (Kṛṣṇa) and offer all the 16 upacāras to Govardhana and Gopāla (Kṛṣṇa) with mantras which pointedly refer to Kṛṣṇa's giving protection to the settlement of cowherds (Gokula) against the heavy down-pour of rain to the discomfiture of Indra. The sankalpa is given in the note.⁵²⁷ The naivedya is to be on a grand scale. Therefore, the Smṛtikaustubha (p. 174) states that Govardhana-pūjā⁵²⁸ is called Annakūṭa (heap or hill of food) in Padma-purāṇa. Vide Var. 164 for Govardhana and Annakūṭaparikrama. The Dharmasindhu provides that a *homa* should be performed with the two verses 'ā gāvo agman' (Rg. VI. 28. 1) and 'praite vadantu' (Rg. X. 94. 1). Mukerji (pp 150-152) describes how Govardhana-pūjā is carried on in some out-of-the way rural tracts in United Provinces, though it has become altogether defunct elsewhere. Vide I. A. vol. 60 pp. 187-190 and vol. 61 pp. 1 ff and pp. 231 ff for description of the Gayadān festival observed in Bihar, Orissa and some other parts on Kārtika first of bright half in the afternoon in which cows gaily stamped with circular stains of red and blue on their skin and horns glistening with oil and red ochre chased a puny pig with their pointed horns and killed it.

In the afternoon of the pratipad (Kārtika-śukla) the tying of Mārgapālī takes place.⁵²⁹ A rope of kuśas or kāśas (Saccharum spontaneum) should be made according to the usage of one's family and tied to a tall pole and a tree in the east; one should bow to it and offer a prayer to it with the mantra (quoted in the note 529) and all including the king and brāhmanas accompanied by cows, elephants and the like should pass by the

527. श्रीकृष्णमीत्यर्थं गोवर्धनपूजनगोपालपूजनात्मकं महोत्सवं करिष्ये—इति सङ्कल्प्य । चर्मसिन्धु p. 107

528. For Govardhana, vide H. of Dh. vol. IV. pp 691 and 754. The story of Kṛṣṇa having lifted up on his little finger Govardhana for seven days to protect cowherds and their cattle against the heavy rains sent down by Indra is narrated in Viṣṇupurāṇa V. 11, 15-25, Varāha 164.

529. The अविष्योत्तर 140. 46-47 'are-मार्गपालीं प्रवर्त्तनीयात्तुङ्गस्तम्भेय पादये । कुसकाशमयीं दिव्यां सम्भवे बह्वभिर्हृताम्...मार्गपालीतलेनेत्यं हयागावो गजा इवाः । राजानो राज-युक्ताश्च ब्राह्मणा क्षुद्रजातयः । मार्गपालीं समुल्लङ्घ्य नीरजः स्वात् सुखी सदा । The same occurs in पञ्च VI. 124. 44-45. मार्गपालिं नमस्तेऽस्तु सर्वलोकसुखमदौ । विधेयैः युज्यदारायै पुनरेहि ब्रह्मणे । q by सि. सि. p. 202, चर्मसिन्धु p. 108. The first half is पञ्च VI. 124. 44,

way underneath the rope. In the same way a strong rope of kāsas or the like should be made and a tug of war should ensue, the rope being frequently pulled on one side by the princes and on the other by persons of lower caste. The pulling of the rope should be done in front of a temple or the palace or where four roads meet and an equal number of strong men should be selected for each side. A line should be drawn behind each side. If the persons of lower castes succeed in drawing the other side towards them then it should be held that the king will be victorious thereafter for one year⁵³⁰ The Nirājana ceremony by women should be performed in the morning (if the pratipad is mixed with dvitīyā) and the Mangalamālīkā (a series of auspicious rites or auspicious garlands) should be performed in the evening on the 2nd tithi (if pratipad exists only for a short time and is followed by dvitīyā).⁵³¹

As shown above, the three days from Āsvina-kṛdā 14th are spoken of as days of *Kaumudīmahotsava*⁵³² The Bhavisyottara and Padma derive the word Kaumudī from 'ku' (earth) and the root 'mud' to be delighted, the meaning being 'in which people find delight on the earth among themselves' and then another etymology is suggested, viz. *kumudas* (white water lilies) are offered to Ball in this festival

In the Vedic period and for some centuries thereafter certain rites were performed in the month of Āsvina or in Śarad such as the Āsvayujī and Āgrayana or Navasasyestī. The first is one of the seven pakayajñas mentioned by Gautama-dharmasūtra (VIII 19) The first was performed on the Full Moon day of Āsvina Vide H of Dh vol II, p 827 for a description of Āsvayujī and pp 827-29 for Āgrayana But it is not possible to trace the Divālī festival to these rites. How the Divālī rites first arose cannot be stated with any approach to

530 कुशकाशमर्षी कुर्याद्वटिकां सुदृढां नवाम् । तामेकतो राजद्वया हीनवर्णस्तथाग्रयत् ।
गृहीत्वा कर्षेयद्वयो यथासारं सुदृढेभ्यः । जयेच्च हीनजातीनां जपो राजस्तु वत्सरम् । आदिव्यवसाय
q by नि सि p 202, vide प्रवराज p. 74 which furnishes more details

531. कार्तिके छान्दोग्ये ह विधानद्वितयं हि तत् । नारीनीराजनं शतं सायं मङ्गलमालिना ॥
अथ चेत्यतिपत्स्वरूपा नारीनीराजनं भवेत् । द्वितीयायां तदा कुर्यात् सायं मङ्गलमालिकाम् ।
मङ्गलपुराण q by हे. (on काठ p 615), नि सि. p 202, का त. वि p. 322.
(first verse)

532. कुशवन्देन मही शेषा सुदी हर्षे तत परम् । धातुज्ञैर्नैगमज्ञैश्च तेनैवा कौसुदी स्तुवा ॥
कौ मोदन्ते जना पर्यां नानामानि परस्परम् । इष्टास्तुष्टा सुखायत्तास्तेनैवा कौसुदी स्तुवा ।
कुरुवानि बलेयैस्समवीर्यन्तेऽस्या युधिष्ठिर । अर्धार्थं पार्थ यूयो च तेनैवा कौसुदी स्तुवा ॥
भविष्योत्तर 140, 61-64, पद्मे VI, 124, 61-64.

plausibility. In the Anuśāsana parva it is said that the donor of lamps shines in the heavens like a row of lights (*dipapradah svarga-loke dipamāleṣa rājate*, 98 51). Some writers regard these as a reference to the Divālī. But it is not so clear as to place the matter beyond doubt. In I. A. vol. 32 pp. 237-239 Mr. B. A. Gupte contributed a paper on 'Divālī folklore'. He refers to the several legends and characteristics connected with the Divālī, viz. the killing of Narakāsura, depriving Bali of his empire, the crowning of Rāma and Vikrama in these days of Divālī and illuminations and says that the origin must be sought in the movement of the earth round the sun, the change of season, the end of the rice crop and the manuring of soil for the second crop. The connection he traces is rather remote and somewhat fantastic and I am afraid that his theory of origins will appeal to very few in these days.

On the 2nd of the bright half of Kārtika occurs a very fine festival called Bhrātrdvitīyā or Yamadvitīyā. The Bhavisiya states:⁵³³ 'on the 2nd tithi of Kārtika bright half Yama was treated by Yamunā to a dinner in her house; therefore this tithi became declared in the world as Yamadvitīyā; wise men should not take mid-day meal in their own houses but they should take food from the hands of the sister through affection, as doing so increases one's welfare or prosperity. Gifts should be made to sisters; all sisters should be honoured with golden ornaments, clothes, reception and meals; but if there be no sister, one should honour a woman whom he regards as sister (uncle's or aunt's daughter or a friend's sister).' The digests add further details. One should⁵³⁴ do worship to Yama and Yamunā and to Citragupta, and brothers and sisters should offer *arghya* (water in token of respectful reception) to Yama. The procedure is briefly this. In the morning the sister should invite the brother, make him

533. कार्तिके शुक्लपक्षस्य द्वितीयाया युधिष्ठिर । यमो यमुनया पूर्वं भोजितः स्वयं ह्ये स्वयम् ।
... ततो यमद्वितीयेयं भोक्ता लोके युधिष्ठिर । अस्यां निजगृहे पार्थ न भोक्तव्यमनतो ब्रुवैः ।
एतेन भगिनीदत्ताद्भोक्तव्यं युधिष्ठिरम् । दानानि च प्रदेयानि भगिनीभ्यो विधानतः । स्वर्गा-
लङ्कारप्रकाशे पूजासत्कारभोजने । सर्वा भगिन्यः सम्युज्ज्या अमावे प्रतिपक्षिणाः । भविष्योत्तर
14, 18-23. Almost the same verses occur in पद्म VI. 124: 88-93 and in स्कन्द
acc to दु. चि. p. 82.

534. यमं च यमुनां चैव चित्रसूतं च पूजयेत् । अर्घ्यं दद्यात् प्रदातव्यो यमाय सद्यजद्वयै ॥
p by हे. (on इत vol. I. pp 384-385), का. वि. p. 405, कृ. र. 413, व. ति. कौ.
pp. 477-478, ति. त. p. 29, नि. ति. p. 203, कृत्यसूत्र p. 453. All these contain
almost the same verses with some variations. ति. त. p. 29 quotes some of
these from महाभारत.

take at mid-day a bath with scented water and unguents rubbed on his body; she along with the brother should worship Yama and Yamunā with arghya and offer handfuls of flowers. The arghya mantra is⁵³⁵ 'Come, come, O Yama, son of the Sun; you that carry in your hand a noose; accept this worship offered on Bhrātrdvitiyā and also arghya; salutation to you!' Then two more mantras may be addressed.⁵³⁶ 'O Dharmarāja, salutation to you, the elder brother of Yamunā; O son of the Sun, protect me along with your servants; salutation to you. Salutation to you, O Yamunā, sister of Yama and honoured by people, always confer on me favours, O daughter of the Sun, salutation to you!' After this she serves food to her brother with the verse 'Brother! I was born after you; partake of this pure food for pleasing Yama, particularly Yamunā'. If the sister be older than the brother she should say 'I was born before you'. Then after the brother finishes his meal she should deck him with sandalwood paste and then herself partake of the food. Some works like the *Vratarāja* (pp. 78-91) present a far more elaborate procedure, which is passed over here but two matters provided for by it may be mentioned. The first is that a person before going to his sister's house should mutter ten names of Yama (quoted in note⁵³⁷). The second is that the sister is to worship images of Yama and of eight mythological personages (Mārkaṇḍeya, Bali and others) supposed to be immortal for the increase of her brother's life⁵³⁸. In modern times hardly any religious ceremony is performed except that residents of places near or on the banks of the Yamunā river (Jumna) bathe in the Jumna and there is a *mela* on the river on this day. The only thing generally done is the brother's visiting his sister, dining at her house, light being waved before him and his making some presents to the sister.

535. अर्घ्यमन्त्रस्तु । एहोहि मार्तण्डज पादाहस्त यमास्तकालोकधरामरेत । ब्रातृद्वितीया कृतदेवपूजा गृहाण चार्घ्यं भगवन्नमस्ते ॥ कृतयत्न p. 453, नि ति 203.

536 धर्मराज नमस्तेस्तु नमस्ते यमुनाग्रज । पादि मां किङ्करी सार्धं सूर्यपुत्र नमोस्तु ते ॥ यमस्वहृन्मस्तेस्तु यमुने लोकपूजिते । वरदा भव मे नित्य सूर्यपुत्रि नमोस्तु ते ॥ q. by व कि. को p. 476. कृतयत्न 453

537. यमो निहन्ता पितृधर्मराजो वैवस्वतो दण्डधरश्च कालः । भूताधिपो ह्यचकुलाग्रसरी कृतान्त एतदज्ञानामभिजिप्तु । व्रतराज pp. 79-80

538 आहुराशुष्यद्वन्द्वचर्यं भगिनीभिर्ममस्य वै । पूजनीयाः प्रयत्नेन प्रतिमाश्च विधानतः । मार्कण्डेयो बलिर्त्सातो हनुमान्च विभीषणः । कृपो शीघ्रिः परशुराम एतेऽप्यो विरजोविनः । मार्कण्डेय महाभाग सप्तकल्पान्तजीवनः । विरजोविन यथा त्वं हि तथा मे आतरं कुम्भ ॥ व्रतराज p. 81.

This festival of Bhrātrdvitīyā is really an independent one, but it was probably tacked on to the three festive days of Divāṅi in order to lengthen out the days of fun and joy. Sisters, when after their marriage they leave their brother's home, may not meet for years and further the sister may have become rich and the brother a poor man or *vice versa*. Our ancient writers evinced a keen appreciation of the bonds of disinterested affection between brothers and sisters and set apart a day in the year for their meeting to enable them to go over their sweet memories of childhood and to re-live for a day at least their early life which had gone forever. A religious tinge was added to the festival by recalling the two mythical personalities of Yama and Yami, that figure in the famous Yama-Yami hymn (Rg. X. 10). I should like to digress a little and strongly protest against the conclusion drawn by certain Western Sanskrit scholars that the hymn is an indication of the prevalence of the usage of the marriage of a brother and a sister among ancient Aryans. The hymn is a purely imaginative effort 'which bodies forth the forms of things unknown', as in the case of Rg. X. 119 where the poet imagines what Indra must have felt when treated to huge portions of Soma beverage. In Rg. X. 10.10⁵³⁹ the sage makes it clear that in *future* ages something like what was delineated in his fantasy might occur (namely, sisters might do unsisterly acts). Macdonell in his 'Vedic Mythology' (pp. 172-173) indulges in some facile assumptions. Yama may be an Indo-Iranian divinity, but Yami does not occur in the Avesta at all, as he himself admits, but only in later Parsi writings. Therefore, what is stated in these later writings should not be foisted upon the sages of the Rgveda. He supposes that the sage in Rg. X. 10 indulges in propaganda for exonerating Yama from incest. Propaganda is well-known to Western countries in the 19th and 20th centuries A D. The Rgveda nowhere states that the human race was produced from Yama and Yami. There is no warrant for saying that Yami is Indo-Iranian and consequently the myth of the human race being born from a brother and sister is not Indo-Iranian. Pargiter in *AIHT* (p. 70) follows the ball set rolling by Macdonell and others and boldly asserts that, when the Vāyu (in 93.12) says that Nahusa had six sons born of pitrkanyā, Virajā, the word pitrkanyā means 'sister' and Nahusa married his 'sister or half sister'.

539. आ वा ता गच्छादुत्तरा युगानि यत्र जामयः कृण्वन्जलानि। ऋ. X. 10. 10.
'Those later ages might come when sisters might do what is not sister-like.'

and that union between brother and sister was not unknown as Rgveda X. 10 about Yama and Yami shows. One suspects the motives of a writer like Pargiter who held high judicial office in India, when he does not explain why 'pitṛkanyā' was used and not 'avasr', when he pays no heed to the fact that in many places in Vāyu (72. 5, 73. 1-2, 26, 36, 40, 45, 77 74) Menā, Acchodā, Pivari, Gauh, Yaśodā, Virajā herself, Narmadā and Gandhakālī are spoken of as 'pitṛnām mānaśi kanyā', that Vāyu (72), Matsya (13. 2-9) and other Purāṇas speak of seven groups of pitṛs and set out how from the mind-born daughters of pitṛs several scions were born Virajā (described as pitṛkanyā in Vāyu 93 12 which Pargiter naively renders as father's daughter i. e. sister) is spoken of in the same Purāṇa (Vāyu 73. 45) as the 'mind-born daughter', of these (i. e. of Pitṛs) in the plural and not as 'of the father'. Writers like Pargiter sometimes create more riddles by their so-called research than they can be said to have solved.

The Padma asserts that those who please their married sisters with presents of clothes and the like are not subject to any quarrel for a year, nor to danger from enemies. Both Bhavisyottara and Padma state 'He who eats a meal prepared by his sister's hand on the day on which king Yama was served in this world a meal by Yamunā through affection secures wealth and the best of foods'.

In Vedic times and in early smṛtis like those of Manu (II. 11) and Yāj. (I 53) it was difficult for a brotherless maiden to get married (vide H of Dh vol II p 435) But from this it is a far cry to say that the Bhrātṛdvitiyā owes its origin to this idea or practice.

CHAPTER XI

Makarasankrānti and Mahāśivarātri

Makara-Sankrānti. This is a very important religious observance and festival. About 70 years ago (in the author's boyhood) it occurred on the 12th or 13th January according to the several Indian almanacs then current, but now it falls, owing to the precession of the equinoxes, on the 13th or the 14th of January in the month of Pausa. Sankrānti means 'the (apparent) passage of the sun from one rāsi (sign of the Zodiac) to the next following' and hence the rāsi in which the Sun enters is designated as the Sankrānti of that name.⁵⁴⁰ When the Sun leaves the rāsi called Dhanus and enters the Makara-rāsi that is called Makarasankrānti. The rāsīs are twelve and the Sankrānti names with their western equivalents are given in the note.⁵⁴¹ There are only twelve sankrāntis even if there be an intercalary month in some year. Everyone of the twelve sankrāntis was regarded as a holy day. The Matsya-purāṇa (chap 98) deals with the completion of Sankrānti-vrata. Briefly, it provides that on the day previous a person, whether male or female, should take food only once in the noon and on the Sankrānti day should brush his teeth and then take a bath with water mixed with sesame.⁵⁴² The person should offer to a self-restrained brāhmana householder three vessels containing edibles together with a cow intending them to be for Yama, Rudra and Dharma and repeat four verses one of which is as follows: "As I do not make any difference between Śiva, Viṣṇu, the Sun and Brahmā, may Śankara (Śiva) who pervades

540 रवेः संक्रान्तौ राशौ संक्रान्तिरिति कथ्यते। ज्ञानदानतपःआहुतद्वेनादिषु महाकला॥
नागरखण्ड q by हे on काल p, 410, मेधादिषु ह्यद्वैतराशिषु क्रमेण सञ्चरतः सूर्यस्य
पूर्वस्मार्थादोत्तरराशौ संक्रान्तौ प्रवेष्टाः संक्रान्तिः। अतस्तद्वाणिनामपुःसरं सा संक्रान्तिर्व्य-
पदिष्यते। का नि. p. 331.

541 मेष (Aries, Ram), वृषभ (Taurus, Bull), मिथुन (Gemini, Twins),
कर्कट (Cancer, Crab), सिंह (Leo, Lion), कन्या (Virgo, Virgin), तुला (Libra,
Balance), वृश्चिक (Scorpio, Scorpion), धनुः (Sagittarius, Archer), मकर
(Capricornus, Goat), कुम्भ (Aquarius, water-carrier), मीन (Pisces, fishes).
More details will be given in the next section.

542 The whole of chap 98 of मत्स्य is quoted in कृत्यकल्पसूत्र (on व्रतं
pp. 432-435).

the Universe be always a bestower of welfare on me!'.⁵⁴³ The person should make, if able, further gifts of ornaments, a bedstead and golden jars (two) to the brāhmana; but, if poor, should offer only fruits to the brāhmana. Then he should take his meal but without oil and should feed others according to his ability. Women also should perform this vrata. Great merit was attached to a bath in the Ganges on a sankrānti, on an eclipse and on New and Full moon, as such a man reached the world of Brahmanā.⁵⁴⁴ A bath with ordinary water (not heated) was obligatory (*niya*) on every sankrānti, since the Devipurāna declared:⁵⁴⁵ "the man who would not take a bath on the holy day of Sankrānti would be for seven lives diseased and poor; whatever offerings are made to gods and pits by men on sankrānti are returned to them by the Sun again in several future lives".

It may be stated that in ancient texts the entrance of the Sun alone in a rāsi is not regarded as holy time, but the entrance of all planets in a nakṣatra or rāsi was deemed to be a holy time.⁵⁴⁶ Hemādri (on Kāla p. 437) and the Kālanirnaya (p. 345) quote three verses⁵⁴⁷ specifying the holy times (*punya-kāla*) of the passage of the Sun and planets as follows: in the case of the Sun the punya-kāla is 16 ghatikās before and after the moment of the Sankrānti; for the moon it is one ghaṭi and thirteen *palas* on both sides, for Mars four ghatikās and one *pala*, for Mercury three ghatikās and 14 *palas*, for Jupiter⁵⁴⁸ four

543. यथा भेदं न पश्यामि शिवविष्ण्वर्कपञ्चजात् । तथा ममास्तु विश्वात्मा ह्यहम्-शास्त्रं सदा ॥ अस्त्य 98. 17. The 2nd word ह्यहम् means हो कल्पार्ण करोति

544. संक्रान्त्यां पक्षयोरन्ते ग्रहणे चन्द्रसूर्ययो । गङ्गास्नाने नर-कामाद् ब्रह्मणः सत्त्वं ब्रजेत् ॥ भविष्य प. by प क्रि को p 514.

545. रविसंक्रमणे शुष्ये न स्नापायस्तु मानवः । ससज्जन्मयसी रेणी निर्धनस्त्रोषयायते । संक्रान्तीं याति वृत्तानि ह्यप्यकल्याणि मानवैः । तानि नित्यं वृद्धास्तप्ये पुनर्जन्मानि जग्मानि ॥ द्वेवीश्वराण्य. by का वि. p 380, का नि p. 333 (ascribes to ज्ञातात्प), प क्रि को. (pp. 214, 212) quotes the first verse from राजमार्तण्ड Both verses occur in रा. मा folio 81 b verses 1406-7, vide Annals of BORI, vol. XXXVI, p. 336.

546. न केवलमादित्यस्यैव संक्रमायने शुष्यकालः किं तु सर्वेषामपि ग्रहाणां पक्षत्रयसि-संक्रमे शुष्यकालो भवति । का. नि p. 345.

547. हे. on काल p 437 quotes the verses from जैमिनि, while का नि quotes from simply ज्योति-शास्त्र

548. There is a unique grant on Jupiter's entrance into Vṛabha (Taurus) in the Lucknow Museum plate of Kīrtipāla in Vikram's year 1167 (11th February 1111 A. D.) in C. I. VII. p. 93. There are many grants

ghatikās and 37 palas, for Venus four ghatikās and one pala, for Saturn 82 ghatikās and 7 palas.

Though the planets also have saṅkrāntis, later writers hold that the word *saṅkrānti* by itself means only Ravi-saṅkrānti, as stated by the Smṛti-kaustubha p. 531.⁵⁴⁹

The twelve Saṅkrāntis in the year are grouped into four classes, viz. there are two *ayana* saṅkrāntis (that is Makara-saṅkrānti from which *udagayana* starts and Karkata-saṅkrānti from which *Dakṣināyana* starts), two *Visuva* saṅkrāntis (that is, *Mesa* and *Tulā* saṅkrāntis when the day and night are equal in length), the four saṅkrāntis called *Sadaśīti* or *Ṣadaśīti-mukha* (i. e. *Mithuna*, *Kanyā*, *Dhanus* and *Mina*) and *Viṣṇupadī* or *Viṣṇupada* (that is, *Vṛṣabha*, *Simha*, *Vṛścika* and *Kumbha*)⁵⁵⁰

Saṅkrānti gradually came to be deified and the *Devīpurāṇa* identified it with *Durgā* herself. The *Devīpurāṇa* says 'Devī is

(Continued from last page)

made on the Sun's saṅkrāntis. For example, vide E. I vol. VII. p. 85 (Kāla plate of Kalacuri Sodhadeva, grant being made on 24th December 1077 A. D.), E. I. XII p. 142 (Nīlunda plates of western Cālukya king Vikramāditya VI in 1087 A. D.), both on उत्तरायणसंक्रान्ति, E. I. XIV p. 324 (grant of village in honour of Buddha on Visuva saṅkrānti to a brāhmaṇa by Mahipāla I king of Bengal).

549 सर्वग्रहाणां राक्षस्रसंक्रमणवाचिनोपि सङ्क्रान्तिशब्दस्य-सङ्क्रान्तेः पुण्यं कालस्तु षोडशोभयतः कलाः-इत्यादि शाले रविसंक्रमणमात्रपरत्वम्। स्मृतिकौ p. 531. 'संक्रान्ते. कलाः' is a verse of जाबाल (q. by कृ. १ p. 614, व. क्रि. कौ. p. 95, from ब्रह्मवैवर्त).

550 पञ्चसिद्धान्तिका III. 23-24 (p. 9) defines these 'मेघतुलादौ विषुवद् षडशीतिमुखं तुलादिभानेषु। षडशीतिमुखेषु रवेः पितृदिवसा येऽवशेषाः स्युः॥ षडशीतिमुखं कन्या-चतुर्विंशोऽष्टादशौ च मिथुनस्य। मीनस्य द्वाविंशे षड्विंशे कार्दमकरादौ॥। तुला आदिर्यस्याः सा तुलादि कन्या। द्वादशैव भवत्येषां द्विज नामानि मे ह्यस्य। एकं विष्णुपदं नाम षडशीतिमुखं तथा। विषुवं च तृतीयं च अन्ये द्वे दक्षिणोत्तरे। कुम्भालिगोहारिषु विष्णुपदं वदन्ति श्रीचाप-मीनमिथुने षडशीतिवक्त्रम्। अर्कस्य सौम्यमयनं शशिघाम्नि याम्यसुक्षे इये विषुवति त्वजवौलिनीः स्यात्॥ ब्रह्मवैवर्त q. by द्वे. on काल p. 407. Some words require explanation, अलि = दृष्टिक, गो = वृषभ, हरि = सिंह, श्री = कन्या, चाप = धनुः, शशिघाम्नि = शशिशुभे = कर्कटके, सौम्यमयनं = उत्तरायणं, याम्य = दक्षिणायन (यम is the lord of the south), रूप = मकर, अज = मेघ, तौली (one holding a balance) = तुला. Similar verses are quoted by q. by द्वे. on काल p. 408) from वसिष्ठ, which are quoted as from बृहवसिष्ठ by का नि. p. 332. Some of these verses of वसिष्ठ are the same in अग्निपुराण as quoted by व. क्रि. कौ. p. 204. The राजमार्तह (Annals BORI, vol. XXXVI, p. 338 verse 275) defines षडशीति and विष्णुपदी. For mention of Sadaśītimukha-saṅkrānti in an epigraphic record, vide Canarese Ins of Devagiri Yādava king Mahādeva in śaka 1185 (= Sunday 27th May 1263 A. D.) in I. A. vol. 25 p. 346.

all-pervading on account of the division into very small and large parts in the form of year, *ayana*, season, month, fortnight, day and the like. Devī bestows rewards in accordance with the divisions into meritorious and sinful (actions)⁵⁵¹. Even one act done at that time (of Sankrānti) yields results multiplied crores of times. From dharma (righteous acts) increase life, kingdom, progeny, happiness and the like, from *adharma* (unrighteous conduct) spring diseases, sorrows and the like; whatever is donated and whatever japa is performed near (i. e. at the time of) Visuva (Mesa and Tulā) sankrāntis and at the *ayana* (Makara and Karkata sankrāntis) becomes inexhaustible; the same holds good about Visupada and Śaḍasfi-mukha'.

The exact moment of time when the sun leaves one rāsi and enters the next following rāsi is impossible of being marked by the eyes of flesh (ordinary human eyes). Therefore thirty ghaṭikās before and after the moment of Sankrānti are said to be the time.⁵⁵²

In order to convey how infinitesimally small is the time of the Sun's entrance into a rāsi after leaving another the Devī-purāṇa has⁵⁵³ the following: "thirtieth part of the time taken by the throb of the eye of a man sitting happily at ease is called 'tatpara'; one hundredth part of 'tatpara' is called 'truṭi'; one hundredth part of 'truṭi' is the (duration of) time of the sun's

551. ननापनकतुलानपसाहाविज्जनेन तु । स्थूलदुष्कृतिमानेन देवी सर्वगता विनो । . .
 दुष्कृपापविमानेन फलं देवी प्रदच्छति । एकघापि कृतं तन्मिन्तोदिकोदियुगे भवेत् । घनोद्भिदेवे
 द्वायुः सार्जं दुवसुलादयः । अवनोद् विधाचिशाकादि विमुवापनमनो । विमुवेपु च पजर्व
 वचं भवति चाक्षयम् । एवं विन्दुपदे विव पदवीविमुजेपु च ॥ देवीपुत्राय व ७७ हे. (on काट
 pp 418-419), कृ प. pp 614-615. कृष्णकल्प (नैपतः) quotes all verses from
 दुष्कृपापविमानेन on p. 361 and the first verse on p. 362

552. नदाह देवतः । नैकात्रिचनयः सुतो दुर्लभः पितृवैज्ञेयः । सद्योगादप्यम्बोर्न
 त्रिंशकाक्षः पवित्रिंशः ॥ इति । देशाप्यवधानाद्यन्वयत्तं शिष्टयो दुर्वचिराद्योर्नये स्य दुर्व-
 चसि पितृव्यं चावता कालटेनेनोत्तरासि यविशति न तेनो योगदृष्टिं विना मानदृष्ट्या
 दुर्लभः । अगोष्ठ्याने सुखयसंनान्तिमान्मनवाद् नैकात्रिचनयविनो दुर्वचिराकालं शरीरयो ।
 का नि. p. 333, हे. (on काट p 417) attributes this verse to सतिष्ठ and
 explains त्रिंशकाक्षः in two ways 'अथ त्रिंशकाक्ष' अर्थं च 'त्रिंशकाक्ष' दुष्कृपाट ।
 पद्म त्रिंशकाक्षः दुर्व पञ्चदश पञ्चाप्यञ्चदशेति ज्ञेयम् ॥

553. सत्ये नरे सुजामीने यावत्सन्धवि लोचनम् । सत्य त्रिंशत्तनो मासस्तर परि-
 कीर्तिः । सत्यपञ्चतमो भागवदित्तिपवित्रीयते । सुते नहन्नमो य. स कायो सतिष्ठकृते ॥
 देवीपुत्राय व ७७ कृष्णकल्प (नैपतः) p. 365, हे. (on काट) p. 416, का रि p 382,
 व. वि. सौ. p 205 अतकालविनेक (L. H. Q) vol 17 No 4 Supplement p 23 quotes
 सुते... सत्कृते and remarks: इत्युक्तं कान्तिनालस्याविद्वन्नेन कर्मानर्हवया सत्कान्ति-
 पदस्य लक्षणया सत्यत्वात् ।

passage (from one rāsi into another). As it is not possible to perform on such an infinitesimally small point of time the rites prescribed for performance on sankrānti, one has to accept periods of time near this moment as the proper time. The first rule is that the nearer⁵⁵⁴ the ghatikās are to the time of actual entrance the holier they are. Therefore it is laid down that in sankrāntis the *punyaatama-kāla* (holiest time) is sevenfold⁵⁵⁵ viz. three, four, five, seven, eight, nine or twelve ghatikās; during those periods real merit is accumulated. If one cannot perform the prescribed rites within these limits thirty ghatikās are permitted as the highest limit in the texts for the *punyaakāla* (holy time) for all sankrāntis except Sadaśiti (in which the maximum *punyaakāla* is 60 ghatikās) and Viṣṇupadi (where it is 16 ghatikās before and after).⁵⁵⁶

Each of these twelve sankrāntis in the year is seven-fold (i. e. has seven different names) according as it occurs on a particular week day or in conjunction with certain classes of nakṣatras. The seven names⁵⁵⁷ are: Mandā, Mandākinī, Dhvānksi, Ghorā, Mahodari, Rāksasi, and Mīrītā. A sankrānti (such as Mesa or Karka or Makara) is called Ghorā if it occurs on Sunday, Dhvānksi on Monday, Mahodari on Tuesday, Mandākinī on Wednesday, Mandā on Thursday, Mīrītā on Friday and Rāksasi on Saturday. Again, a sankrānti (like Mesa or Karka and so on) is called respectively Mandā, Mandākinī, Dhvānksi, Ghorā, Mahodari, Rāksasi, Mīrītā according as it commences respectively on nakṣatras called dhruva, mṛdu, kṣipra, ugra,

554. या या सञ्चिहिता नाञ्चस्तास्ता. पुण्यतमाः स्मृताः । ज्ञातातप q. by हे. on काल p. 420. का नि p. 334 (ascribes to देवल), ति त p. 144 (ascribes to देवल), स म. p. 137 (ज्ञातातप).

555. त्रिचतुःपञ्चसप्ताहमवज्ञाद्वा एव च क्रमेण षडिका होतास्तत्पुण्यं पारमार्थिकम् ॥ देवीपुराण q. by हे. on काल p. 409, क. र. p. 613, का. नि p. 341 (reads त्रिचतुः), व. कि. कौ. p. 208; तत्पुण्य means तस्मिन् पुण्ये and पारमार्थिक means 'undoubtedly' or मुख्य फल as कृत्यकल्प० explains in ज्ञेयतकाल p. 360.

556. केनापि निमित्तेन संनिहितषडिकारवष्टानासम्भवे त्रिषड्वटिकाः परमावधिलेनाभ्युजायन्ते । पञ्चशीतिषु ततोपि दीर्घमवधिनाह दृष्टव्यसिद्धः । पञ्चशीत्यामतीतार्था षड्विंशकास्तु नाडिकाः । इति । विष्णुपद्या मशस्तकालं स एवाह । पुण्यायां विष्णुपद्यां च प्राक् पथ्यादपि षोडश । इति । का नि p. 334.

557. सप्तधा सा दु बोद्धव्या एकैकैव यथा श्रुत । मन्दा मन्दाकिनी ध्वाङ्क्षी घोरा चैव महोदरी । राक्षसी मिश्रिता शोका संक्रान्तिः सप्तधा सप्त । सूर्ये घोरा विधौ ध्वाङ्क्षी भौमवारे महोदरी । इत्ये मन्दाकिनी नाम मन्दा सुरपुरोहिते । मिश्रिता शुक्लवारे स्याद्वाक्षसी च ज्ञानेश्वरे । देवीपुराण q. by हे. (on काल) p. 408-409, का नि pp. 340-341 (only the first 1½ verses), स म. p. 137, कृत्यकल्प० (ज्ञेयत०) p. 360 quotes the first 1½ verses.

caru, krūra, mīṣṛita Vide note below⁵⁵⁸ for the nakṣatras falling under those 7 groups. It is further provided that the ghaṭikās from two (or three) to twelve said to be the holiest times (in note 555 above) are to be taken as respectively referring to the seven kinds of saṅkrānti i.e. two or three ghaṭikās is the holiest time in Mandā saṅkrānti, four ghaṭikās in Mandākinī saṅkrānti and so on. It is laid down that Mandā saṅkrānti is beneficial to brāhmanas, Mandākinī to kṣatriyas, Dhvāṅksī to vaiśyas, Ghorā to sūdras, Mahodari to thieves, Rāksasi brings success to vendors of liquor and Mīṣṛitā increases the (profit of the) avocations of Cāṇḍālas, Pukkāsas, of those whose business is of a terrible nature and of all craftsmen (vide Hemadri on Kīla pp 409-410 and Varsakriyā-kaumudī p 210 quoting Devipurāṇa).

There is some conflict on the question of the general rule about the extent of *punya-kāla* on a saṅkrānti. Śātātapa,⁵⁵⁹ Jābila and Marici proscribe the sixteen ghaṭikās before and after the moment of Saṅkrānti as the *punya-kāla* for the performance of the religious acts prescribed on Saṅkrānti. On the other hand, the Devipurāṇa⁵⁶⁰ and Vasiṣṭha lay down fifteen ghaṭikās each before and after saṅkrānti as the *punya-kāla*. This conflict is removed in various ways. One is to hold that the Devipurāṇa is not restrictive but what it means is only this that lesser limits are meant to indicate that greater merit results by

558. The 27 or 28 nakṣatras are arranged in 7 groups as follows.—
ध्रुव (or रियर) - उत्तराषाढा, उत्तराभाद्रपदा, रोहिणी, चतु - अश्लेषा, चित्रा, रेवती, मृगशीर्ष, क्षिप्र (or लघु) - दस्त, अभिनी, पुष्य, अभिजित्, ज्येष्ठा - पूर्वाषाढा, पूर्वाभाद्रपदा, भरणी, मघा, चर - पुनर्वसु, अवघ्न, धनिष्ठा, स्वाति. शतभिषज्, मूल (or सिरण) - मूल, ज्येष्ठा, आर्द्रा, आश्लेषा, निमित्त (or शुद्धतीक्ष्ण or साधारण) - कृत्तिका, विशाखा Vide वृहत्संहिता 98. 6-11 (Kern's ed.) for these lists and कृत्यकल्प (नैषध) p. 361, हे on काल p 409, का. नि. p 341-342, स. म. p 137; वृहत्संहिता 98.9 and कृत्यकल्प (नैषध) do not mention अभिजित् among लघु group

559 शातातप । अर्वाक्ष षोडश विज्ञेया नाक्ष पञ्चाश षोडश । कालः शुभोदकसक्रान्ते विद्वन्निः परिकीर्तित ॥ जाषाल । सक्रान्तौ शुभकालस्तु षोडशोभयत कालः । मरीचि । नाक्ष षोडश पूर्वेण संक्रान्तेऽपरेण वा । राहोर्दर्शनमात्रेण शुभकालः प्रकीर्तित ॥ कृत्यकल्प (नैषध) pp. 361-362, 365, हे (on काल p 417), का नि p 382 (ascribes the last verse to वैवस्वत), व कि कौ p 207 (omits the last verse)

560 अतीतानागतौ भोगौ नाक्ष पञ्चदश स्मृता । द्वितीयराण प. by कृत्यकल्प (नैषध) p 360, हे (on काल) p. 418, स. म. p 137. भोग is explained by हे. as 'संक्रान्तौ निमित्ते विहितस्य स्नानदानादेर्निषिद्धस्य वाच्यपनादेः पालनं भोगः' observance of bath and gifts prescribed for being done on the occasion of Saṅkrānti and not engaging in Vedic study which is forbidden. कृत्यकल्प explains भोगः as स्वाति.

their observance. Another explanation was to hold that the limit of 16 ghatikās applied to sankrāntis called Visnupadī.

A sankrānti may take place by day or at night. If Sankrānti occurs by day that whole day is punyakāla. If Sankrānti occurs by night, lengthy and complicated discussions occur in Hemādri, Mādhava and others. One rule evolved is that in ten sankrāntis excluding Makara and Karkata sankrāntis the punyakāla is by day when those sankrāntis occur by night.

Several exceptions are engrafted on the general rule about 15 or 16 ghatikās before and after a sankrānti being the punyakāla. Therefore, several works like the Tīthitattva (pp. 144-145) and Dharmasindhu (pp 2-3) give brief final conclusions on this topic. I summarize⁵⁶⁰ the conclusions of the latter work. On the Sun's passage in Mesa and Tula the punyakāla is fifteen ghatikās before and after S (some say ten ghatikās); in Vrsabha, Simha, Vṛścika, Kumbha S, P is sixteen gh. before S; in Mithuna S, Kanya, Dhanus and Mina S, P is 16 gh. after S; in Karkata S, P is thirty gh. after S; in Makara S, P is forty gh. after S. If Sankrānti occurs by day when a period of two ghatikās or less only remains before the close of the day then in the case of Mithuna, Kanya, Dhanus, Mina and also Makara sankrāntis P is before S for the gh. specified above against each; if S occurs in the morning at a period of two gh. or less from sunrise then in Vrsabha, Simha, Vṛścika, Kumbha and also Karkata S, P is after S for the period specified above. If S occurs at night but before midnight, P is latter half of the daytime before the S; if S occurs at midnight or later than midnight but in the night, P is on two days viz the latter half of the daytime before S and the first half of the day after S; this applies to all S except Makara and Karkata. When Uttarāyana begins in Makara in the night P is the day after S and if S begins in Karkata at night P is the day prior; if Makara S occurs at evening twilight (i. e. during three ghatikās after sunset) then P is on the previous day; if Karka S occurs in morning twilight (i. e. during three gh. before sunrise) then P is on the day following the S.

This discussion about the punyakāla is necessary because a bath is to be taken and gifts are to be made during that time in order to secure the full merit thereof. The general rule is that a

560 a. In this summary S, stands for Sankrānti or Sankrāntis, gh. for ghatikās, P, for punyakāla.

bath is not to be taken and a gift is not to be made at night. Parāśara⁵⁶¹ says 'a bath by day purified by the rays of the Sun is commended; bathing at night is not commended except on seeing an eclipse'. The Visnudharmasūtra says the same. But several exceptions were recognized. The Bhavīsyapurāṇa⁵⁶² provides 'one should not take a bath at night and particularly should not make a gift at night, but a bath and a gift may be made at night on proper occasions. A gift at night is commended in an eclipse, marriage, sankrānti, pilgrimage, on death, on the birth of a child and at (before sitting down for) hearing *māhātmya* (Mahābhārata)'. Gobhila⁵⁶³ provides 'people may bathe and make gifts at night in eclipses, sankrāntis, marriage, in distress (or death) and on the birth of a child and in vratas undertaken for a desired object'. A bath is therefore obligatory on every sankrānti and particularly in Makara-sankrānti. There are special recommendations about gifts in Hemādri on Kāla (pp. 414-419) which are taken by him from Viśvāmītra and which are borrowed by Nirṇayasindhu (pp. 4-5), Samaya-mayūkha (pp. 143-144) and others and which are as follows. gift of ram on Mēsa, of cows on Vrsabha, of clothes, food and drinks on Mithuna, of ghr̥tadhenu⁵⁶⁴ on Karkatā, of a conveyance with some gold on Simha, of clothes and cows on Kanyā, of different kinds of grains and seeds on Tūla, on Vṛścikā of clothes and houses, on Dhanuḥ of clothes and conveyances, on Makara

561. दिवाकरकौ पूतं दिवा ज्ञानं प्रकल्पते । अमशस्तं निशि ज्ञानं राहोऽल्पं दर्शनात् ॥
परार XII 20 q by सूतिच I. p 120 which remarks, राहुदर्शनं ग्रहण-सकान्तपादै-
रपि प्रदर्शनार्थम् । न रात्रौ राहुदर्शनवर्जम् । विष्णुवर्णन 64 6

562. राज्ञी ज्ञानं कुर्वीत दानं चैव विशेषतः । नैमित्तिकं च कुर्वीत ज्ञानं दानं च रात्रिषु ॥
ग्रहणोद्वाहसंक्रान्तिवाचातिमत्सवेषु च । अरण्ये चेतिहासस्य राज्ञी दानं प्रकल्पते ॥ भविष्य-
पुराण q by दे on काल p 433, का नि p. 339, which adds one more verse
'यज्ञे विवाहे यात्रायां तथा हुस्तकवाचने । दानान्येतानि क्षत्तानि राज्ञी देवालये तथा ॥'

563. गोभिल । राहुदर्शनसकान्तिविवाहात्ययहृदिषु । ज्ञानदानादिकं कुर्वीति
काम्यव्रतेषु च ॥ दे. on काल p. 433, नि नि p 7, thus is ascribed to देवल in
सूतिच I p 120, कृ र pp 616, 625, व कि कौ pp 93, 210, it is strange that
का नि (p. 339) ascribes it to याज्ञवल्क्य, but it is not found in the printed
याज्ञवल्क्यसूति; probably का नि had in view a very similar verse of योगवाज-
सूत्य 'ग्रहणोद्वाहसंक्रान्तिवाचातिमत्सवेषु च । ज्ञानं नैमित्तिकं क्षेत्र यात्रावपि तदियते ॥'
q by सूतिच I. p 120

564. For 'ghrtadhenu', vide H of Dh vol. II p. 880. As regards gift
on Simha there are various readings; N S. reads 'gift of chatra' (umbrella),
while S M. reads 'gift of pātra' (vessel). For 'tladhenu' vide H of Dh.
vol. II p. 880.

of wood and fire, on Kumbha of cows, water and grass, on Mina of fresh flowers. Special gifts are required to be made on Makarasankrānti. The Skanda⁵⁶⁵ says 'He who donates *tila-dhenu* on Uttarāyana (i. e. Makarasankrānti) secures all objects and obtains the highest happiness.' The Viṣṇudharmottara provides 'the gift of garments on Uttarāyana yields great reward (merit). A man becomes free from diseases by donating sesame and a draught bull'. The Śivarahasya declares that Śiva after he performed the Gosava sacrifice created sesame on Makara-sankrānti for the gratification of all men and provides 'men should bathe in water in which sesame are mixed and one should rub one's body with sesame; *tarpaṇa* of gods and pitrs should be made with water in which sesame have been put; sesame should be given to brāhmanas on Uttarāyana sankrānti; one should eat sesame and perform *homa* with them; those who perform *homa* with sesame and honour brāhmanas shine in the heaven (as stars) like those who donate a thousand cows; auspicious lamps fed with oil of sesame should be lighted in Śiva temples and a brāhmana should worship God (Śiva) with grains of rice and sesame'. The Kalikā-purāṇa (q. by Hemādri on Kāla p. 413 and Kṛtyakalpao, Naiyata, pp. 366-67) provides: 'one should place on the top of (the linga emblem of) God (Śiva) the five jewels viz gold, diamond, sapphire, ruby and pearl; but if a man has none of these he may place in Uttarāyana on the top of the linga gold one⁵⁶⁶ *kārṣa* or half *kārṣa* in weight; he should worship with plenty of ghee prepared from cow's milk and should donate ghee and a blanket after washing and pressing it; he should give condiments and a dinner to brāhmanas and ascetics and honour them with *dakṣiṇā*'.

565. स्कान्दे। वेङ्गं तिलमयीं राजन् दद्याद्यश्चोत्तरायणे। सर्वान् कामानवाप्नोति विन्दे परमं सुखम्। निष्कृष्यनौचरे। उत्तरे त्वयने विषा वस्त्रदानं महाफलम्। तिलपूर्वमनङ्गुवाहं दत्त्वा रोगैः मल्लयते। शिवरहस्ये। इषा नकारसंक्रान्ती शङ्कते गोसवे कृते। तिलाखल्पाद्यानासं वृत्तये सर्वदेहिनाम्। तस्याचर्यां तिले। ज्ञानं कार्यं चोद्दिनं बुधैः। देवतानां पिपृणां च सोदकैस्तर्पणं तिलैः। तिला देवाश्च विप्रेभ्यः सर्वदेवोत्तरायणे। तिलांश्च भक्षयेत्पुण्यान् होतव्याश्च तथा तिलाः। तस्यां तिथौ तिलैर्हृत्वा येऽर्चयन्ति द्विजोचमात्। विद्भिर्ते विराजन्ते गोसद्वस्त्रदायिनः। तिल-पैलेन दीपाश्च देवाः शिवयुधे शुभाः। सतिलैस्तण्डुलैर्द्वयं पूजयेद्विधिवद् द्विजः। हे. on काल pp. 415-416 q by नि. सि. p. 218. गोसद्वस्त्र was one of the 16 Mahādānas. Vide H of Dh. vol II. pp. 869 and 874 With विद्भिर्ते विराजन्ते, compare ऋ. X. 107. 2 'वज्रा दिवि दक्षिणावन्ती अस्थुर्ये अन्वदा सह ते सूर्येण।'.

566 *Kārṣa* is a weight of gold or silver equal to 16 *māṣas* = 80 *raktikās* i. e. about 176 grains.

greet each other by giving articles from simple sesame and jaggery to artistic sugared preparations of sesame coloured with saffron and go about saying 'take these sesame and jaggery and speak sweet words' (in Marathi)

The importance of *tilas* (sesame) is brought out in the following: A person⁵⁷² who uses sesame in six ways does not sink (is not unsuccessful or unlucky) i. e. who rubs his body with sesame, who bathes with sesame, who is pure and always offers water mixed with sesame (to his deceased ancestors), and who offers sesame into fire, who makes a gift of sesame and who eats sesame.

Gifts are made in these days on Makarasankranti, but mostly by women. They honour priests by donating vessels (of clay, copper or brass) containing several things such as betelnuts and coins and also invite their women friends and distribute among them earthen vessels containing red powder, pieces of turmeric, betelnut and also separately several other things such as sugarcane stalks. In south India there is a festival called Pongal⁵⁷³ which corresponds with the Makarasankranti observed in Northern and Western India, Pongal being the first day of the Tamil year. This South Indian festival lasts for three days.

According to the modern astronomical calculations, the winter solstice occurs on 21st December and on that day commences the Sun's apparent march towards the north. But in India people who follow the almanacs based on the ancient methods and data think that the Sun's march towards the north takes place on the 14th of January. They are thus about twenty three days behind the correct Makarasankranti owing to the precession of the equinoxes. This fact was recognised even in the medieval Dharmaśāstra works. For example, Hemādri⁵⁷⁴

572 तिलोद्धर्त्ता तिलस्त्रायी शुचिर्नित्य तिलोद्धकी । होता दाता च भोक्ता च पशुति
नामसीदति ॥ शास्त्राय ग. by का. वि p 344, कृ र p. 540 (without name), व मि
की. p. 560 (reads तिलपायी तिलपद. । तिलहोता तिलभोक्ता).

573. The word 'Pongal' is derived from a Tamil word meaning 'Is it boiling or is it being cooked?'

574. अयनाशकगुलयेन कालेनैव स्फुटं भवेत् । शुक्लकर्कादिने सूर्ये याम्योदयपने सति ।
वदा संक्रान्तिकाला. स्फुटका विपुलदादय ॥ अथमर्थः । यावद्विषयोरपनश्च्युतिर्भवति तावता
सूर्यस्य भोयकालेन भाविना विष्णुपदादिकानां च्युतिर्भवति सतश्च द्वादशभिरपनश्च्युतिर्भवति ।
तत्र भाविन्या. संक्रान्तिर्द्वादशभिदिनेर्बोद्धुं शुण्यकालो भवति तस्मिन् संक्रान्तिनिमित्तं दानादि

(Continued on next page)

says that twelve days before the (popular) day of a saṅkrānti, the real punyakāla occurs and therefore gifts and the like prescribed on the occasion of saṅkrānti should also be performed on the day twelve days prior to the popular saṅkrānti day.

The origin of the observances of Makarasankrānti cannot be very ancient. The Sun's apparent northward march for six months has been mentioned in Brāhmana and Upanisad texts at least a thousand years before Christ. For example, the Śatapatha⁵⁷⁵ Br. states 'That half moon which increases represents the gods and that which decreases represents the fathers. The day represents the gods and the night represents the fathers. And further, the forenoon represents the gods and the afternoon the fathers ... Now when he (the sun) moves northwards then he is among the gods, then he guards the gods; and when he moves southwards then he is among the fathers, then he guards the fathers.' The Chāndogya-Upanisad⁵⁷⁶ contains a reference to the Sun's passage to the north during six months in the words 'from light to day, from day to the bright half of the month, from the bright half of the month to the six months during which the sun goes towards the north, from the months to the year, from the year to the Sun &c.' But here the word *udag-ayana* is not expressly employed. The word 'ayana' occurs in the Rgveda III 33. 7 (āyannāpo ayanam-icchamānāḥ) 'the waters seeking a passage went rushing.' Here 'ayana' has the etymological sense of 'passage' or 'place'. But in the grhyasūtras the word 'udagayana' in the sense of the sun's northward passage occurs. The

(Continued from last page)

कर्तव्यमिति। हे. on काल pp 436-437. From नि ति p. 5 it appears that Aparārka also said in his comment on Yāj I 217 after quoting Viṣṇudharma-sūtra 77. 1-2 that the difference between the real Makarasankrānti day and popular Makarasankrānti day was twelve days. But those words as quoted by N. S. from Aparārka are not found in the printed Aparārka at p. 426 (Ānandāśrama ed.).

575 य एवापूर्यतेऽर्चनासं स देवा योऽपक्षीयते स पितरोऽहरेव देवा यानि पितर- पुनरहः पूर्वाह्ने देवा अपराहः पितरः । .. स यत्रोदगावर्तते देवेभ्यु तर्हि भवति देवास्तर्ह्यभि गोपायति । यत्र दक्षिणावर्तते पितृभ्यु तर्हि भवति . । स यत्रोदगावर्तते तर्ह्यग्नी आदधीत । इतपथ II. 1. 3 1, 3 and 4. The कौषीतकि-ब्राह्मण 19. 3 also has a striking passage 'स यन्मासा- भुदधित्वा तिष्ठते दक्षिणावर्त्त्येषुमेने वसन्ति वैपुवतीयेनाह्ना यक्ष्यमाणाः'.

576 अर्चियोऽहरह आर्य्यमाणपक्षमापूर्वमाणपक्षाद्यान्पङ्कदङ्कतेति मासास्ताव मासेभ्यः संवत्सरं संवत्सपदादित्यं ... । छा. उ. IV. 15. 5 and V. 10 1-2.

*Āśvalāyana-grhya*⁵⁷⁷ prescribes the auspicious times for certain domestic rites as follows: 'in the northward passage of the sun, in the bright half of a month and on an auspicious *nakṣatra*, *caula* (child's tonsure), *upanayana*, *godāna* and marriage may be celebrated; according to some teachers a marriage may be celebrated at all times (not necessarily in northward passage of the sun &c.)'. But here no *rāśi* name appears. In *Jaimini* VI. 8, 23 it is provided that rites for gods are to be performed in the northward passage of the Sun, some day in the bright half of the month and on an auspicious day. As a matter of fact, none of the ancient *Śrauta*, *Grhya* or *Dharmaśāstras* mentions any *rāśis* or prescribes any auspicious or inauspicious times concerned with *rāśis* but only times in relation to *nakṣatras*. Some people try to interpret the words '*susthe indau*' (when the moon is well placed i. e. auspicious) in *Yāj.* I. 80 as referring to *rāśis*, but they forget or ignore the fact that the earliest extant commentator of *Yājñavalkya*, *Viśvarūpa*, explains those words as referring to *nakṣatras* and not to *rāśis*. The subject about the introduction of *rāśis* will be briefly discussed in the next section on *Kāla* and *Muhūrta*. As *udagayana* had already been regarded for many centuries as an auspicious period, naturally *Makarasankrānti* from which the northward passage of the Sun starts became a very sacred day, when the *rāśi* system was introduced. Why so much importance was attached to sesame on this *Makarasankrānti* day it is difficult to say. Probably in view of the cold prevailing at the time of the beginning of *uttarayana* an oily substance like sesame easily available and of great food value was selected. In any case the observances and festival of *Makarasankrānti* do not appear to be much older than the beginning of the Christian era.

In modern *pañcāṅgas*, *Makarasankrānti*, being deemed to be a deity, several curious matters are added, viz. *sankrānti* rides on some *vāhana* (principal vehicle or draught animal such as an elephant) and an *upavāhana* (as ancillary vehicle), she wears a garment either dark, white or red or of some other colour, she is supposed to carry a weapon (such as a bow or javelin),

577. उदययने आपूर्यमाणपक्षे कल्याणे नक्षत्रे चैलकर्मपिनयनयोदानविवादा । सर्व-
कालमेवे विवाहः । आश्व. पु. I. 4. 1-2. The कौपीयकिचुष्ट I. 5. is almost the same
'उदययन आपूर्यमाणपक्षे शुष्पादे कुमारीं पाणिं युक्तीयाद्या लक्षणसम्पन्ना स्यात्' । उदययन-
पूर्वपक्षाद्-शुष्पादेऽपि त्रैविनि स्तुतिरूपान्वार्यदर्शनात् । जै. VI. 8, 23 The आप. पु. I. 1. 2
is almost the same 'उदययनपूर्वपक्षाद्-शुष्पादेऽपि कार्याणि'.

she applies a *tilaka* of some substance (like *lac*, *gorocana*), she is either young, middle-aged or old, her posture (sitting, standing &c.) is mentioned, the flower she holds, the food she eats, the ornament she wears—these are mentioned, her two names (out of the seven mentioned above on p. 215 note 557 based on the week day and the *naksatra* on which *sankrānti* takes place) are specified, she is supposed to come from one direction (east or the like), to proceed to another (such as the west &c.) and to cast a glance at a third direction; then her bodily form is described such as drooping lips, long nose, with nine arms (or the like). And the prognostications are as follows: whatever things *Sankrānti* accepts, their prices rise or they are destroyed and whatever she glances at is ruined; happy are the people in the direction from which she comes and unhappy are those in the direction she goes.

Mahāśivarātri: The 14th *tithi* of the dark half of a month is called *Śivarātri*, but the 14th of the dark half in *Māgha* (or in *Phālguna* according to the *pūrnimānta* reckoning) is the *Śivarātri par excellence* and is often designated *Mahāśivarātri*.

The *Garudapurāṇa* I. 124, *Skanda* I. 1. 33, *Padma* VI. 240, *Agni* 193 contain the *Mahātmya* of the *Śivarātri* on the 14th of the dark half of *Māgha*. Though some details differ, in all these the main outlines are the same.

All these praise *Śivarātri-vrata* highly. When after ⁵⁷⁸ observing a fast on that day, *Śiva* is worshipped with *bilva* leaves and *jāgara* for the whole night is observed, *Śiva* saves the man from hell and bestows enjoyment of happiness and *mokṣa* and the man becomes like *Śiva* himself. Gifts, sacrifices, austerities, pilgrimages and observances of *vrata*s are not equal to even one ten-millionth part of *Śivarātri*.

The story that illustrates this extremely exaggerated praise of *Śivarātri* in the *Garudapurāṇa* seems to be the older of the three and therefore it is briefly set out here. There was a king of *nisūdas* named *Sundaraseṇaka* on Mount *Abu*, who went out

578. माघमास्यनवमीर्नवे कृष्णा या तु चतुर्दशी । तस्यां जागरणाद्भुज-पूजितो भुक्ति-
मुक्तिदः ॥ उपोषिते पूजित-सत्त्वकाचारयेत्तथा । गण्ड I 124 2-3, माघमा ... चतुर्दशी ।
शिवरात्रिरिति विज्ञेया सर्वपापपहादिणी । कुतोपवासा ये तस्या शिवमर्चन्ति जायत । विष्णुपञ्च-
शतपुराणे ते यान्ति शिवतुल्यताम् ॥ ... माघमा ... चतुर्दशी । शिवरात्रिरिति कथाया सर्वपाप-
हारीकामा । द्वागन्धज्ञतपस्तीर्थव्रतकर्मणि यानि च । शिवप्राप्तिव्रतस्यापि कीर्त्यतेन समानि च ॥
पद्म VI. 124 3-4 and 28-29.

to a forest for hunting with his dog. He bagged no animal and being oppressed by hunger and thirst he remained awake the whole night on the bank of a tank in a thicket of trees. Underneath a bilva tree there was a Śivalinga and in an effort to keep his body at ease he threw down leaves of the bilva tree which fell on the top of the linga without his knowing it. In order to put down dust he (took water from the tank and) splashed it so that it fell on the linga and one of his arrows fell down from his hands on the linga through inadvertence which he took from the linga by falling on his knees before the linga. In this way he unconsciously bathed the linga, touched it, worshipped it (with bilva leaves) and kept awake the whole night. In the morning he came back to his house and partook of food given by his wife. When he died in course of time he was seized by the myrmidons of Yama, when Śiva's attendants fought with them and liberated him and he became a sinless attendant of Śiva together with his dog. In this way he collected merit without knowing it; if a person does with⁵⁷⁹ full knowledge (what the *nisāda* did without knowing) the merit is inexhaustible. The *Agnipurāṇa* expressly mentions the hunter *Sundaraseṇaka*⁵⁸⁰. The whole chapter of *Garuda* is quoted in the *Varsakriyā-kaumudī* pp. 512-513. The story in the *Skanda* is more elaborate. There it is a wicked *Kirāta* named *Canda* who killed fish by catching them in his nets and killed also many animals and birds. He had a wife who matched him in his cruelty. Thus passed many years. One day he ascended a bilva tree taking water in a quiver desirous of killing a wild boar and passed the whole night without sleep keeping a watch and cast down many bilva leaves which fell on a linga at the bottom of the bilva tree. He also rinsed his mouth with water from the quiver, that fell on the linga. In this way he worshipped Śiva in all ways, viz he bathed (*snāpana*) the linga with water, he worshipped linga with numberless bilva leaves and he kept awake the whole night and was without food that day. He alighted from the tree and began, after reaching the tank, to catch fish. Because he did not return home that night, his wife went without food and water and passed that night in anxiety. In the morning she came to that forest with some food for her husband and seeing her husband on the other side of a river, she placed the food on the river bank and began to

579. एवमज्ञानतः पुण्यं ज्ञानात्पुण्यमप्रापयद् । गद्य I 124 11

580. सुव्यक्तः मातवात्पुण्यं प्राप्तिं सुन्दरसेनकः ॥ अग्निह 193. 6

cross the river. They both bathed in the river, but before the kirāta could reach the food a dog came there and ate all the food. When the wife wanted to kill the dog the kirāta whose heart was softened persuaded his wife to desist from killing the dog. By that time it was noon (on amāvāsyā) and Śiva's attendants came there to take both the husband and wife as he had worshipped (though unknowingly) the linga and as both had fasted on 14th. The kirāta and his wife reached Śivaloka. The Padmapurāna (VI. 240. 32 ff) weaves, as the Skanda does, its story round a nisāda.

There is a conflict of views about what the chief thing is in Śivarātri is. The Tithitattva holds that a fast is the principal thing in Śivarātri and relies on the words of Śankara. 'On that tithi (Śivarātri) I am not so pleased with bath (of the linga) nor with clothes (offered to the linga) nor with incense nor by worship nor with the offering of flowers as I am pleased by a fast'.⁵⁸¹ On the other hand, Hemādri and Mādhava hold that Śivarātri means fast, worship and jāgarana⁵⁸² and all the three are apprehended as principal and quote passages from the Skandapurāna and Nāgarakhanda in support.⁵⁸³ 'That man who observes a fast on Śivarātri for twelve years and who keeps awake (in dance and music) before me the whole night would reach heaven. That man, who worships Śiva and performs jāgara on the 14th, would not thereafter taste milk at mother's breast (i. e. would not be born again); the nisāda, unknowingly worshipping a self-existent linga, observing a fast and jāgara, became free from sin and attained the position of the attendant of Śiva'.

581. अस्याहपवासः प्रधानम् । न स्नानेन न वस्त्रेण न धूपेन न चार्चया । तुभ्यानि न तथा धूपैर्यथा तत्रोपवासतः ॥ इति शङ्करोक्तेः । ति. त. p. 125.

582 उक्ताधिकारिणोऽष्टेयं व्रतस्वरूपं त्रिविधम्, उपवासो जागरणं पूजा च । ... दैव्या-
भरविद्योपासनन्यायेन सहस्राय एवान्नाह्नयेत् । का. नि. pp. 290-291. Vide हे. od काल
p. 302 'वस्तुतस्तु त्रयाणामेव प्राधान्यमित्ययमेव पक्षः' and वृ. चि. p. 253. दैव्यानवरिधा
occurs in छान्दोग्य IV. 11-23, which forms the basis of वेदान्तसूत्र I. 2. 24-32

583. तथा च स्कन्दपुराणम् । एवं द्वादश वर्षाणि शिवरात्रिस्तपोवकः । यो मां जागरयते
रात्रिं मल्लजः स्वर्गमावहेत् । शिवं च पूजयित्वा यो जागर्ति च चतुर्वर्षीम् । मातुः पयोधरस्तं न
पिबेत् स कदाचन ॥ नागरखण्डे । स्वयम्भूलिङ्गमग्न्यर्च्य सोपवासः सजागरः । अजानकपि निष्पापो
विषादो गणतां मतः ॥ हे (on काल) pp. 309-310 The verse 'शिवं च ... कदाचन'
is q. by का. नि. p. 289, स. न. p. 101.

In the *Kālanirnaya*⁵⁸⁴ there is a lengthy discussion on the question whether the word 'Śivarātri' is used in a conventional sense (viz. a particular tithi) or in an etymological sense (every night on which some observance relating to Śiva is performed), or a metaphorical sense (viz. a vrata, though the word expresses a tithi) or a *yoga-rūdha* sense i. e. etymological cum conventional like the word *pañkaja* (a lotus) The conclusion established is that the word Śivarātri is *yoga-rūdha* like the word *pañkaja* (lotus), which does spring from mud (so far the sense is etymological) but which is confined to only one thing viz lotus (so far there is *rūdhi* or convention) and does not apply to a frog.

Śivarātrivrata is both *nitya* (obligatory) and *kāmya* (optional). It is *nitya* because there are passages which lay down that sin follows if a man does not perform it⁵⁸⁵; 'the being that does not worship with devotion Rudra who is the lord of three worlds wanders through thousands of future lives' Besides, there are verses which lay down that the vrata should be performed every⁵⁸⁶ year: 'O great goddess! a man and a chaste woman should every year worship Mahādeva with devotion on Śivarātri'. This vrata is optional because the texts provide the rewards of performing this vrata For example, vide p 85 above and p. 86 above for the maxim of *sanyoga-prāhktva*.

This vrata according to the *Īśānasamhitā*⁵⁸⁷ can be performed by all human beings 'The Śivarātrivrata destroys all

584. तत्रेदं चिन्त्यते। किमयं शिवरात्रिर्नामो रुद्रः, किं वा यौनिकः, उत छायाणिकः, अथवा योगरूढ इति। किं तावत्प्राप्तम्। रूढ इति। कुत्र। तिथिविशेषे शिवरात्रिरूपस्य संज्ञा क्लृप्ते स्मरणात्। का नि p 280, अथ सिद्धान्तं ब्रूम। योगरूढ एवार्थं शिवरात्रिर्नामः।... यथा पङ्कजशब्दे पङ्कजाज्यते इति योगं स्वीकृत्य भेकादिव्यतिमसङ्गो रुद्रस्तीकारेण निवार्यते तद्वदत्रापि योगरूढत्वात् न कोऽप्यतिमसङ्गः। का नि p 287 शिवरात्रि is taken as a बहुव्रीहि 'शिवस्य रात्रिर्यस्मिन् व्रते' इति बहुव्रीहिसमासेन प्रवृत्त शब्दो रुद्रत्वा व्रतविशेषे नियम्यते। का नि p. 288,

585. न पूजयति भक्त्येकं वरं त्रिभुवनेश्वरम्। जन्तुर्जन्मसदस्रेषु भ्रमते नाम सहायः। स्कन्द q. by का नि p 288.

586. वर्षे वर्षे महादेवि नरो वारी पतिव्रता। शिवरात्रौ महादेवं काम भक्त्या मपूजयेत्॥ स्कन्द q. by का नि p. 288, ति त. p. 125 (from पञ्च).

587. नित्यकाम्यरूपस्यास्य प्रत्यय सर्वाधिकारिकत्वमीशानसहितायास्तुक्तम्। शिवरात्रि-व्रतं नाम सर्वपापप्रणाशनम्। आचक्षतेऽलमनुप्राणा भुक्तिमुक्तिमदायकम्॥ का नि p. 290, ति ति. p. 225, स. न. p. 101, शैवी वा वैष्णवी वापि यो वा स्याद्व्यपूजकः। सर्वं पूजाफलं हन्ति शिवरात्रिप्राप्तिसं॥ from ईश्वरसहिता q. by दत्तिसिद्धान्तः; vide ति. त. p. 125, कुर्यात्तत्त्वं p. 461

sins and confers enjoyment of happiness and mokṣa (final liberation) on all human beings including cāṇḍālas'.

The Īśānasamhitā provides: a devotee of Viṣṇu or Śiva or of another god, if he gives up Śivarātri, destroys all the fruits of his worship (of the deity to whom he is devoted). Everyone⁵⁸⁸ who performs this vrata has to observe certain restrictions, viz. non-injury, truthfulness, freedom from anger, celibacy, compassion, forbearance and he has to be calm in mind, devoid of fits of passion and has to perform austerities and he should be free from malice; knowledge of this vrata should be imparted to such a one provided he follows his preceptor; if one imparts it otherwise, one goes to hell.

The proper time for this vrata is night, since, as stated in the Skanda⁵⁸⁹ 'goblins, the Śāktis and Śiva (who wields the trident) move about at night and therefore these are to be worshipped at that time on caturdaśī.' The Skanda⁵⁹⁰ provides 'A fast should be observed on that caturdaśī of the dark half that is joined to nīṣṭha (i.e. that exists at that time); that tithi is the best and leads to companionship with Śiva'. Hemādri quotes Nāgarakhanda⁵⁹¹ as follows: on the 14th of the dark half of Māgha I shall go in the Kaliyuga on the surface of the earth at night and not by day. I shall undoubtedly transfer myself to all lingas, whether movable or permanently fixed, for the removal of the sins committed in the (preceding) year; therefore the man who offers worship to me at night with these mantras will be free from sin'. In the Īśānasamhitā it is said 'The first God (Śiva) appeared in the form of Śivalinga, whose refulgence was equal to that of a crore of suns, on the 14th of Māgha dark half. The tithi to be accepted for the Śivarātri

588. अहिंसा सत्यमक्रोधो ब्रह्मचर्यं दया क्षमा । शान्तात्मा क्रोधहीनश्च तपस्वी क्षान्त्ययः ॥ तस्मै देवमिदं देवि कुरुपादाङ्गणो यदि । अन्यथा यो द्वादशीर्द्वयं स तदा नरकं व्रजेत् ॥ का. नि. p. 290

589. अत एव शिवरात्रिस्तस्य रात्रिमाध्याह्न्यष्टकं स्कन्दपुराणे ॥ निशि भ्रमन्ति भूतानि शक्तयः शूलसूधतः । अतस्तस्या चतुर्दश्यां सत्या तत्पूजनं भवेत् ॥ हे on काल p 304, vide का. नि. 298.

590. निशीथसयुता या तु कृष्णपक्षे चतुर्दशी । उपोष्या सा तितिः श्रेष्ठा शिवसाधुस्य-कारिणी ॥ स्कन्द I. 1. 33. 82. Vide note 302 for निशीथ and महानिशा.

591. माघमासस्य कृष्णया चतुर्दश्यां सुरेश्वर । अहं यास्यामि सुष्टे रात्रौ नैव विद्या कलौ ॥ लिङ्गेषु च समस्तेषु चलेषु स्थवरेषु च । संकल्पितान्यसंख्यं वर्णपापनिहन्त्रये ॥ वस्त्राद्वात्रो हि मे पूजां यः करिष्यति मानवः । मन्त्रैरेतैः सुरश्रेष्ठ विपाप्मा स भविष्यति ॥ वाग्वरखण्ड p. 47 हे. (on काल p. 304).

vrata should be one that covers that time. A man should perform this vrata on that tithi when the 14th covers the time before and after midnight.⁵⁹² Hemādri also quotes a verse like this 'The 14th tithi called Śivarātri that covers *pradosa* should be accepted (for vrata); one should observe a fast on that tithi since there has to be a jagara (in that vrata) at night.'⁵⁹³

Owing to the above somewhat conflicting dicta there is a great deal of discussion on the proper day and time for the vrata in Hemādri on Kala (pp. 298-308), Kalanirnaya (pp. 297 ff), Tithitattva (pp. 125-126), Nirayasindhu (pp. 222-224), Purusarthacintamani (pp. 248-253) and other works. Some works like the Nirayāmṛta⁵⁹⁴ put emphasis on the word *pradosa* (in note 593) above, while others emphasize the word *nītiha* and *ardharātra*. The conclusions drawn by Mādhava (the prince of nirayakāras) are stated here. If caturdaśi covers both *pradosa* and *nītiha*, then the vrata should be observed on that day. If caturdaśi spreads over two days (i.e. it is mixed with 13th and also with *amāvāsya*) and 14th exists at the time of *nītiha* on both days, or if it does not so exist on any of the two days, then covering *pradosa* is the determining factor; where 14th covers *pradosa* on two days or does not cover *pradosa* on any of the two days, then existing at *nītiha* is the determining factor; if caturdaśi having extended over two days covers only one out of the two (*pradosa* and *nītiha*) on each day then conjunction with *Jaya* (i.e. 13th tithi) is the decisive factor.⁵⁹⁵

A brief description of how Śivarātrivrata was performed in ancient times may be gathered from Garudapurāṇa I. 124 11-23. After honouring Śiva on the 13th tithi the man who is to undertake the vrata should resolve to observe certain restrictions. He should declare 'O God I shall keep awake the whole night on the

592. मासे कृष्णचतुर्विंश्यामाविदेवो नहानिदि। शिवलिङ्गतपोभूतः कोटिपूर्वसमनः। तत्कालस्यापि नो ग्राह्य शिवरात्रिव्रते तिथिः। अर्धरात्राद्यवधौ च युक्ता यत्र चतुर्विंशो व्यसता सा हृदये यस्यां तस्यां कुर्याद् व्रतं नरः। ईशानसंहिता p. by तिथितत्त्व p. 125, नि. सि. p. 322.

593. मद्बोधस्यापि नो ग्राह्य शिवरात्रिचतुर्विंशो। रात्रौ जागरणं यस्माद् दस्मात् सद्यः पोषयेत्॥ इ. on काल 307 Vide च. नि. कौ. p. 74 for explanation of this verse. For मद्बोध, vide note 261 above.

594. निर्णयान्ते सर्वोपि शिवरात्रिः मद्बोधस्यापिन्येव, अर्धरात्रावधौ चैतद्विदिकयापेव मद्बोधस्तावकानीत्युक्तं। नि. सि. p. 233.

595. विनश्ये निशीथस्यासौ तद्व्यासौ च मद्बोधस्यातिनियामिका। तथा विनश्ये मद्बोधस्यासौ तद्व्यासौ च निशीथस्यातिनियामिका। एकैकस्मिन् दिने एकैकस्यासौ जयापौरो विनामकः। का. नि. p. 227.

14th tithi. I shall make according to my ability worship, gifts, austerities and *homa*. O Śambhu! on 14th I shall take no food and shall take food on the next day. Oh Lord! be thou my refuge for securing enjoyment of happiness and mokṣa' The person observing the vrata should approach a teacher and should bathe (the linga) with *pañcagavya* and with *pañcāmṛta*. He should repeat the mantra 'Om namaḥ Śivāya' He should worship Śiva with the *upacāras* beginning with sandalwood paste and he should offer into fire sesame, grains of rice and boiled rice mixed with ghee. After this *homa* he should offer *pūrṇāhuti* (an offering made with a full ladle) and listen to music and good stories (about Śiva). He should again offer offerings at midnight, in the 3rd quarter of the night and in the 4th quarter. Having inaudibly repeated the *mūlamantra* (*om namaḥ Śivāya*) he should pray to Śiva about daybreak to forgive his sins with the words 'O God! I have worshipped in this vrata without obstacles through your favour; O Lord of the worlds! O Śiva! pardon me. Whatever merit I have won this day and whatever has been offered by me to Śiva I have finished this vrata to-day through your favour; O bountiful one! be pleased with me, and go to your abode; there is no doubt that I have become pure by merely seeing you.' He should feed persons who are devoted to contemplating (on Śiva) and should give to them garments, umbrellas and the like; 'O Lord of Gods! lord of all things! that bestoweth favour on people; may my lord be gratified by what I have given with faith.' Having thus prayed for forgiveness, the person undertaking this vrata may carry it on for twelve years. After obtaining fame, wealth, sons and kingdom he may repair to the city of Śiva; he should perform *jāgara* (on 14th) in all the 12 months of the year; the man undertaking the vrata after feeding twelve brāhmanas and donating lamps may secure heaven.

The *Tīthitattva* (p. 127) adds some details which are interesting. The linga is to be bathed with milk in the first watch of the night, with curds in the 2nd, with ghee in the 3rd and with honey in the 4th. The mantras in the four watches are respectively 'hrīm, Īśānāya namaḥ,' 'hrīm Aghorāya namaḥ,' 'hrīm Vāmadevāya namaḥ' and 'hrīm Sadyojātāya namaḥ.' The mantra at the time of offering *arghya* is also different in each of the four watches. It is further provided that there should be songs and dances in the first watch of the

night. The Varsakriyākaumudī (p. 513) provides that in the 2nd, 3rd and 4th watches also the person undergoing vrata has to perform worship, arghya, japa and listening to stories (about Śiva), to offer hymns of praise and make prostrations and at day-break he should pray for forgiveness with arghya water. If Magha-kṛṣṇa 14th falls on a Sunday or Tuesday, that is most commendable for this vrata.⁵⁹⁶

Later medieval digests such as the Tithitattva (pp. 126 ff), the Kalatattvavivecana (pp 197-203), Purusārthacintāmaṇi (pp. 255-258), Dharmasindhu (p 127) provide an elaborate description of the procedure of Śivarātri vrata. The K T V, remarks⁵⁹⁷ that the procedure of Śivarātri-vrata is different in the several purāṇas. For comparison with the one in the Garuda quoted above a summary of it from the Dharmasindhu is given here. On the 13th tithi the performer should take only one meal in the noon, on the 14th after finishing his usual morning duties and rites, he should make a sankalpa in the morning with a mantra 'I shall perform this Śivarātrivrata that yields great rewards; O Lord of the world! may it be without obstacles through your favour. On the 14th I shall be without food and shall take my meal on the next day for enjoyment of pleasures and mokṣa, O Lord! be you my refuge.' If the performer be a brāhmana, he should recite the two *rk* verses⁵⁹⁸ 'rātriṃ prapadye' and cast water. In the evening (of 14th) he should take a bath with black sesame, should apply the *tripuṇḍra* mark⁵⁹⁹ with ashes to his forehead and also hold a rosary of *rudrākṣa* (berry of *Elaeocarpus Ganitrus*), should go to a temple of Śiva at the beginning of night, should wash his feet, should take *ācamana* (should sip water) and should make a sankalpa 'I shall perform the pūjā of the first watch on Śivarātri'; if he intends to perform separate pūjās on all the four watches or if he wants to perform a pūjā only once he should say 'I shall perform the worship of Śiva on Śivarātri for securing the favour of Śiva' Then he should repeat the sage (Vāmadeva)

596. माघकृष्णचतुर्दश्या रविवारो भवेद्यदि। भौमो वापि भवेदेति कर्तव्यं व्रतमुत्तमम्। स्कन्द प. by पु चि pp. 252-253, का नि p. 299, स न p 104.

597. शिवरात्रिव्रतासूत्रानमकारश्च यद्यपि पुराणभेदेन नानाविधोक्तिः तथापि शिवरात्रय-संवादी सक्षिप्तस्त्वयम्वदयेति। का त वि p 167.

598 The मन्त्रs are verses 3 and 4 of the रात्रीसूक्त, which is a सिलसूक्त after ऋग्वेद X. 127, viz. रात्रीं प्रपद्ये जननीं and सर्वेक्षिणीं संप्रमनीं

599 *Tripuṇḍra*—is triple sectarian mark consisting of three lines on the forehead.

of the Śiva mantra of five letters (*Śivāya namaḥ*), the metre (Anustup), the Devatā (Sadāśiva) and it is to be employed for *nyāsa*, *pūjā* and *japa*. Then he should bow to the sage, metre and Sadāśiva and perform *nyāsa* on the several parts of the body from the heart with appropriate mystic letters and mantras (such as 'om namas-tat-purusāya namaḥ hrdaye' to the last 'om yam astrāya phat'); then he should worship the jar (*kalāśa*) and contemplate on Śiva as portrayed⁶⁰⁰ in the verse quoted below. He should then establish a *linga* by performing the *prāṇa-pratisthā* and touch it and should invoke⁶⁰¹ Śiva with four mantras and pray Śiva to be present in the *linga* till the end of the *pūjā*. Then he should offer an *añjali* of flowers. If the *linga* is already permanently fixed or if the *linga*, though not fixed, has already been established with the necessary *saṁskāras*, he should omit the details from *prāṇapratisthā* to *āvāhana*. Then he should perform the remaining *upacāras* (out of 16) from *āsana* to the last. As regards *snāna* it is provided that the *linga* is to be bathed with *pañcāmṛta* (vide note 218), with the *mūlamantra* (*Śivāya namaḥ*) and the mantras 'āpyāyasva' (Rg I. 91. 16 ff) and should wash it with pure water with the three verses 'āpo hi sthā' (Rg. X. 9. 1-3). Then he should perform *abhiśeka* (bathing of the deity) with water made fragrant with sandalwood, saffron and camphor to the accompaniment of the Rudra mantras⁶⁰² recited once or repeated eleven times and of the Purusasūkta (Rg. X. 90). At the end of *snāna* (of the *linga*) the performer should give *ācamana* water (to the *linga*) and perform *tarpana* with water mixed with *aksatas* for Śiva with eight names (Bhava⁶⁰³ &c.) and the wives of these eight. After flowers the performer should offer 1008 or 108

600 इषायेतिवर्तं महेष्टं रजतगिरिनिभं चारुचन्द्रावर्तं रत्नाकरलोचनलाङ्गं परब्रह्मण-
वतामीविहस्तं यमकाद । पद्मासीनं समन्तात्स्तुतममरगणैर्गोत्रिकृत्तिं वसानं विन्वाद्यं विन्वदन्त्यं
निशिलमध्वरं पञ्चवक्त्रं विनेत्रम् ॥ १ by धर्मसिन्धु p. 127.

601 ओं पूः शुक्लं साम्भसद्वाक्षिमावाहयामि, ओं शुक्लः शुक्लं ... यामि. ओं रुः रुक्मं ...
यामि, ओं बृहद्वै रुः ... यामि । धर्मसिन्धु p. 127.

602 Rudra means the eleven *anuvāhas* of the Tai. S. IV. 5. 1-11 beginning with 'namas-te Rudra Manyave'.

603. The eight names are Bhava, Śarva, Īśāna, Paśupati, Ugra, Rudra, Bhīma, Mahādeva. The form will be 'om Bhavam devam tarpayāmi' &c. And as to the wives, 'Bhavasya devasya patnīm tarpayāmi'. For eight names of Rudra almost identical with these, vide Śāṅkhyāyana Brāhmaṇa VI. 2-9.

who and the family of the book ultimately became transformed into the Mrgasīrsa nakṣatra with the star of the hunter (Sirius) behind.⁶⁰⁹

For detailed treatment of Śivarātrivrata in the medieval digests, H. V. II. 71-122, V. R. R. 72-77, T. T. 124-133, SmK. 481-512, P. C. 248-281, G. K. 158-167 may be consulted.

There are other Śivarātrivratas as in H. V. II. 71-87 (which are different from the one described in Skanda I. 1. 33), or in H. V. II. 87-92, or in H. V. II. 114-122, or in H. V. II. 122-130 (from Bhav. U.). These are all passed over for want of space.

609. एतच्छ्रुत्वा तु वचनं श्रुत्वाऽपि सुगन्धमा। विमानानि समापद्य नाक्षत्रं पदमागतः।
हरिणीश्चमन्त्वेनं पृथ्वीं सुगन्धे च। तापान्निपसंशुक्तं सुगन्धिर्षु सद्रुच्यते। वास्तवद्विषं चामे
तृतीया पृथ्वीं सुगन्धिः। पृथ्वीस्तत्र समासो सुगन्धिर्षु सन्निवो। सुगन्धं दृश्यतेऽद्यापि ज्ञानं व्योम-
सुत्तमम्। लिङ्गपुराण प. by वत्सराज p 385. I could not trace this passage in the
Venkateswara press edition of the *Linga-purāṇa*.

CHAPTER XII

Holikā and Grahana (eclipse)

Holikā. Holi or Holikā is a festival of unmixed gaiety and frolics throughout India, though all parts do not observe it in the same way. One element, viz bonfire, is present almost everywhere except in Bengal. Swinging of Kṛṣṇa image on Phalguṇa Full Moon is done in Bengal, but it is not observed in several other parts of India. The number of days during which this festival is observed also varies from province to province. Another item which is common to many parts of India is the sprinkling of friends with coloured water from bamboo or metal syringes or with red powder and this merriment is indulged in even now by persons in high places. In the Konkan men dressed as women accompanied by several persons go about with songs (often obscene) and music and dance. The only religious element is the worship of Kṛṣṇa in Bengal and in some provinces where bonfires are made a priest is engaged to perform pūjā before the bonfire, people go round the fire throwing cocoanuts in the burning wood and grass, taking them out half-burnt and distributing the singed kernel among the people present as *prasāda*. In some parts people produce sounds by beating their mouths with the backs of their hands. It is not possible nor necessary to set out in this notice all the varying details of this festival throughout the whole of India.

This festival is very ancient. Originally the form of the word was Holākā and from references in the bhāṣya of Śabara on the Pūrvamīmāṃsā-sūtra (I. 3. 15-23)⁶¹⁰ it appears that it was in ancient times a usage very prevalent in the eastern parts of Bhārata. But Jaimini and Śabara appear to hold that

610. अष्टमानव्यवस्थानात्सर्वत्रकं ममार्णं स्यात् । अपि वा सर्वधर्मः स्यात्तन्वायत्वा-
द्विधानस्य । जै. I 3 15-16, on these ṣaṣṭi puts forth the pūrvapakṣa and reply
as follows: तस्माद् होलाकादयः शान्त्यैव कर्तव्याः आहूतैश्चकादयो वाक्षिणात्यैरेव उद्ग्रहपने-
यज्ञादयश्चदीप्त्यैरेव ।...अपि वेति पक्षस्यादृष्टिः । एवं जातीयकं सर्वधर्मः स्यात् । Vide H. of
Dh vol III, pp 851-853 and note 1648. The जैमिनीयन्यायमालावित्तर on this
explains 'वसन्तोत्सवो होलाका.' This topic is called होलाकाधिकरण because the
first example in Śabara's bhāṣya refers to the practice of Holākā.

Holākā should be observed by all Āryas. In the *Kāthakagrihya* 73 1 there⁶¹¹ is the *sūtra* 'Rākā Holāke' which is explained by the commentator Devapāla as follows 'Holā is a special rite performed for the *saubhāgya* of women and in that rite Rākā (Full Moon) is the deity'. Other commentators interpret it differently. Among the twenty *kṛīḍas* found in the whole of *Bhārata* and also restricted to certain provinces only and mentioned by Vātsyāyana in his *Kāmasūtra*⁶¹² (I 4 43) is Holākā which is explained by the commentary *Jayamangalā* as comprising the sprinkling of each other by people on Phālguna Full Moon with coloured water discharged from a horn or the like and throwing perfumed powder Hemādri on *Kala* (p. 106) quotes a verse from *Brhad̥yama*⁶¹³ in which Holikā-pūrn̄mā is called 'Hutāsani' (as in modern times). Hemādri further quotes a verse from *Lingapurāṇa*⁶¹⁴ "the Phālguna Full-moon day is said to be known as 'Phālgunikā', as full of boyish pranks and tending to the prosperity of people" and another verse from *Varāhapurāṇa* where it is qualified as 'patavāsavillāsini' (i.e. containing pranks with powder) Hemādri (on *vrata*, II, 184-190) quotes a long passage from the *Bhav. U* (chap. 132 1-51) in which Yudhisthira is represented as asking Kṛṣṇa why in each village and town a festival is held on Phā Full moon, why boys become boisterous in each house and kindle Holākā, what god is worshipped therein, who introduced the festival and what is done therein and why it is called 'Adāśa'. Kṛṣṇa tells him a legend about king Raghu whom the citizens approached with the complaint that a certain rākṣasi (ogress)

611. राका होलाके । काठकग्रह 73 1 on which देवपाल comments 'होला कर्म विशेष. सौभाग्याय स्त्रीणां मातृहृदयते । वत्र होलाके राका देवता । यास्ते राके सुमत्तय इत्यादि' (Dr. Caland's ed.)

612. पञ्चरात्रे कौस्तुभजीवाग, सुवसन्तक ... मन्वन्तेऽस्य होलाका वास्तव्य माहिमायौ देव्याश्च श्रीहा जनेभ्यो विशिष्टमाचरेदुरिति सम्भूय श्रीहा । कामसूत्र I. 4.42, on which जयमङ्गला comments 'होलाका फाल्गुनपौर्णिमायां राहुकादं शुक्लेन विष्णुकादिशुक्लपङ्कगाम्भसा परस्परलोचनं मिथः पञ्चरात्रशेषश्च'.

613. बृहद्भम । आवणी दुर्धनवमी पूर्वा चैव हुताशनी । पूर्वाविद्धा तु कर्त्तव्या शिवरात्रि-पौर्णमिन् ॥ हुताशनी होलिका-पुर्णिमा । हे. on *काठ* p. 106

614. लिङ्गपुराणे । फाल्गुने पौर्णिमासी च सदा बालविकासिनी । ज्ञेया फाल्गुनिका सा च ज्ञेया लोकाविहृतये ॥ वाराहपुराणे । फाल्गुने पौर्णिमास्यां तु पञ्चवासिलसिनी । ज्ञेया सा फाल्गुनी लोके कार्या लोकसुखदये ॥ हे. on *काठ* p. 642, the first is q by का वि p. 353 (explains बालवज्जनविलासिन्यामित्यर्थः)

called Dhondhā troubled boys by day and night. The king consulted his *purōhita* who told him that she was a *rāksasi*, daughter of *Mālin*, who got from *Śiva* a boon that she would not be liable to be killed by gods or men nor suffer from arms nor from cold, heat or rain. The priest further told the king that *Śiva* said that she would be in danger from boys going about crazily. The priest added that on *Phālguna* 15th season of cold vanishes and summer starts, that people may laugh and enjoy themselves, that boys with bits of wood in their hands may go out of houses in great glee, collect a heap of wood and grass, set it on fire with *Rāksoghna* mantras, clap their hands, go round the fire thrice, laugh, sing and utter obscene words in the popular language and by that noise and loud peals of laughter on the part of boys and by the *homa*⁶¹⁵ the ogress would die. When the king got all this done, the *rāksasi* expired and the day came to be called '*Adāḍā*' and *Holikā*. Then it is further stated that on the next day which is the first *tithi* of the month of *Caitra* (on the *pūrṇimānta* reckoning) people should salute the ashes of the bonfire with the mantra quoted below,⁶¹⁶ then worship of *Kāma* should be made on a square in the house yard in the midst of which square a seat should be arranged and in front a jar covered with leaves containing *aksatas* and smeared with white sandalwood paste should be placed. The image of *Kāma* should have sandalwood paste applied to it by a beautiful woman and thereafter the priest should make the performer partake of mango blossoms mixed with sandalwood paste. Then donations should be made to learned *brāhmanas*, bards &c according to one's ability with the words 'May the God of Love be pleased with me'. The *purāṇa* winds up with the verse 'When the season of frost ends on the 15th of the bright half and the time of spring approaches in the morning, that man who partakes of mango blossoms with sandalwood paste lives in happiness.'

Instead of the gay and saturnalia-like practices prevalent in many parts of India about *Holikā*, Bengal celebrates it by the *Dolayātrā*. *Śūlapāṇi* composed thereon a short work called

615 सर्वदुष्टहन्तो होमः सर्वरोगोपशान्तिदः । क्रियतेऽस्या द्विजैः पार्थ तेन सा होलिका मता ॥ मविष्योत्तर 132 31 q by हे. on व्रत at p. 187 This derives होलिका from होम

616 वन्दित्वासि छुरेद्रेण ब्रह्मणा शङ्करेण च । अतस्त्वं पाहि नो देवि विद्वते श्रुतिदा मय ॥ हे on व्रत p. 188, पु वि p. 81.

Dolayātrā-viveka⁶¹⁷ The festival should be carried on for five or three days. Before the Full moon of Phālguna, on the 14th at the beginning of night an utsava in honour of Agni is to be celebrated to the east of the *mandapa*. Then an image of Govinda is to be made, it is established in a structure with 16 pillars on a *vedikā* (raised platform) and it is to be bathed with pāñcāmṛta and various items of worship are to be offered and seven times the swing on which the image is placed has to be rocked to and fro. Fire kindled on the first day is to be preserved till the days of the festival end. At the end the swing is to be rocked 21 times. It is narrated that king Indradyumna started this swing festival in Vr̥ndāvana. By means of this utsava a man becomes free from all sins. Then Śulapāni discusses at some length the exact tithi, *prahara* and *nakṣatra* on which the Dolayātrā is to be performed. Briefly, the conclusion is that Dolayātrā must be performed when the Full Moon tithi is running, whether there is Uttarā-phalgunī-nakṣatra or not⁶¹⁸

The Kālatattvavivecana very succinctly puts down the characteristics of Holikotsava as set forth in the Bhavisyottara⁶¹⁹ The Nirṇayasindhu (227), Smṛti-kaustubha (516-519), Puruṣārtha-cintāmaṇi (308-319) and other late medieval works discourse on this festival, but for reasons of space their discussions are not set out here.

As Holākā is mentioned by Jaimini and the Kathakagṛhya, it follows that it prevailed at least some centuries before Christ. The Kāmasūtra and Bhavisyottara connect it with spring and it was performed at the end of the year (on pūrṇimānta reckoning). Therefore, the bonfire represents the expiry of the season of frost and cold and heralds the warmth and love-making of spring. The ribald songs, dance and music are further accretions due to the joy felt on the advent of spring. The sprinkling of coloured

617. It is edited by Shri Sureshchandra Banerji in the volume of papers presented to the author at pp. 56-62

618. शूलपाणि quotes a verse of मुजुबलनिबन्ध (on p. 61): उत्पाने मञ्जुसूतस्य हयने स्वाश्वत्थस्योत्सवे कम्पस्य रिपुमियोत्सवविधाबन्धेषु पर्वस्यपि । नक्षत्रेण समन्विता यदि तिथिर्देवाश्च संलग्न्येव सम्पूज्येव तिथिस्तदैव ह्यनयः माहर्षनीम्नादयः ॥

619. यथैवाल्हयनयौर्णमास्या प्रदोषे शुष्ककाष्ठकरीपसञ्जयस्य राक्षोघ्नैर्नैर्नैरग्निना दीपनं किलकिलातालशब्दपूर्वकं सत्याग्नेस्तिः परिभ्रमणं नि शङ्कानानाविधभगालिङ्गनामकीर्तननिधं हार्यमानादि बालानां परस्परं वाद्यसङ्गुच्छादीत्येवंस्यस्तुत्तरप्रतिपादि च — वन्दिमासी शुक्तिवा भवः ॥ — इति मन्त्रेण मात. कृत्यान्तरं होलिकाविधुतिबद्धनमित्येव रूपस्तिथिद्वयसाध्यो होलिकोत्सवो भविष्योत्तरेऽभिहितस्तत्र पौर्णमासी पूर्वादिद्वैव ब्राह्मा शुक्लवाक्यात् ॥ का. व वि p. 327,

water and powder is an additional item in the celebration of the delights of spring. In some provinces this sprinkling is done on the very day of the Holikā, while in the Deccan it is indulged in on the 5th day (popularly called Ranga-pañcamī) after Holikā bonfire. Though the Holikā festival is composite in several parts of India and is celebrated on more days than one, in origin it is no more than a spring festival. In some parts mud is ⁶²⁰ thrown by people at each other on the day after bonfire. That is probably an extension of the idea of applying ashes of the bonfire to one's forehead and the body on the day after it. The usage in some parts of creating noise by striking the back of one's hand against one's mouth accompanied by an obscene reference to sex is a further perversion due to welcoming the advent of spring which is traditionally the season of love-making. Mr. Gupte in 'Hindu holidays and ceremonies' tries hard to show that the Holikā festival was 'imported from Egypt or Greece' (p. 92). This theory is very fantastic and does not deserve to be taken seriously. He had not read, it appears, the ancient works mentioned above and is not himself sure whether the origin is to be found in Egypt or in Greece.

Grahana (eclipse, solar and lunar). Great importance was attached from very ancient times to eclipses. An extensive literature has accumulated on this subject. Vide among others Hemādri on Kālā 379-394, Kālaviveka 521-543, Kṛtyaratnākara 625-631, Kālanirnaya 346-358, Varsakriyākaumudī 90-117, Tithitattva 150-162, Kṛtyatattva 432-434, Nirṇayasindhu 61-76, SmK 69-80, Dharmasindhu 32-35, Gadādhara-paddhati (Kālasāra) 588-599. A total eclipse of the Sun is referred to even in the Rgveda V 40.5, 6, 8 'O Sun! when Svarbhānu, the son of an asura, struck you with darkness. O Indra! when you struck down the wiles of Svarbhānu that existed below the heaven, Atri secured the Sun which had been concealed by darkness that deviated from the usual rule (or law) by means of the highest (or 4th) prayer' &c.⁶²¹ It is stated in the Śāṅkhayana Brāhmaṇa

620. वर्षकुल्यदीपक on p. 301 quotes the following verses 'महाते विमले जाते कञ्जे मरुतं च कारयेत् । सर्वाङ्गे च ललाटे च क्रीडितव्यं पिशाचवत् । सिन्दूरेः कुङ्कुमैश्चैव धूलिनिर्धूसरो भवेत् । गीतं वाद्यं च नृत्यं च कुर्याद्भयोपसर्पणम् । ब्राह्मणे, क्षत्रियैर्वैदे, शूद्रैश्चान्यैश्च जातिभिः । एकांशुय मकरतन्त्रा क्रीडा या फाल्गुने सदा । बालकैः सह गन्तव्यं फाल्गुन्यां च शुषिष्ठिर ॥'

621. यत्ना सूर्यं स्वर्भाहस्तमसाविष्यदाहुरः । ... स्वर्भानोरथ यद्विन्द्र माया अथो द्विषो वर्तमाना अवाहन् । यज्ञं सूर्यं तमसापन्नतेन तुरीयेण ब्रह्मणाविन्दद्वाभिः ॥ अग्नौ ब्रह्मा शुशुजानः

(Continued on next page)

(243) that the Atri performed the Saptadaśa-stoma three days before Visuvat and thereby smote the demon Svarbhānu that had pierced the sun with darkness i.e. the solar eclipse (in Rg. V. 40.5 ff.) took place three days before the autumnal Visuvat (equinox)

It appears from the Brhat-samhitā that the real cause of eclipses was known to Indian astronomers several centuries before Varāhamihira (1st half of 6th century A. D.) who remarks⁶²² 'In a lunar eclipse the moon enters into the shadow of the earth and in a solar eclipse the moon enters the Sun (i.e. comes between the sun and the earth), that this cause of eclipses was found by (former) ācāryas who had a divine insight, that Rāhu is not the cause (of eclipses), this is the true state that the śāstra (of astronomy) declares (or this is the real intent of śāstra)'. In spite of this correct theory of eclipses, common people and even learned men (not astronomers) then believed and do believe up to the present day that Rāhu is the cause of eclipses and regard an eclipse as a special occasion for bath, gifts, *japa*, śrāddha and the like Varāhamihira makes an effort⁶²³ to square Śruti, Smṛti, popular belief and real astronomical doctrine by the remark that there was an Asura on whom a boon was conferred by Brahmā 'You will be gratified by a portion of the gifts and offerings made on an eclipse', that Asura remains present to receive his portion and that therefore it is metaphorically (poetically) said that he is Rāhu. Rationalism and popular traditions and superstition cannot go together. Some difference was made between an eclipse of the Sun and

(Continued from last page)

सपर्यन्तं कीरिणा देवाक्षमसोपशिक्षन् । अत्रि सूर्यस्य दिवि चक्षुरापाद् स्वर्गलोप माया
अनुसृज् ॥ ऋ V 40.5,6,8 It is difficult to say what the words हुरीयेण ब्रह्मणा
exactly mean, the 4th verse (हुरीय ब्रह्म) from the 5th appears to say that Atri
prepared to extract Soma, offered worship with a hymn of praise and prostrated
himself before the gods and that thereby Atri restored the eye of the
Heavens viz. the orb of the sun to its usual splendour and (with the favour
of Indra and Varuna) dispelled the wiles of Svarbhānu. It is probable that
Atri and his family assured the common people that the sun would in a
short time appear in all his glory. 'स्वर्गोद्गच्छत आदित्य तमसाविध्यत्स्यान्नयस्तमोप-
जिघासन्त एव सप्तदशस्तोम इयद् दुरस्ताद्विभुज् जपायस्तस्य परस्ताचमोपजघ्नुः' शाङ्खायन-
ब्राह्मण 24.3.

622 सूच्याया स्वग्रहणे भास्करमर्कग्रहे प्रविशतीष्टु । . इष्टुपरायकारणमुक्तमिदं दिव्य-
दृग्निराचारी । राहुरकारणमस्मिन्नित्युक्तं शास्त्रसंज्ञाव ॥ इत्यर्थः V 8 and 13

623 योऽसावहुरो राह्वस्तस्य वरो ब्रह्मणाऽपमाज्ञात । आप्पायनमुपरागे दृचद्वताशेन ते
भविता ॥ तस्मिन् काले साक्षिभ्यमस्य तेनोपचर्यते राहुः । इत्यर्थः V 14-15.

that of the moon. Vyāsa says: ⁶²⁴ 'an eclipse of the moon is one hundred thousand times (more meritorious than an ordinary day) and an eclipse of the Sun ten times more so than the preceding and if the waters of the Ganges are near (for a bath) then a moon eclipse is one crore of times (more meritorious) and a sun's eclipse is ten times more so than the preceding'.

The first duty of a person on seeing an eclipse is to bathe. It is said 'on⁶²⁵ seeing Rāhu (i e. eclipse) men of all *varṇas* become impure. They should first bathe and then do their usual duties and should give up food already cooked (before the eclipse)'. Peculiar sanctity was deemed to attach to the time of grahana. If a man⁶²⁶ does not take a bath at the time of eclipse, at the passage (of the sun) from one *āś* to another, there is no doubt that he would suffer from leprosy for seven future lives and sorrow would be his lot' He should take a bath in cold water and in as holy a place as possible. The holiest bath is the one in the Ganges or Godāvarī or at Prayāga, then in any one⁶²⁷ of the big rivers such as the six rivers connected with Himavat mountain and the six south of the Vindhya mentioned in the Brahmapurāṇa, then in any other water, since at the time of eclipse all water becomes holy like Ganges water. A bath with hot water was allowed only to children, old men and persons that were ill. One had⁶²⁸ to take a bath when the

624. व्यासः । इन्द्रोर्लक्षयुष्मं मोक्षं खेर्दशयुष्मं स्मृतम् । गङ्गातोये तु सम्भाते इन्द्रोः कोटी खेर्दश ॥ हे (on काल) 384, का. वि. 521, नि. सि. 64.

625. सर्वपापेव वर्णानां घृतकं राहुसूक्ष्मे । स्नात्वा कर्मणि कुर्वीत श्रुतमर्कं विवर्जयेत् ॥ पद्-
विजन्मत q by का. वि. 533, हे (on काल) p. 390 reads सर्वपा... राहुसूक्ष्मे । सखेलं तु
भवेत्स्नानं घृतकार्कं च वर्जयेत् ॥ अयने विधुवे चैव चन्द्रसूर्यग्रहे तथा । अहोरात्रोचितः स्नात्वा
सर्वपापैः मनुष्यते ॥ विष्णु q by हे (on काल) 383, व क्रि. कौ 91 (ascribes to
शातान्त्य), का. नि 388 (ascribes to आपस्तम्ब)

626. ग्रहणे सक्रान्ते चैव न स्नायाद्यस्तु मानवः । सप्तजन्मसु कुट्टी स्याद् दुःखभागी न
संशयः ॥ स म 130; चन्द्रे वा यदि वा सूर्ये दृष्टे राहौ महाग्रहे । अक्षर्यं कथितं युष्यं तत्रार्कं तु
विशेषतः ॥ मार्कण्डेयसु q. by हे (on काल) p 384.

627. सर्वं गङ्गासमं तीर्थं सर्वं व्याससमा द्विजाः । सर्वं मेरुसमं द्वापं ग्रहणे सूर्यचन्द्रयोः ॥
शुक्लपल p 348, व क्रि. कौ 111, का. नि 348, स म 130 (from व्यास). गोदावरी
भीमरथी तुङ्गभद्रा च वेणिका । तापी पयोष्णी विन्ध्यस्य दक्षिणे तु मकीर्तिताः ॥ भागीरथी नर्मदा
यमुना च सरस्वती । विशोका च वितस्ता च हिमवदपर्वताश्रिताः ॥ एता नद्यः युष्यन्तमा
वेवतीर्णान्युदाहृताः । ब्रह्मपुराण 70 33-35.

628. ग्रह्यमाने भवेत्स्नानं ग्रहे होमो विधीयते । शुच्यमाने भवेद्दानं शुक्ते स्नानं विधीयते ॥
शुक्लपल p 347 verse 1513, q. by K N 353, हे on काल 390. ग्रह-
स्पर्शकाले स्नानं मध्ये होमः सूर्यार्चनं आर्द्रं च । शुच्यमाने दानं शुक्ते स्नानमिति क्रमः । ..
एवं जपहोमतर्पणमाज्जनविभोजनात्मकपञ्चमकारं पुरश्चरणम् । सर्वपापसम्भवे तत्तत्संख्या-
चतुर्थी जप एव कार्यः । ध. सि. 32-35.

eclipse began, to perform homa, worship of gods and śrāddha while the eclipse was in progress, to make gifts when the eclipse was about to end, and to take a bath again when the sun or moon became free from eclipse. Even a person who is impure owing to a birth or death has to take a bath on an eclipse but he is not to make a gift or to perform śrāddha (according to Gauda writers), but the Madanaratna and the Nirṇayasindhu refute this view and hold that in an eclipse even one who is in āsauca can take a bath, perform śrāddha and purascarana.⁶²⁹ In the purāṇas and medieval digests some distinction as regards merit or holiness was made between eclipses in certain months and baths in certain rivers or holy places. The Kālanirnaya (p. 350) especially commends the Godāvari for a bath in a lunar eclipse and one in the Narmadā for a solar eclipse. The Kṛtyakalpataru (Naiyatakāla), Hemādri on Kala and the Kalavivēka quote⁶³⁰ a long passage from the Devīpurāṇa, some verses of which may be rendered here 'an eclipse in Kārtika is the highest (in merit) at the confluence of the Gangā and Yamunā, in Mārgaśīrṣa on Devikā, in Pausa Narmadā is holy, in Māgha Sannihita is holy' &c. On the occasion of the partial eclipse of the sun on 20th June 1955 about four hundred thousand people took a bath at Kurukṣetra and Sanyahet (Sannihita of ancient times)

The general rule is that one should not take a bath, make a gift or perform a śrāddha at night. Āpastamba⁶³¹ says 'let him avoid a bath at night'. Manu says 'one should not perform a śrāddha at night, she (night) is declared to be a rākṣasī (a demon) and also at both twilights and when the sun has just risen'. But eclipses were an exception as regards bath, gift and śrāddha. Yājñavalkya enumerates⁶³² eclipses among the proper times for śrāddha

629 तत्र अननमरणाद्भौक्षिमानपि स्नानं कर्तव्यं ढानं आर्द्रं च न कर्तव्यम् । कु व प. 433, अत्राज्ञोचनमप्येव ज्ञानआर्द्रादि कार्यमेव । सूतके सूतके चैव न ढोषो गृह्यदर्शने । सावेव नवेच्छाद्विषयस्तु किं वदयते ॥ इति नाचरीये बृहन्ननिर्णयः । -- इयं च शुद्धिरविरोधान्मन्त्र-दीक्षापुरश्चरणादिसर्वस्मार्तकर्मविधया । मदनरत्नेप्येवम् । नि. सि. 56

630 कान्तिके ग्रहणं श्रेष्ठं गङ्गायमुत्तममुने । नार्णो तु ग्रहणं श्रेष्ठं देविकायां मत्तमुने । पौषे तु नर्णोद्वा शुण्या माये सन्निहिता शुभा । देवीपुराण q by कृत्यकल्पः (नेपव) 370-71, हे (on काल) 385-86, का वि 524 Vide H of Dh vol. IV p 560 n. 1260 for the passage from देवीपुराण.

631. सतिप्रमज्जनमप्यु वसेयेत् । अलमिति च ज्ञानम् । आप य च् I 11. 32. 8, प्राज्ञो आर्द्रं न कुर्वीत राक्षसी कीर्तिता हि सा । सन्ध्ययोरुभयोश्चैव ह्ययं चैवाविरोधिते ॥ ननु III. 280

632. एषीयातो गजच्छाया ग्रहणं चन्द्रद्वयो । आर्द्रं प्रति सविधौ आर्द्रकाला प्रकीर्तिताः ॥ याज्ञ. I 218.

It is stated by Śātatapa⁶³³ that gifts, baths, *tapas* and śrāddha at the time of eclipses yield inexhaustible (rewards or merit); the night is a rākṣasi elsewhere (at times other than those of eclipses); therefore one should avoid it (in other matters). A passage is quoted from the Mahābhārata⁶³⁴ 'on *ayana* and *Viśuva* days and on the occasion of the eclipses of the sun and the moon, one should make a gift of land together with *dakṣiṇā* to a deserving brāhmana'. Yājñavalkya succinctly observes 'not by learning alone nor by *tapas* alone (does one become a deserving person); that is declared a deserving person (*pātra*) in whom these two (*vidyā* and *tapas*) and actions (appropriate to these) are found'. Numerous inscriptions published so far bear witness to the fact that over the whole of India ancient and medieval kings and well-to-do people carried out to the letter this recommendation of making gifts of land on eclipses. Some inscriptions are mentioned here by way of illustration. Vide for gifts on solar eclipses the following: I A. VI. pp. 72-75 (in śaka 534 expired) the grant of a village to a brāhmana of Tagara by the great king Satyaśraya Pulikeśi II on Bhādrapada amāvāsya; E. I. Vol. III. pp. 1-7 the Pattadakal pillar inscription of Western Ālukya Kirtivarman II recording a grant of fields on a total eclipse of the sun in Śrāvana (Fleet calculates that it was 25th June 754 A. D.), E. I. Vol. III. pp. 103-110 Paithan Plates of Rāstrakūta Govindarāja (III) recording the grant of a village after the king bathed in the Godāvari on a total solar eclipse in Vaiśākha of śaka year 716 (4th May 794 A. D.); E. I. VII. pp. 202-208 Sirur inscription of the time of Rāstrakūta Amoghavarṣa I on a solar eclipse in Jyestha, of śaka year 788 (expired) on a Sunday (16th June 866 A. D.); E. I. IX. pp. 98-102 grant of a village by Western Ālukya king Vikramāditya I on a solar eclipse in Śrāvana in his 6th regnal year (Monday, 13th July 660 A. D. acc. to Kielhorn), E. I. Vol. XIV. pp. 156-163 the Naihati grant of the Bengal king Ballālasena of a village as a *dakṣiṇā* on the gift of a golden horse on the occasion of a solar eclipse by the king's mother. As to lunar eclipses vide J B B R A. S. vol. 20 pp. 131 ff Nausari plate of the Gujarat Rāstrakūta king Karka I in śaka

633. शातप. । ज्ञानं दानं तपः आश्रमवन्तं राहुदक्षिणे । आहूरी रात्रिरन्यत्र तस्मात्तं परितर्जयेत् ॥ दे. (on काळ) p. 387, का. नि. 527 (ascribes to यम), स्मृतिकौ 71 (शातप.)

634. महाभारते । अयने विषुवे चैव ग्रहणे चन्द्रदूर्ययोः । पात्रसूताय विशेषं भूमिं दद्यात्स-
क्षिणात् ॥ का. नि. p. 354. स्मृतिकौ. 72

738 Magha pūrṇimā, E. I vol. I p. 338 Pāṭna Inscription of the time of Yādava Singhana in sake 1128 (rather 1129), 9th August (1209 A. D.) Śrāvanapūrṇimā for endowing a college (matha) to teach Bhāskarācārya's astronomical works; I A vol 8 p. 96 grant of a village to 31 brāhmanas on Full Moon day of Mahāmāgha (Somagrāhane) in the first half of 7th century A. D by Pulikeśi, E. I vol XIX p 41, E I vol XX p 725 (of Vikrama 1108), O I I IV. No 13, 25, 31 for grants on solar eclipses and No 21 on lunar eclipse Even now poor people create a pandemonium in towns and cities clamouring for clothes and cash.

As regards śrāddha, it is often difficult to perform it at the time of an eclipse for two reasons Most eclipses are partial and the time is short Besides, there is a prohibition to eat food during an eclipse A prajāpatya expiation is prescribed for partaking of food during an eclipse⁶³⁵ It is therefore provided in some smṛtis and digests that the śrāddha performed should be the āmaśrāddha or hemaśrāddha⁶³⁶ Though the person performing śrāddha in an eclipse is deemed to reap great merit, the person partaking of śrāddha dinner is liable to undergo an expiation and is generally looked down upon. The Mitākṣarā on Yaj I 217-218 quotes the first quarter of a verse 'one should not eat during a solar or lunar eclipse'⁶³⁷ Therefore a good brāhmana cannot be easily secured and the performance of śrāddha with details is well-nigh impossible, even though Śatātapa and others state that it is obligatory 'on seeing Rāhu (i. e. an eclipse) one should perform a śrāddha even at the cost of all his wealth; one who does not perform śrāddha then sinks like a cow in mud' The order of the several acts on an eclipse is 'first bath in Ganges or other water, prāṇa-

635. चन्द्रसूर्यग्रहे शुक्त्वा प्राजापत्येन ह्युच्यते । अर्द्धशान्तम् प by हे on काल p 382.

636 सर्वस्वेनापि कर्तव्य आर्द्धं वै राहुवर्जनि । अर्द्धार्णसु तत् आर्द्धं पठे नोति सीदति ॥ शातातप by का वि 526, कृ र 625, ति. त p 154, नि ति p. 63 (reads 'नास्तिक्यात्यङ्गे'), शातातप । आपयनग्री तीर्थे च चन्द्रसूर्यग्रहे तथा । आमआर्द्धं द्विजो वषा-चन्द्रो दयात्सदेव हि ॥ इति । कश्चिच्चूचराधनेव पठत्वे । आमआर्द्धं महुर्वीत हेमआर्द्धं मयापि वा । हे. on काल p. 387. Vide H of Dh vol. IV pp 514-515

637 "यद्यपि 'चन्द्रसूर्यग्रहे नाद्यात्' इति ग्रहणे भोजननिषेधस्तथापि भोक्तृदोषः, दातृस्त्वय ॥' इति on याज्ञ I, 217-218 The verse is चन्द्रसूर्यग्रहे नाद्याद्यात्काना-चु शुक्तयोः । अष्टकयोरस्तगतयोरयाद् दण्डा परेऽर्द्धनि ॥ प by का. वि 537 (ascribes to मनु), हे. (on काल) p 379 ascribes the same (with slight variations) to मत्स्यपुराण

yāma, tarpana, japa of Gāyatrī, homa in fire with sesame with the vyāhrtis and the mantras for the planets as in Yāj. I. 300-301, then āmaśrāddha, gifts of gold, food, cows and land.

In these days most people except very sophisticated ones still take a bath on eclipses and make some gifts also, but do not proceed further in the matter of eclipses. An eclipse is the best time for japa and for dīksā (initiation) and perfection in the mantras peculiar to various deities: 'one⁶³⁸ should engage in japa and the like while an eclipse of the sun or moon is in progress; one should not bathe nor eat food during that time, but when the sun and the moon are free from eclipse one should bathe and partake of food one may engage in the japa of the Gāyatrī mantra (Rg. III. 62 10) and it is laid down that if one does not engage in japa on an eclipse one becomes sinful. For dīksā as to mantras seven days from eclipse are allowed. Solar eclipse is the best time for dīksā.

The *Punyakāla* (the holy period) in the case of eclipses lasts only as long as the eclipse is visible to the eye. Jābālī says⁶³⁹ 'In the case of *sankrānti* the *punyakāla* is 16 *kalās* on both sides thereof, but in the case of a lunar or solar eclipse it lasts only so long as the eclipse is visible'. This leads on to a question that is very much discussed in the several medieval works and on which there is great divergence of views. Much emphasis is laid on the words 'yāvad-darśana-go-carah' and 'rāhudarśane' occurring in several verses (quoted in the notes, 633, 639 &c.) The *Kṛtyakalpataru* (*Naiyatakāla*) argues that in those passages 'darśana' (being visible) is declared to be the cause or occasion of the several acts (*snāna*, *dāna* &c.) to be performed in an eclipse, that an eclipse is an occasion only when it is known that it has occurred, and that knowledge must be derived from the eye and that

638 सूर्येन्दोर्ग्रहणं यावत्तावत्कुर्याज्जपादिकम् । न ज्ञायक च शुक्लत ज्ञात्वा शुक्लित
शुक्लये ॥ शिवस्वयं q by हे (on काल p 389) Vide ति त p. 156 for the
सङ्कल्प 'अथेत्यादि राहुग्रस्ते निशाचरे अहकणोत्र, श्रीअहकदेवर्गर्ग अहकदेवताया अहक-
मन्त्रसिद्धिकामो ग्रहादिशक्तिपर्यन्तं तज्जपमह करिष्य इत्यभिलष्य तावत्कालं जपेत् । ततः प्रात
पूजयेत् । सूर्यग्रहणे तु राहुग्रस्ते दिवाकरे इति विशेषः । स्वस्वग्रहदेवतामन्त्राप कुर्या-
त्पयस्ततः । यथाशक्ति जपेदेवी गायत्री मयतः सदा । चन्द्रसूर्योपरामे तु मात्स्न्यमज्जपाद् भवेत् ॥
स्थितिकौ 75 (from कूर्म). ग्रहणादि सप्तदिनपर्यन्तं रामगोपालाद्यागमदीक्षोक्ता शिवार्चन-
चन्द्रिकाया ज्ञानाणवे । मन्त्राधारमन्त्रं कुर्याद् ग्रहणे चन्द्रसूर्ययोः । ग्रहणाद्वापि देवेशि कालः
सप्तदिनावधि ॥ इति । 'अत्र सूर्यग्रहणमेव मुख्यम् । नि ति 67

639 सकान्तौ शुण्यकालस्तु षोडशभिमतः कालः । चन्द्रसूर्योपरामे तु यावद्ग्रहणगोचरः ॥
जवालि q by कृत्यकल्प- (नैयतः) 368, हे. (on काल) 388, कृ र. 625, स्थितिकौ 69.

therefore when the sun or moon is screened from view by clouds one need not enter upon a bath and the like prescribed in the case of an eclipse⁶¹¹ Hemādri on Kīla quotes this view and criticizes it in several ways. He first relies on Manu IV. 37 that prescribes that one should never see the sun when it is rising or setting or when it is eclipsed or is reflected in water or when it is in mid-sky. If actual seeing were necessary, that is an impossible condition as Manu has prohibited it and the result would be that one need not bathe when an eclipse is really on. He further says that śiśas do observe bath &c even if they do not actually see the eclipse. Therefore, he proposes that *punya-kīla* exists so long as the eclipse is deduced to last from the *śāstra* (of astronomy). The *Kṛtyaratnākara*⁶¹² (pp. 625-26) discusses the question, remarks that *śnāna* and the other prescribed actions should be performed during that period in which the eclipse can be seen. It was argued by some that an eclipse by itself (and not seeing it) is the occasion on which bath, gift &c. must be observed; to this the *Kālavivēka*⁶¹³ gave the reply that, if mere existence of an eclipse were an occasion for bath, then the unacceptable conclusion would be that even if the moon were to be eclipsed (in some other country) according to astronomical calculations a person in a different country would have to undergo a bath by day for a lunar eclipse in a distant land. The *Smṛtikaustubha* and *Samayaprakāśa*⁶¹⁴ therefore lay down that what is meant by '*darsana-gocarah*' is that when one knows from the astronomical science that the eclipse is capable of being seen with the eye in a particular country one should at the respective times perform bath and the like (even though one may not actually see it). The *Samvatsara-pradīpa* is quite explicit 'that is said to be an eclipse which can be observed by the eye; one

640 आपादि । संज्ञाने दर्शनमात्रं ॥ इति । चन्द्रग्रहोपरागस्य निमित्तस्य प्रतिपादनात् ज्ञानमात्रं च निमित्तत्वात् ज्ञानमात्रं भवेत् 'यान्दर्शनमात्रं' इति 'राहुदग्निः' इति वचनाच्च आद्यपक्षानविषयस्य निमित्तता । आद्यपक्षाने दर्शनपक्षस्य मुख्यत्वात् । तत्र च भ्रातृदिपक्षे ज्ञानादि कर्तव्यम् । कृत्यसूत्रम् (अथवा) 366.

641. यान्दर्शनयोग्य उपरागो वर्तते तावद्दर्शनानन्तरं स्नानादि क्रिया । ऊ १ P 526

642. भस्माभक्षणं निमित्तत्वे दिवा चन्द्रग्रहणस्य रात्रौ सूर्यग्रहणस्य निमित्तत्वात्ते । का. वि 529.

643 आद्यपक्षविषयचनो दर्शनमात्रोपरागपक्षोपरागपक्षिका भस्माभक्षणादिकर्तव्यं तद्वर्णनात्ते । स्थितिः 70, अत्राने द्वे च आद्यपक्षयोग्योपराग भस्माभक्षणे ज्ञाने तत्रकाटे ज्ञानं कुपति । भस्मपक्षिका 126, तथा च संवत्सरमईति । चक्षुषा दर्शनं राहोर्ग्रहणं मुख्यं । तत्र कर्माणि कुर्वन्ति गणनाभासतो न तु ॥ q by ति. 155.

should perform religious acts on such an eclipse, but not on mere calculation.'

If a solar eclipse occurs on a Sunday and a lunar one on Monday, such a conjunction was called Cūdāmani and it was laid down that a Cūdāmani eclipse yields one crore of times as much merit as an eclipse on other week days ⁶⁴⁴

Some held that on the day previous to an eclipse one should observe a fast; but Hemādri provided that a fast was to be observed on the day of the eclipse ⁶⁴⁵ A householder however who had a son living was not to observe a fast as laid down in a text. ⁶⁴⁶

About partaking of food before, during and after an eclipse elaborate rules were laid down from comparatively early times. The Visnudharmasūtra ⁶⁴⁷ provides: 'one must not eat during an eclipse of the moon or sun; he should eat, after having previously taken a bath, when the eclipse is at an end; if the sun or moon have set before the eclipse was over he must bathe and on the next day he may eat again after having seen the sun rise'. This is elaborated in two verses quoted in several works: 'One should not take food before a solar eclipse and also in the evening of the day of a lunar eclipse; and one should not eat when the eclipse is in progress; but when the sun or moon is free from eclipse one may, after a bath, partake of food; when the moon is free from eclipse one may take food (even at night thereafter) provided it is not *mahānīṣā*, when the sun or moon sets before being free from eclipse, one should see them rising the next day, bathe and then partake of food'.

644. सूर्यग्रहः सूर्यवारे सोमे सोमग्रहस्तथा । चूडामणिरयं योगस्तवान्तफलं स्थितम् ।
वारेण्वरेषु यत्पुण्यं ग्रहणे चन्द्रसूर्ययोः । तत्पुण्यं कोटिश्रुतिं प्राप्ते चूडामणौ स्थितम् ॥ का वि
523 (from स्मृतिसमुच्चय), का नि. 351, ति. त. 154, स्मृतिकौ 70 (from व्यास)

645 आदित्यग्रहणे राम ग्रहणे च निज्ञाधृताम् (त ?) । उपवासाद्वाप्नोति सर्वकल्मष-
नाशनम् ॥ हे on ब्रत II 917 (from विष्णुधर्मोत्तर)

646 तथा च जैमिनिः । आदित्यहनि संक्रान्तौ ग्रहणे सूयचन्द्रयोः । पारणं चोपवासं च
न कुर्यात् भुजवान् शुद्धी ॥ हे. (on काल) p 382, व. क्रि कौ p. 102

647 चन्द्राकौपरगे नास्त्रीयादविष्टकपोरस्तगतयोर्दण्डा ज्ञात्वा परेऽहनि ॥ विष्णुधर्मसूत्र
68. 1-3, q. by हे on काल 396, का वि. 537, कृ र 626, व क्रि कौ. p 102 quotes
a verse of देवल to the same effect, नास्त्रीसूर्यग्रहायुर्वर्मह्नि सार्यं शशिग्रहात् । ग्रहकाले
च नास्त्रीयात्वास्त्रीयाश्च भुक्तयो ॥ हृक्ते शशिनो भुक्ती यदि स्यात्त महानिज्ञा । ज्ञात्वा
ग्रहपरेऽह्नचयाद् अस्तास्तमितयोस्तयो ॥ q by कृत्यकल्प (नैयत) 309-310, का वि 537
(ascribes to भोजदेव), हे (on काल) 380 (ascribes to विष्णुज्ञातातपौ), कृ र
626-27, व. क्रि कौ. 104 (says that these were ascribed to कूर्मपुराण in कामधेय)
The first verse occurs in भुजबल p. 346. The two verses are कूर्मपुराण, उत्तरार्ध
19. 15-16.

It was further prescribed that not only was one not to eat during an eclipse, but in the case of a lunar eclipse one was not to eat for three *praharas* (9 hours or $22\frac{1}{2}$ ghatikās) before the eclipse started and for four *praharas* before a solar eclipse starts, but this does not apply to children, old men and women⁶⁴⁸. This period of three or four *praharas* before an eclipse was called and even now is called 'vedha'. The *Kṛtyatattva* (p. 434) collects together in one place all the above propositions about taking food. Although these rules are not generally observed in these days by people in cities and by educated people, in the author's boyhood they were strictly observed by almost all adults educated or illiterate.

Certain astrological results were deemed to follow from eclipses. One or two are cited here for illustration. The *Viṣṇudharmottara*⁶⁴⁹ states that if in one and the same month there is first an eclipse of the moon and then of the sun, that occurrence would tend to create disputes between *brāhmanas* and *kṣatriyas*, but if the opposite was the case, then there would be prosperity. The same purāṇa says that persons born on the *nakṣatra* on which there is an eclipse of the sun or moon suffer troubles unless they perform *śānti* rites (to avert the evil results). Hemādri (on *Kāla* pp. 392-93) quotes several verses from Garga about the prognostications derived from eclipses of the sun and moon when they are in certain *nakṣatras*. Atri provides⁶⁵⁰ 'When the moon and the sun are eclipsed in the *nakṣatra* of a man's birth, that forebodes disease, long journeys, death and great danger from the king (of the country)'.

648 रुद्रगौतमः ॥ सूर्यग्रहे तु नाश्नीयात् पूर्वं यामवतुष्यन् चन्द्रग्रहे तु यामासीत् कालश्चातुरीयेना ॥ हे (on काल) p. 381, स्तुतिकी p. 76.

649 एकस्मिन्पक्षे मासे स्याद् ग्रहर्णं चन्द्रसूर्ययोः । ब्रह्मक्षत्रविरोधाय विपरीते विपुलक्षणे । विष्णुधर्मोत्तर I 85 56. 'यक्षक्षत्रगतौ राहुर्ग्रसते चन्द्रभास्करौ । सज्जालाना भवेत्पीडा ये जरा. शान्तिवर्जिताः ॥ Ibid I. 85 33-34

650. आह चात्रिः । यद्य स्वजन्मनक्षत्रे ग्रस्येते क्षतिभास्करोः । रयाधि मयासं सुखं च राज्ञश्चैव महद्ग्रहन् ॥ का वि 543.

CHAPTER XIII

List of Abbreviations used in the following List of Vratas

AK	= Ahalyākāmadhenu (ms).
BB	= Bhujabalanibandha of Bhoja (ms).
BHP	= Bhāgavatapurāna.
BHAV	= Bhavīsyapurāna.
BHAVU	= Bhavīsyottarapurāna
BR	= Brahmānda-purāna.
BRAH	= Brahmapurāna.
BRV	= Brahmayādvaita.
Br S.	= Brhat-samhitā of Varāhamihira.
DE	= Devīpurāna.
DNS	= Dvaitanirnaya-siddhānta-sangraha.
DS	= Dharmasindhu.
DT	= Durgotsavātattva.
DV	= Durgotsavaviveka of Śūlapāni.
ET	= Ekādaśātattva.
GAR	= Garudapurāna.
GK	= Gadādhara-paddhati (Kālasāra portion)
HK	= Hemādri's Caturvarga-cintāmani on Kāla.
HV	= Hemādri's Vratakhanda vol. I and II.
KAL	= Kalikāpurāna
KKN	= Naiyatkalika Kānda of Kṛtyakalpataru.
KKV	= Vratakānda of Kṛtyakalpataru.
KN	= Kālanirnaya of Mādhava.
KNK	= Kālanirnaya-kārikā.
KR	= Kṛtyaratnākara.
KSS	= Kṛtyasāra-samuccaya.
KT	= Kṛtyātattva of Rāghunandana.
KTV	= Kālatattva-vivecana
KŪR	= Kūrmapurāna.
KV	= Kālaviveka of Jimūtavāhana
LIN	= Lingapurāna.
MAR	= Mārkaṇḍeya-purāna

MAT	= Matsyapurāna
MB	= Mahābhārata.
M Bh.	= Mahābhāṣya.
NA	= Nīrṇayāmṛta.
Nār	= Nārada-purāna.
NM	= Nīlamatapurāna
Nrs	= Nṛsīmha-purāna
NS	= Nīrṇayasindhu
Pad	= Padmapurāna
PO	= Puruṣārtha-cintāmaṇi.
RM	= Rājamārtanda of Bhoja (ms)
RNP	= Rājanītiprakāśa (part of Viramītrodaya).
SM	= Samayamayūkha.
SMK or SmK	= Smṛtikaustubha (on Tithi and Samvatsara)
SP	= Samayaprakāśa, part of Viramītrodaya.
SPR or SPr	= Samayapradīpa of Śrīdatta (ms)
TT	= Tīthitattva.
TV	= Tīthiviveka of Śālapāni.
Va	= Vāmana-purāna
Var	= Varāha-purāna.
Vāyu	= Vāyupurāna.
V. Dh.	= Viṣṇu-dharmasūtra.
Vi. Dh	= Viṣṇudharmottara-purāna.
Vis	= Viṣṇu-purāna.
VK	= Vrata-kōśa
VKD	= Varsakṛtya-dīpaka
VKK	= Varsakṛtya-kaumudī
VKR	= Varsakṛtya of Rudradhara
VKV	= Vrata-kālaviveka
VP	= Vrataprakāśa (part of Viramītrodaya) ms
VR	= Vratarāja.
VRK	= Vratodyāpana-kaumudī.
VT	= Vratatattva.

LIST OF VRATAS AND UTSAVAS

The following list of vratas and *utsavas* does not claim to be thoroughly exhaustive. But it is far more exhaustive and informative than any similar list so far prepared in English by any one or contained in any work in English. The line of demarcation between vratas and utsavas is very thin. Many vratas contain an element of festivities and many utsavas have more or less a religious element also and were religious in the beginning though later on they became secular, like the Olympic games of Greece. It may be pointed out that in the Asiatic Researches, vol III, Sir William Jones published a list of Hindu festival days based on the Tithitattva (pp 257-293) and Prof. Kielhorn also inserted a list of festival days based mainly on the Dharmasindhu in I. A. vol 26 pp 177-187. Both these are meagre. The Indian Ephemeris (vol. I part 1 pp. 55-69) has a long descriptive list and a brief but accurate account of Indian festivals in relation to tithis and *vice versa*. Yet it is not as exhaustive as this list will be and it refers hardly to any authoritative texts. Very recently in the Report (1953) of the Calendar Reform Committee presided over by the late Dr M. N. Saha there is a list of lunar festivals (from Caitra onward) and solar festivals and of some important tithis (pp 101-108) and an alphabetised list of festivals (pp 111-115), which is exhaustive but its great defect is that no texts are cited or referred to and hardly any details are given except month, paksa and tithi. There are a few works on vratas written in Bengali and other regional languages of India, but I could not include most of them in this volume as I do not know most of those languages, though I have referred to some of them. Apart from vratas and utsavas certain matters and technical terms that occur frequently in works on vratas have been included. The list is arranged in the Sanskrit alphabetical order, though everything is transliterated into the English alphabet for the convenience of printing. For saving space abbreviations have been very largely employed and a list of the most important abbreviations is given in the preceding pages. As regards each vrata the time when it begins, whether it is a tithivrata or vāravrata, samvatsara-vrata or a naksatravrata or a prakirnaka vrata is generally indicated (except where from its very title or description its nature is clear), the deity to be worshipped is pointed

out where possible or necessary, some details are added in certain cases, and some of the works in which it is described are mentioned. The rewards promised are not generally set out, as most of them are included in the rewards mentioned on p 55-56 above, and as they are often too numerous to specify and also for reasons of space. Similarly, tithis that are Yugādi or Yugāntya or Manvādi or Kalpādi have not all been noted as they are too many but they are enumerated in one place under the words Yugādi &c. I have made great efforts to trace the Paurāṇic quotations to their sources, but I regret that I have not been quite successful owing to several causes such as the vast extent of Purāṇas, owing to several recensions of the same purāṇa and owing to my inadvertence or sheer weariness. One feels that tracing a verse to its origin is often as difficult as finding a pin in a haystack. The author or authors of Purāṇas often wrote like modern advertisers of medicines, toilet articles &c. Most of the vratas are said to have been declared by divinities like Śiva to Pārvatī, by Kṛṣṇa to Yudhiṣṭhira, by great sages like Mārkaṇḍeya, Nārada, Dhauṃya, Yājñavalkya, Vasiṣṭha and it is often added that the Vrata is a great secret not narrated or known even to gods and goddesses e. g. Śiva-rātri-vrata (in HV II. 88).

It may not be out of place to point out here what should be done about the numerous vratas and utsavas, described so far and to be mentioned in the long list that follows. Many of the vratas and utsavas once observed have already gone out of vogue owing to various causes. But it would not do to recommend the abolition of all vratas and utsavas even in the latter half of the 20th century. Some seasonal vratas and festivals should be kept up as in the case of *Diwali* and *Holi*, but they should be shorn of extravagances like gambling on *Bali-pratipadā* or the obscenities and dirt-throwing indulged in by some people in *Holi*. Other vratas and utsavas like the *Rāmanavami*, *Vijayā-daśami*, *Kṛṣṇa-janmāstami* should also be celebrated in order to remind the present generation of the great heroes and *anāthas* of the past and the supreme values they exemplified in their lives and a few new ones such as the *Jayantis* of *Shriyaji*, *Guru-Govindsingh*, *Tagore*, *Tilak* and *Gandhi* may be added. Besides, such vratas as *Vata-sāvitrī* and *Haritālīkā* may still be emphasized for observance by women and lastly such nice observances redolent of disinterested regard and affection as *Raksabandhana* and *Bhrātrdvitīyā* deserve to be preserved.

It should be remembered that several vratas depend conjointly upon month, tithi and nakṣatra together. It is difficult to classify such vratas and my classification may in some cases appear to be arbitrary. For saving space the details mentioned above will not generally be conveyed in regular sentences, but in catch-words only. The figures after the abbreviated name of a work represent pages and Roman figures refer to volumes or parts; and double Arabic figures with a dot between represent chapter and verses respectively. As most vratas are tithivratas, the word tithi is not mentioned where the vrata has reference to a tithi alone and to no other particular (such as month or week-day &c.). The word vrata has been generally omitted after the names, except where I felt that doubt or confusion is likely to be caused. The word 'purāṇa' is not added to the names of purāṇas such as Agni, Vāmana &c. Except in the case of purāṇas references to medieval digests and commentaries are generally arranged in chronological order. The following abbreviations are used for months and half months: Cai. = Caitra, Vai. = Vaiśākha, Jy. = Jyestha, Ās. = Āśādhā, Śr. = Śrāvana, Bh. = Bhādrapada, Āśv. = Āśvina, K. = Kārtika, Mārg. = Mārgaśīrṣa, P. = Pausa, M. = Māgha, Phā. = Phālguna; Śū. or śu. = Śukla, Kr. or kr. = Kṛṣṇa (pakṣa)

Akṣayācaturthī—Caturthī with Tuesday yields special rewards for vratas like upavāsa GK 72

Akṣayaphalūāph—Vai. śu. 3; tithi; Viṣṇupūjā HV I 499 (special merit if Kṛttikā occurs on that tithi), NS 92-94.

Akṣayyatṛtīyā—Vide p. 88-89 above.

Akṣayyanavamī—K. Śu. 9; tithi; a *daṭṭya* called Kūsmāṇḍa was killed by Viṣṇu this day. VR 347. Vide *yugādi*.

Akhandaśvādāśī—(1) Ās śu 11 (beginning); (fast on that day) and on 12th Viṣṇupūjā; tithi-vrata for one year; what is incomplete in rites becomes complete; KKV 344-347 and HV I 1103-1105; (2) Mārg śu 12; removes *śaḥalya* in yajña, upavāsa and vrata; HV-I 1117-1124 (from Vi. Dh.), Vā 17 11-25, Agni (chap. 190); Gar. I 118, Bhav U. 79.

Agastyadarśana-pūjane (seeing the star Agastya when the Sun is in the middle of Zodiacal sign Virgo and worship at night) N. M. pp. 76-77 verses 934-939.

Agastyārghyadāna—(offering arghya to Agastya, Canopus, a star of the first magnitude) Mat chap 61 for Agastyotpatti; Gar. I 119. 1-6; KV. 290-292. (Agastya rises and sets at

different times in different countries); Agni 206. 1-2 (arghya to be offered three days and 20 ghatikās before Sun enters Virgo); vide RM (verses 1206-1228 in ABORI, vol. 36 pp 317-320), KKN 448-451, HV II 893-904, KR 294-299, VKK 340-343, RM (verses 1219-20) quote Rg I 179 6 as mantra for arghya by *devjas* and for others the mantra 'kāsa-puspapratikāśa vahnimārutasambhava : Mitrāvarunayoh putra Kumbhayone namostu te' cited in Mat 61 50, Gar I. 119 5 SPr (folio 40 b) remarks that there are two modes, one based on Brah (where arghya is main thing), the other based on Mat (where worship is main), KSS 12 provides *arqhyadāna* for three days from Bh śu 13; vide TT 146 and KT 443 For belief that the rise of Agastya made turbid waters clear, vide Raghu IV. 21.

Agni—fires kindled in several religious rites are addressed by different names, e g kitchen fire is Pāvaka, that in Garbhādhāna is Māruta, vide TT 99 quoting Grhyasangraha (I 2-12)

Agnivrata—Phā Kr 4 (fast); one year; Vāsudevapūjā, V1 Dh III. 143. 1-7 q. by HV I. 506 (a caturmūrtivrata).

Agnoracaturdaśi—Bh Kr. 14 (fast that day), Śrīva; vide GK 157, VKK 315, TT 122, KT 443.

Āṅgāraka-caturthi—4th tithi on a Tuesday; eight times or four times or for life; pūjā of Mars; mantra is 'Agnirmūrdhā' (Rg VIII 44 16) and for sūtras only to remember Mars Mat 72. 1-45 (17 of which q by KKV 77-79, HV I. 508-509), Pad V 24 20-63, Bhav U. 31. 1-62, VKK 32-33, VR 188-191, KKV (80-81) and HV I. 518-519 (quote from Bhav), the latter calling it Sukhavrata The dhyāna in A. K. (folio 354^c) is 'Avanti-samuttham sumesāsanastham dharānandanam raktavastram samīde'

Āṅgāraka-caturdaśi—GK 610, if there be 4th tithi or 14th on a Tuesday that yields more results than a hundred sun eclipses

Āṅgā-vrata—dark 10th, one year, worship of ten gods named, V1 Dh III 177 1-3

Acalāsaptamī—M śu 7; worship of the sun, ekabhakta on 6th, on 7th upavāsa, at end of night on 7th standing water to be stirred after placing a lamp on one's head, HV I. 643-648 (from Bhav U.) where Kṛṣṇa tells Yudhishthira the story of a penitent prostitute Indumatī who performed it, Vratārka

folio 120^b-122^a, VR. 253-255, NA. 53 (says it is also called Jayanti); Bhaskaradhyāna on this day.

Acyutavrata—P. Kr 1; tithi; Acyutapūjā and homa with sesame and ghee with 'Om namo Vāsudevāya'; thirty brāhmanas with their wives to be fed; AK. folio 230.

Atinjayakūdaśi—on śukla Ekādaśi with Punarvasu-nakṣatra, for a year (gift of a *prastha* of sesame); Hari; HV. I. 1147 (from VI Dh.)

Adārīdrya-sasthi—On sasthi (either fast or ekabhakta &c.); for one year; Bhāskarapūjā; HV I. 626-627 (quotes four verses of Skanda); the performer omits oil and salt and feeds brāhmana on rice boiled with milk and sugar; no one in family is born poor or becomes poor.

Adhimāsa—(intercalary month); its *nirṇaya* and *kṛtya*; HK 26-66, KV 113-168, NS 9-15, SmK 520-529, PO 12-31, VKK 231-236, KR 536-539.

Aduhkha-navamī—for all, but specially for women; Bh. śu. 9; Pārvatī; VR 332-337 (from Skanda). In Bengal women perform this for *anandhavya*.

Anaghāstamī—Mārg. dark 8; tithi; worship of Anagha and Anaghi image made with darbhas to be identified with Vāsudeva and Lakṣmī with 'ato devā' (Rg. I. 22. 16) or namaskāra by śūdras; Bhav U. 58. 1 ff (q by HV I. 813-14 and AK folio 547^b).

Anāṅgatrayodaśi—(1) Mārg. śu. 13; tithi; one year; Śambhupūjā and bath with pañcāmṛta; every month Ananga (identified with Śambhu) to be worshipped under a different name (such as Smara in Māgha) and with different flowers and *navedya*; HV II. 1-8 (from Bhav U), KN 278, GK 153; pūrvaviddhā to be taken; occurs in Gar. I. 117; (2) Cāi. or Bh. śu. 13; tithi; once or every month in a year; worship of picture of Kāma on cloth under twelve different names; HV II. 8-9 (from Kālotṭara), PO 223, NS 88.

Anangadānavrata—Sunday with Hasta, Pūṣya or Punarvasu; for Veśyās; worship of Viṣṇu and Kāma (God of love); thirteen months; Veśyā to offer herself to a brāhmana on Sunday who repeats mantra 'ka idam kasmā adāt Kāmah &c.'. Vide Atharva III. 29. 7, Tai Br. II. 2. 5. 5-6, Āp. Śr. V. 13 for Kāmastuti; Mat chap. 70=Pad. V. 23. 74-146 (with some additions); KKV 27-31 (calls it Veśyādityāṅgadāna-

vrata), HV II. 544-548 (from Pad.); KR 605-608 (from Mat.)

Ānaṅga-paṇṭrūropana—Śr. sū. 13; HV II. 442, PC 238.

Anantacaturdaśī—See above pp 151-153.

Anantatrīyā—Śū 3 of Bh., Vai or Mārg., one year; worship of Gaurī with different flowers each month; Mat. 62 1-39 = Pad. V. 22. 61-104, Bhav U 26 1-41, KKV 60-66 (quotes Mat.), HV I 422-426 (from Pad.), KR 265-270.

Ānantadūdasi—Bh sū 12; tithi; for one year; Hari-pūjā VI Dh. III. 219. 1-5, HV I. 1200-1201 (from Visnurahasya).

Anantapañcamī—Phā. sū 5; tithi; no deity mentioned, HV I. 564 (from Skanda, Prabhāsakhaṇḍa).

Anantaphalasaptamī—Bh sū. 7; tithi; one year; worship of Sun; HV I 741 (from Bhav. Brāhmaparva 110.1-8, KKV 148-149).

Anantaratrīyā-vrata—vide Ānantarya-vrata below

Anantavratā—(1) Begin on Mārg on that day that has Mrga-śīra-nakṣatra; one year; in each month different nakṣatra (in P Pusya, in M. Maghā and so on); Viṣṇupūjā; HV. II. pp. 667-671 (from V. Dh. I. 173. 1-30) It is *putradā*. (2) VI. Dh. III. 150. 1-5; Another variety from 2nd tithi, one year; worship of Ananta (as Viṣṇu); a caturmūrtivrata.

Ānandā-navamī—Phā sū 9, tithi; one year; Devīpūjā; KKV 299-301 (calls it Ānandā), HV I. 948-950.

Ānaraṭa-vrata—begins Mārg sū 1; ṛṭuvrata; for two seasons, hemanta and śiśira: Keśavapūjā; 108 times japa of 'Om namaḥ Keśavāya'; dvādaśī has special rites, HV II. pp 839-42 (from Viṣṇu-rahasya).

Ānnakūṭotsava—See Govardhana-pūjā. Vide Var. 164 and SMK 374.

Ānodanāsaptamī—Begin with fast on Cai. sū. 6 and worship Sun on 7th; tithi; HV I. 702-705 (from Bhav.), KKV 205-208, KR 121-123. *Odana* comprises bhaksya, bhojya and lehya (to be licked), but water is not *odana* and may be drunk that day.

Ānnadāna-māhātmya—See 'Sadvarta'.

Aparājita-saptamī—Bh. sū. 7; tithi; one year; Sun worship; KKV 132-135, HV I. 667-668 (from Bhav., Brāhma 98. 1-19), PC 104; Bh. sū 7 is called *Aparājita*. Begin ekabhakta on 4th, have nakta on 5th, fast on 6th and pārāṇa on 7th.

- Aparājita-daśamī*—Āśv. śu. 1-10; specially for a king; tithi; once a year; Devipūjā; HV I. pp. 968-973 (quoting Gopātha Br., Skanda and others); KR 365-366 (says it is based on śistācāra); PC 145-146, SMK 352; HV and SMK say that Rāma started on invasion this day when there was Śravana-nakṣatra.
- Aparādha-śata-vrata*—Begin from Mārg. 12th, amāvāsyā or 8th of bright or dark half; one year; Hari worship; 100 aparādhās enumerated in Bhav. U. 146. 6-21; all these sins are destroyed by this vrata. Thirty-two *aparādhas* are enumerated in Var. 117.
- Apāpasāṅkrānti-vrata*—begins on a saṅkrānti; a year; Sun is devatā; white sesame to be offered; HV II. 739-740.
- Abhīrūpapati-vrata*—A fast is so called, whereby is secured a husband that is learned or handsome; m. in the drama Mrochakatika I (prelude) and Cārudatta p. 4 (TSS. 1914).
- Abhīstātṛtīyā*—begins Mārg. śu. 3; tithi; Gaurī worshipped; Skanda, Kāśī-khaṇḍa 83. 1-18.
- Abhīstasaptamī*—7th tithi of any month; worship of the oceans, continents (dvīpa), pātālas and the earth; HV I. 791 (from VI. Dh. only one verse).
- Amāvāsyā*—derivation of, HK 311-315; HK 643-644, KV 343-44, TT 163, bhāṣya on Gobhila-grhya I. 5. 5, PC 314-345; VKK 9-10 quote passages from MB and Purāṇas stating that Amāvāsyā falling on Monday, Tuesday or Thursday is specially holy, so also if it occurs on certain nakṣatras such as Anurādhā, Viśākha, Svāti; HV II. 246-257. Vide KN 309ff for several derivations of the word and legends connected therewith from the Brāhmanas and Purāṇas. Amāvāsyā mixed with 1st tithi to be preferred to one mixed with 14th except in Sāvitrīvrata. Vide Vratārka folios 334^a-356^b for amāvāsyā-vratas.
- Amāvāsyā-kṛtīyā*—Vide SMK 281, KSS 21-23, VKK 81-83.
- Amāvāsyā-naiṣṭhikā*—KR 622-624, Dh. S. 23, KN 301-307.
- Amāvāsyāpayajuvrata*—subsisting on milk alone on each amāvāsyā; tithi; one year; Viṣṇupūjā; HV II. 254 (from Pad.).
- Amāvāsyāvrata*—(1) HV II. 257 (from Kūr.); offering something to a brāhmana intending it for Śaṅkara; (2) HV II. 257

(one verse from Kūr.), honouring three brāhmanas intending to please Brahmā

Amūṣyū-vratāni—HV II 246–257, TT 162 ff, Vratārka (folios 344–356^b)

Amuktābharana-saptami—Bh. śu. 7, worship of Śankara and Umā; HV I. pp 632–638, SMK 222–228 (almost same passages as in HV). Vide Nār. I. 116 32–33.

Ambu-ūci—the time in solar Āśāḍha when the Sun is in the first quarter of Ārdrā-nakṣatra; VKK 283 quoting RM (catvārim-sat-lipti &c.), KT 434 (three days and 20 ghatīs from the week day on which the Sun enters sign of Gemini, during which no sowing of seeds, nor Vedic study to be done) Mother earth and rivers are deemed unclean during these days in Bengal (in Jy. or Ās. Kr. 10 to 13th). Vide HK 701, 703

Ayanacratas—Ayana depends on the motion (apparent) of the Sun. There are two Ayanas Daksināyana begins when the Sun enters Zodiacal sign Karkataka (Cancer). KKK 14 says: 'Daksina and Uttara ayanas respectively are appropriate to fierce and quiet rites and its com (Vivarana) provides that images of the Mātra, Bhairava, Varāha, Narasimha, Vāmana and Durgā are to be established in Daksināyana KR 218, HK 16, SM 173, SP 13.

Ayācalavratā—subsisting on food not obtained by begging from another. KN 138–139, NA 19, KTV 214–218, PC 49.

Aranya-dvādasi—begun by bath on morning of Mārg. śu 11 or in K, M., Cai or Śr; tithi; for one year; Govinda deity; sumptuous feast on 12th in a forest to 12 dryas, yats or householders and their wives; HV I. 1091–1094 (from Bhav U.); some mes read 'Apnā-dvādasi.'

Aranya-vasīhi—Jy. śu. 6; RM verse 1396 states that women with fans and arrows (v. l. 'with fans alone in one hand') wander in forests GK p 83 says it is same as Skandacasthi; tithi-vrata; Vindhyavāsini and Skanda worshipped; KR 163 (quotes RM), VKK 279, K. T. 430–431; observers subsist on lotus stalks, bulbous roots and fruits hoping for the health of their children.

Arūndhanūṣṭami—Vide VK, No 470.

Arurorajā—The last half quarter (praharā) of night HK 259, 272; KN 241 (quoting Skanda and Nāradya) says 'four ghatīs before sunrise'

Arundhativrata—for women only; for freedom from widowhood, for sons &c.; fast for three nights; 3rd tithi in the beginning of Vasanta (spring); worship of Arundhati; HV II. 312-315, VR 89-93.

Arkavrata—eating at night alone on 6th and 7th (v. l. 7th & 8th) in both fortnights; tithivrata; for a year; Arka (Sun) worshipped; KKV 387, HV II. 509.

Aṅkasaptamī—tithi; for two years; deity Sun; one is to drink from a cup made of the leaves of arka plant; HV I 788-789 (from Brah). Vide Pad. V. 75. 86-106 which state that vrata to be begun in Uttarāyana on a Sunday in śukla pakṣa; on 5th *ekabhakta*, on 6th *nakta*, on 7th fast and on 8th *pāraṇā*.

Arkasampūtasaptamī—Begin on Phā. śu. 7; tithi; for a year; Sun worshipped; Bhav. I. 210. 2-81 (q. by KKV 191-198, HV I. 690-696).

Arkāṣṭamī—On Sunday on 8th śu; worship of Umā and Śiva in whose eye the Sun rests; HV I. 835-837.

Arghya—See H. of Dh. vol. II. pp. 318, 543. Later medieval digests made it elaborate. VKK 142 says 'arghya for all deities consists of sandalwood paste, flowers, whole grains of *yava*, tips of kuśa grass, sesame, mustard and *dūrvā*.' Vide HV I. 48, KR 296, VR 16 (for eight ingredients of).

Ardhaśrāvaṇa-vrata—begin on 1st of Śr. śu.; one month; worship of Pārvatī called *Ardhaśrāvaṇī*; worshipper to observe *ekabhakta* or *nakta* for one month; at end to offer dinner to maidens and brāhmanas; HV II. 753-754 (from Br.), VP (folios 106-107).

Ardhodaya-vrata—This is a vrata of rare occurrence and is said to be equal in holiness to a crore of Sun eclipses. Later medieval digests (e. g. TT 187, KSS 30, NS 211, SmK. 442-445, P. C. 316) quote a verse from Mahābhārata 'when in the month of Pausa or Māgha there is amāvāsyā with Śrāvana-nakṣatra and Vyatipāta-yoga, that is called *Ardhodaya* and *Vratārka* (folios 348^a-350^b) states that according to Prayāga-setu of Bhaṭṭa Nārāyaṇa it takes place in Pausa when amānta reckoning is used and in Māgha when Pūrṇimānta reckoning is used. HV (II. pp. 246-252) quotes from Skanda and adds Sunday to the above requirements and BB (pp. 364-365) adds that the Sun must be in Makara (Capricorn). The TT 187, *Vratārka* folio 348^a and

PO 316 read a half verse 'this yoga is commended only if it occurs by day and not so if at night' KSS 30 provides that if one out of the several requirements (Pausa or Māgha Amāvāsyā, Vyatipāta, Sravana-nakṣatra, Sunday) is absent, it becomes Mahodaya-parva. In Ardhodaya a bath at Prayāga in the morning is most meritorious, but it is provided that all rivers become like the Ganges at Ardhodaya. The devatās of the vrata are three viz Brahmā, Viṣṇu and Mahāśvara and they are worshipped in the same order; offerings (of ghee) are made in fire with Paurāṇika mantras, and also with three Vedic mantras viz 'Prajāpate' (Rg. X. 121. 10) for Brahmā, 'Idam Viṣṇur' (Rg. I 22, 17) for Viṣṇu, 'Tryambakam yajāmahe' (Rg. VII. 59. 12) for Mahāśvara. At the end gifts of cow or money are made. In I. A. vol 25 p. 345 there is mention of Ardhodaya in śaka 1352, Pausa, which corresponds to 14th January (Sunday) 1431 A. D. The reference to the distribution of all his wealth by Emperor Harsavardhana at Prayāga once in five years made by the Chinese traveller Yuan Chwang (vide 7 I. A. 196 at p 198) is not to Ardhodaya at all, as some suppose. If Beal's B. R. W. W. vol. I. pp. 214 and 233 be carefully read this will be clear.

Alakṣmīnāśa-snāna—On full moon of P. when there is Pūṣya nakṣatra, persons should bathe after anointing their bodies with white mustard and drive off *alakṣmī* (misfortune or poverty) and worship images of Nārāyaṇa, Indra, Moon, Brhaspati and Pūṣya by bathing them with water in which sarvaśāntis are put and with homa. Vide SMK 344-345, PO 307, GK 178.

Alavanatritiyā—On śu 3 of any month, specially of Vai, Bh. or M.; women alone to perform; fast on 2nd and food on 3rd without salt; Gaurī worshipped; it may be for life; KKV 48-51, HV I. 474-477, S. Pr folio 32^a. Vide Bhav., Brāhma-parva 21. 1-22 for this.

Avatāras—Tithis of the appearance of (they are called Jayantis), cited in NS 81-82 and KSS 13 as follows: Matsya-Cai. śu. 3; Kūrma-Vai. pūrṇimā; Varāha-Bh. śu. 3, Naraśimha-Vai. śu. 14; Vāmana-Bh. śu. 12, Paraśurāma-Vai. śu. 3, Rāma-Cai. śu. 9; Balarāma-Bh. śu. 2; Kṛṣṇa-Śr. kr. 8; Buddha-Jy. śu. 2. Some works say Kalkin is yet to appear while others give Śr. śu. 6 as Kalkijayanti. Some works differ as to the tithis e. g. some say Matsya appeared on Cai. śu. 5 (and

not 3). Vide Śrī B. Bhattacharya's paper on 'the ten avatāras and their birth dates' in volume of studies presented to Dr. F. W. Thomas pp. 31-33 quoted from Śakti-sangamatantra I. See under Vaiśakha. The Eran Inscription of Toramāna refers to Varāhavatāra (Gupta Inscriptions p 159). Var. 48. 20-22 (q. by both KKV 333 and HV. I 1039) state which avatāra out of the well-known ten (including Buddha and Kalkin as separate) is worshipped for what object.

Avamadinā—a week day on which two tithis end is so called. NS 153 quoting Ratnamāla ("Yatraikah sprāte tithidvayā-vasānam vāras-ced-avamadinam taduktam-aryaiḥ"). This is to be avoided when beginning a vrata for the first time, as there is ksaya of a tithi here.

Avighnavināyaka or Avighnavrata—(1) begin on Phā. 4th; tithi; four months; Ganeśa worshipped. HV I 524-525, KKV 82-83, both quoting from Varāha 59. 1-10; (2) 4th tithi on both fortnights; three years; Ganeśa deity; NA 43 (from Bhav U).

Anyogadvādasi—Bh. śu. 12; tithi; worship of Śiva and Gaurī, Brahmā and Sāvitrī, Viṣṇu and Lakṣmī, the sun and his consort Nikṣubhā. HV I 1177-1180.

Anyogavrata or Anyogatrtīyā—For women; begin on Mārg. śu. 2 with partaking rice boiled in milk and sugar on 3rd; worship of Gaurī and Śambhu; for a year; worship of images of both made from rice flour under different names in each of twelve months with different flowers; KKV 70-75, HV I 439-444, KR 452-455. Vide Bhav U. 22 for this.

Avadhavyaśuklākūḍasi—Cai. śu. 11; HV I. 1151 (only one verse from Vi. Dh.).

Avyāṅgasaptamī—Śr. śu. 7; tithi; to be performed every year; 'AVYĀṅGA' to be offered to the sun; 'Avyāṅga' is explained in KKV 150 as a hollow strip made of fine white cotton thread, resembling a serpent's slough, 122 finger-breadths long (the best), or 120 (middling) or 108 (the shortest). It seems to have been like the *Kusti* worn by modern Parsis. Vide Bhav. (Brāhma-parva) 111. 1-3 q. by KKV 149-151 and HV I 741-743, also V. P. (folio 116, which mentions the story of Śamba in Bhav.). The printed Bhav. uses the word 'abhyāṅga'. In Bhav (Brāhma) 142. 1-29 we have the legend of Avyāṅgapattī. In verse

18 occurs the word 'sārasanaḥ', which reminds one of 'Saracen'. Vide Nār. I 116. 29-31 for AVYĀṄGAKHYA-VRATA, the 7th tithi being destroyer of sins if it is conjoined to Hasta-nakṣatra. Avyanga appears to be a Sanskrit adaptation of the Avestan 'Arvyanghana' (meaning 'girdle'). In the 16 ślokaś addressed to the prince Jadī Rānā by the Parsis emigrating to India occurs this 'who put on the waist a woollen *kushti* which is fastened on the *sadra* (garment), each end of which is like the mouth of a serpent, which is tied into knots at equal distances' (vide M. M. Murzban's 'Parsis in India' vol. I at p 93) It seems probable that this particular form of Sun-worship was imported from Iran or was borrowed from Parsi practices. The Br. S. (59 19) states that the priests of Savitr should be Magas i. e. Maga or Śakadvīpiya brāhmaṇas for whom vide I A vol. VIII. 328 and Weber's edition of Magavyakti of Krishnadas Mishra.

Aśūnyaśayanavrata or *Aśūnyaśayanadvitīyā*—on dark 2nd tithi of four months from Śr; tithi; Lakṣmī and Haṛi worshipped; occurs in Vi Dh I. 145. 6-20 and III. 132 1-12, Vā. 16. 16-29, Āgni 177. 3-12, Bhav. I. 20. 4-28, KKV 41-44 (q. from Bhav U) and 44-46 (from Mat. 71 2-20=Pad. V. 24, 1-19). The Matsya contains a somewhat different mode; HV I 366-371 (from Bhav.) and 371-377 (from Bhav U); KR 225-228 (quotes Bhav I. 20 4-28). This vrata secured *avadhanya* to women and *avyoga* (absence of the loss of wife) to men. Vide S Pr (folio 22b) and SmK 146-148. One of the mantras that occur in both KKV 43 and HV I 373 is 'Lakṣmī na śūnyam varada yathā te śayanam sadā śāyā mamāpyaśūnyāstu tathātra Madhusūdana' || KR (p 228) remarks that when it is said that the vrata begins in Śr. Kr, the month is *pūrṇimānta* according to the usage. Mentioned in 'Corpus of Inscriptions in the Telangana Districts of Nizām's Dominions' by Dr. Srinivasachar No 50 pp 140-142 of *śaka* 1198 Māgha śu. 10 (1276 A. D.) where Kuppāmbikā wife of a Kakatiya General is said to have performed it.

Aśūnyavrata—on dark 2nd tithi of four months from Śr., in which *arghya* with curds, whole grains of rice and fruits are offered to the moon; if the second tithi is mixed with (viddha) the third tithi on a certain day the vrata should be performed on that day; P C 83.

Aśokakalikābhaksana—Vide *Aśokāstamī*.

Aśokatrirātra—For three nights from the 13th tithi of Jy., Bh. or Mārg. śu; for one year; Aśoka tree of silver to be worshipped and image of Brahmā and Savitṛi on first day, of Umā and Maheśvara on 2nd and of Laksmī and Nārāyaṇa on third and then images donated; this vrata removes sins and diseases and confers long life, fame, wealth and prosperity on sons and grandsons; HV II 279-283, VP (folio 102b), Vratārka folio 261b-264; mostly for women, but men desirous of prosperity of sons may also perform it.

Aśokadvādaśī—same as Viśokadvādaśī. Begin in Āśv.; for a year; on 10th take light meal, on 11th fast and on 12th pārāṇā; worship of Keśava; results are health, beauty and freedom from sorrow; Mat. 81. 1-28, 82. 26-30 quoted in KKV 360-363; HV I 1075-1078 (quotes almost same verses from Pad)

Aśokapūrṇimā—On Phā. pūrṇimā; tithi; for a year; the earth is to be called Aśokā in first four months and also in the next four months; worship of Earth and arghya to the Moon; in the first 4 months worship earth as Dharanī, in the next four as Medinī and in last four as Vasundharā. Keśava is to be worshipped at the end of each group of 4 months; Agni 194. 1, HV II. 162-164.

Aśokapratipad—Āśv. śu. 1; tithi; worship of Aśoka tree or its golden or silver image or its picture; only for women; HV I. 351-52 (from Bhav U. chap. 9).

Aśokasasthi—Vide VK No 52.

Aśoka-saṅkṛānti—Vratārka folio 388b-389a; to be performed on ayanasankrānti or Visuvasankrānti when there is Vyatipāta, ekabhakta; Sun to be worshipped; gifts of sesame.

Aśokāstamī—(1) Cai. śu. 8 and if there be Wednesday and Punarvasu-naksatra then special merit; worship of Durgā with Aśoka flowers, one should drink water mixed with eight Aśoka buds, worship of Aśoka tree with the mantra 'tvām-aśoka harābhīṣtam madhumāsa-samudbhavam | pibāmi śokasantapto mām-aśokam sadā kuru'. KV 422 (quotes mantra from Linga), HK 626 (from Viṣṇu), HV I 862-63 (from Linga) and 875-76 (from Ādityapurāṇa but no mantra); KR 126-127; R. M. (1379-80) has the mantra 'tvām-aśoka harābhīṣta' and the verse 'Aśoka-kalikāś-cāstau' and BB 1734-35, both of which verses are Gar. I

133. 1-2; PC 109; SMK 94. Vide JRAS for 1900 pp. 545, 791 and for 1901 p 127 for some remarks. (2) KV 422, KR. 126, KT 463 and other digests state that all tirthas and rivers come to the Brahmaputrā on Caiśu 8 and a bath in it on that day yields the same rewards as Vājapeya, when it falls on Wednesday and on Punarvasu.
- Aśokīkṛtami*—Worship of Umā NM p. 74 (verses 905-907) states that Aśoka plant is Devi herself.
- Aśvatthavrata*—Vratārka (folio 406b-408a) from Adbhutaśāgara following Ātharvanshākhā; worship of Aśvattha in case of evil portents, invasions, epidemics, diseases like leprosy.
- Aśvādīksā*—When the moon is in Svāti in Āśv. śu., worship Uccaiḥśravas and one's own horses may be honoured if there be 9th tithi; Śānti rites and threads coloured in four colours to be tied round horses' necks; NM p 77 verses 943-947.
- Aśvapūjā*—On Āśv. śu. 1 to 9; see below under Āśvina
- Astavrata*—a Saṁvatsaravrata, Indra is the deity; Mat 101. 71 q. by KKV 449, HV II 911 (quotes same 1½ verses from Pad).
- Astamivratas*—There are about 30 Astami-vratas, which will be entered at the proper places. General rule is that in the bright half Astami mixed with Navami is to be preferred and in dark half astami mixed with saptami is preferred. Vide TT 40, DS 15. For Astamivratas vide HV I. 811-886, KN 194-228, KKV 225-272, VR 256-319, VKK 38-40, PC 109-139. There are a few exceptions to above two rules, some of which may be noted at the proper places
- Asidhūrāvata*—begin on Ās śu. 15; five days or ten days after Ās. 15, K. 15 or for 4 months from Ās., or one year or 12 years, one has to sleep on bare ground, to bathe outside house, eat food only in the night, to remain celibate even though sleeping in wife's embrace, curb anger and be devoted to *japa* and *homa* to Hari Different rewards acc to length of time, the greatest being that after twelve years of this vrata the observer may secure the rulership of the world and on death become one with Janārdana Vi Dh. III 218 1-25 q by HV II 825-827. The word means the vrata is as sharp or difficult as treading on the edge of a sword. The Raghuvamśa 13. 67 in referring to Bharata's abstinence from enjoying regal splendour out of regard for the exiled Rima calls it *ugra* 'iyanti varṣāni tayā sahogra-abhyasayati vrataṁ-asidhāram'.

Ahan—a day. There are several views about the divisions of the day, viz. into two, three, four, five, eight, or fifteen parts. The two are pūrvāhna and aparāhna (as in Manu III 278); for three vide notes 257-258 above Four parts described by Gobhila (q by KN p. 110) are pūrvāhna (for $1\frac{1}{2}$ prahara), madhyāhna for one prahara, aparāhna up to the end of the 3rd prahara and thereafter śyāhna till end of day. For names of five divisions vide H of Dh. vol IV p 376 In Rg V. 76. 3 (utāyātam sangave prātarahno) three of the five parts of a day viz *prātaḥ*, *saṅgava* and *madhyandina* are expressly mentioned. Eight divisions of the day are mentioned by Kautilya (I. 19), Dakṣa (chap 2) and Kātyāyana. Kalidāsa in Vikramorvāṣīya II 1 (saste bhāge) appears to know this. There are fifteen muhūrtas of the day and fifteen of the night Vide Bhṛadyogayātrā VI 2-4 for 15 muhūrtas. As the day and night become long or short at different places (except on the equator) each of the muhūrtas will vary in length to some extent even in the same place in different seasons of the year. Similarly, pūrvāhna or prātaḥkāla will be of $7\frac{1}{2}$ muhūrtas if day is divided only in two parts, if into five parts pūrvāhna or prātaḥ will comprise only three muhūrtas. The KN (p. 112) remarks that the division into five parts being observed in many Vedic and Smṛti texts as the principal division, that division, is the one resorted to in the śāstric passages about positive and negative injunctions. Vide HK 325-329, VKK 18-19, KTV 6, 367.

Ahimsāvṛata—not to eat flesh for a year and then donate a cow and a golden deer; samvatsaravṛata; KKV 444, HV II 865 (quoting Pad = Mat 101 35)

Ahīrbrādhmasnāna—HV II pp 654-655 (from Vi. Dh) On a day on which there is Pūrvābhādrapadā-nakṣatra performer to bathe in water from two jars in which are put udumbara leaves, pañicagavya, water with kuśas, sandalwood paste &c; worship of Ahīrbrādhna, the Sun, Varuṇa, the moon, Rudra, and Viṣṇu. Ahīrbrādhnya was the presiding deity of Uttarābhādrapadā acc to Br. S 97. 5, Bhav U. q by HV II p. 596, KR 560 Vide H. of Dh II p 247, note 563 for the devatās of all nakṣatras This secured thousands of cows and highest prosperity. Ahīrbrādhnya is the correct and ancient form In about ten passages of the Rgveda 'Ahīrbrādhnyah' appears to be some deity (probably Agni),

vide. Rg I 186 5, II 31 6, V 41, 16, VI 49 14, VI 50. 14; VII 34. 17, VII 35 13, VII 38. 5, &c and Nir X. 44

Alākṣadīpa—Lighting lamps fed with ghee or oil in K intending them for some deity or in a temple or where four roads meet. Aparārka 370-372 (for dipadāna), Manu IV. 29, RM 1351-57 (vide BORI vol. 36 p. 330), NS 195.

Āgneyavrala—once on any 9th tithi; worship Vindhyaśini with flowers &c (five upacāras), HV I 958-59 (quoting Bhav U.)

Ājñāsankrānti—A Sankrāntivrata; begin on a holy sankrānti day; Sun deity; at end gift of golden image of Sun with Aruna, chariot and seven horses; reward unquestioned sway everywhere; HV II 738 (quoting Skanda)

Ājyakambala-vidhi—One of the 14 yātrās of Bhuvaneśvara; when Sun enters Makara-rāśi; GK 191.

Āditya-ūra—has various names (12 in all) when conjoined with certain tithis, nakṣatras and months, it is *Nanda* in M. su. 6, when *nakta* and anointing Sun image with ghee and offering flowers of Agastī tree and white sandalwood paste and *guggulu-dhūpa* and naivedya of apūpa; HV II 522-23, KKV 10-12; it is *Bhadra* when Bh. su. has Sunday, one may observe *nakta* or fast on that day, offer in the noon mālatī flowers, white *candana* paste, vijaya incense; HV II 523-24, KKV 12-13; in the same way *Saumya* (Sunday with Rohini nakṣatra); *Kimada* (Sunday on Mārg. su. 6); *Jaya* (Sunday in Dakṣiṇāyana); *Jayanta* (Sunday in Uttarāyana); *Vijaya* (Sunday on su 7 with Rohini); *Putrada* (Sunday with Rohini or Hasta, fast and śriddha with pindas), *Ādityābhimukha* (Sunday on Māgha dark 7, ekabhakta, japa of Mahāśvetā mantra from morning till sunset); *Hrdaya* (Sunday with sankrānti when observance of *nakta*, facing the Sun in a Sun temple and japa of Ādityahrdaya mantra 108 times); *Rogaha* (Sunday on Pūrvaṣṭhī, worship with arka flowers collected in a bowl of arka leaves); *Mahāśvetāpriya* (Sunday and solar eclipse, fast, japa of Mahāśvetā), *Mahāśvetā* mantra is 'brim brim sa ita' (vide HV II 521) For the last ten, vide KKV 12-23, HV II 524-528 (with variations in both works)

Ādityamandala-vidhi—On a circle made with red sandalwood paste or saffron, place pastry made with white wheat or barley flour mixed with jaggery and ghee (from cow milk)

- and worship of, Sun thereon with red flowers; HV I 753-754 (quoting Bhav U 44. 1-9) AK (folio 462b ff).
- Ādityavāra-nakṭaurata*—observe ekabhakta on Sunday, nakta on following Sunday or on Sunday with Hasta nakṣatra; Vāravrata; Sun deity; one year; Mat 97 2-19 q by KKV 31-34, HV II 538-541, KR 608-610.
- Ādityavāra-vata*—from Mārg; worship of the Sun; for one year; each month different name of Sun taken and different fruits offered such as Mītra and cocoanut in Mārg, in P. Viṣṇu and fruit *bijapūra* and so on Vratārka, folios 375b-377a. It removes all diseases including leprosy.
- Ādityavāra-vratām*—HV II 520-577, KKV 8 ff, Vratārka folios 3754b-3794b.
- Ādityavata*—(1) for men and specially for women; begin on Āśv. Sunday; for one year; Sun deity; Vratārka (folio 378a) narrates from Skanda how Sāmba was cursed by Kṛṣṇa to become a leper and was cured of leprosy by this vrata; (2) Sunday and 14th tithi and Revatī, or Sunday, 8th tithi and Maghā; worship of Śiva; sesame to be eaten; HV II 589.
- Ādityaśayana*—On 7th tithi with Sunday and Hasta-nakṣatra or when there is Sankrānti of the Sun on 7th with Sunday; worship of the images of Umā and Śiva (the Sun is non-different from Śiva); salutations to Sun identifying his various limbs from the feet with nakṣatras from Hasta onwards; gift of splendid bed with five coverlets and pillows and of a cow; Mat 55. 2-33 q by KKV 404-408 and Pad. V. 24 64-96 (q by HV II 680-684).
- Ādityasāntavrata*—Sunday with Hasta; worship of Sun image with fuel sticks of *arka* plant (108 or 28 in number); homa of sticks with honey and ghee or curds and ghee; 7 times; HV II 537-38 (from Bhav.)
- Ādityahrdayavidhi*—Ādityahrdaya is a mantra to be repeated 108 times in a Sun temple on Sunday when there is sankrānti and observe nakta; HV II 526 (from Bhav.) In the Rāmāyana (Yuddhakāṇḍa 107) Agastya comes to Rāma and advises him to mutter a sublime praise of the Sun (called Ādityahrdaya) in verse to secure victory in the final stage of the battle with Rāvanā; KKV (19-20) mentions this but holds that if there is sankrānti on a Sunday, the latter is called Hrdaya or Ādityahrdaya.

Ādityūhinnivahandhi—Vide KKV 18-19, HV II pp 525-26, KR 491-495 (last two quoting from Bhav); after morning bath one should stand with face towards the sun till sunset, repeat reclining against a pillar the *Mahāśvatī* and worship the sun with *gandha*, flowers &c; to give *dakṣiṇā* and then take his meal

Anantayamāna—begin on Mārg śu 3; nakta on 2nd and fast on 3rd of each fortnight; for a year; *Umā* worshipped under different names on each 3rd, the *namedya* is different and the performer is to subsist on different foods for nakta, specially recommended to women; it is so called because it prevents *antara* (separation) from one's sons, friends and relatives HV I 405-413

Anandanāmi—begin on Phl śu 9; for one year; *ekabhakta* on 5th, nakta on 6th, *ayicita* on 7th, fast on 8th and 9th, worship of Devī, year divided into three parts; flowers, *naivedya*, the name of Devī &c, differ in each period of four months; KKV 299-301, HV I 948-950 (reads 'anandā')

Anandapāṇicamī—5th tithi is dear to Nāgas; worship of nāgas (images) by bathing them with milk; they bestow freedom from fear; HV I pp 557-560; for names of nāgas vide under *Nāgapāṇicamī* p 124 and note 321.

Anandarrata—For four months from Cāi distribute water without being requested for it; at end of vrata, gift of a jar filled with water, along with food, clothes, vessel full of sesame and gold; KKV 443, HV I pp 742-43 (from Mat), VKK 520, KR 85, Mat 101. 31-32.

Anandasaphalasaptanī—On Bh śu 7, for one year; fast; Bhav. (I 110. 1-3), KKV 148-149, HV I 741 In some mss written as 'Anantaphala'

Āndolaka-mahotsava—in Vasanta; Bhav U. 133 24

Āndolanavrata—on Cāi śu 3, worship of Pārvatī and Śiva (images) and swinging them in a *doḷā*, HV II 745-748, SmK 90-91, PG 85; HV prescribes Rg. X 81. 3 (*Viśvataś-caksur-uta*) as the mantra.

Āmardakīrtaṇa—On 12th śu of any month, specially of Phā.; *Āmardakī* = *Dhātṛī* (myrobalan); one year; 12th with various *nakṣatras* is given various names e g *Vijaya* (with *Śrāvana*), *Jayantī* (with *Rohini*), *Pāpanāśanī* (with *Puṣya*); fast on this last is equal to one thousand *Ekādaśīs*; one

- should perform *jāgara* (keeping awake) in Visnu worship under Āmardakī tree; story of birth of Āmardaka tree; HV I 1214-1222.
- Āmalakyeḥkūdaśī*—On Phā. śu 11; worship of Hari at the root of *āmālaka* tree, in which he and Laksmī are deemed to reside; Pad VI 47. 33 ff. and HV I 1155-56 (from Skanda, Prabhāsakhaṇḍa), SMK 516 SmK (364-366) gives an elaborate description of the worship of Dāmodara and Rādhā under the Āmalakī tree on K. pūrṇimā or any day in K.
- Āmrāpuspābhaksana*—Cai. Śu. I; eating the blossom of mango trees as part of Madana worship; SMK 519, VVK 516-517.
- Ayudhavrata*—(1) for four months from Śr; worship of conch, wheel, mace and lotus (identified with Vāsudeva, Sankarsana, Pradyumna and Aniruddha); Vi. Dh. III. 148. 1-6 q. by HV II 831; (2) Vi. Dh. III. 155. 1-7.
- Ayurvata*—(1) Applying sandalwood paste to Śambhu and Keśava; for one year; at end gift of cow with jar of water; KKV 442 (12th among sastivratas); (2) on Full Moon day; worship of Laksmī and Visnu; fast and gifts to brāhmanas and to young married ladies; HV II. 227-229 (from Gar).
- Ayuhśankrāntivata*—On Sankrānti day; worship of the Sun; gifts of bell-metal vessel, milk, ghee and gold; udyāpana as in Dhānyasankrānti, HV II 737, Vratārka (folio 389).
- Aranyakasasthi*—Vide Aranyasasthi above.
- Ārogyadvitīyā*—begin on P. śu 2; for a year on each śu. 2; worship of moon's crescent; on Mārg śu 2 after worship of crescent gifts of two garments, gold and a jar of liquid; HV I 389-91 quoting Vi. Dh. II 58; result is health and prosperity.
- Ārogyapatipad*—begin on first tithi at the end of a year; one year; worship of printed image of Sun on every pratipad; reward same as above HV I. 341-42 (quoting Vi. Dh.), Vratārka (folio 28), VR 53
- Ārogyavrata*—(1) from *patipad* after Bh. Full Moon up to Āśv. Full Moon; worship of Aniruddha by day with lotuses and jāti flowers; homa, fast of three days before end; secures health, beauty, prosperity; Vi. Dh. III 205. 1-7 (q. by HV II 761); (2) It is a daśamivrata; fast on 9th and worship of Laksmī and Hari on 10th; HV I 963-965 (from Gar).

Aroṇṇasaptamī—On M. śu. 7; fast on each saptamī for one year; worship of Sun, Var. 62. 1-5, q by KKV 223-224 and HV I 747; TT. 36, KT 460; secures health and wealth.

Ārdrūdaśana or *Ārdrābhīṣeka*—on full moon of Mārg, people flock for darsana of Natarāja (the dancing Śiva) and at Chidambaram in south India a great festival is held for this

Ārdrānandakāśī-trīyā—begin on Śu 3 when it has either Uttarāśādhā nakṣatra, Pūrvāśādhā or Abhijit or Hasta or Mūla; for one year divided into three periods, worship of Bhavāni and Śiva; salutations to the feet and other limbs of Devī up to her mukuta, Mat. 64. 1-28 (same as Pad. q by IV I. 471-474), KKV 51-55, BhavU. 27.

Alekhyasapapāṇcamī—Bh. śu 5; tithi-vrata, Nāgas drawn with coloured powders and worshipped, result—no danger from snakes; Bhav. (Brāhmaparva 37. 1-3) q by KKV 94-95, IV I. 567, S Pr. folio 26a.

Āsū-śaṣṭamī—begin on any śu 10th tithi; period 6 months, a year, two years; draw in one's own court figures of the ten quarters to be worshipped; all one's desires are fulfilled (*āsū* means 'directions' and also 'hope' or 'desire'), HV I 977-981, VR 356-7; if *madhuh*, perform on that day when *śaṣṭamī* exists in the forenoon

Āsūditya-vrata—Begin on a Sunday in Āśv., for one year; worship of Sun with 12 different names; HV II. 533-37 (from Skanda), Vratārka folio 379b; Sāmba became free from leprosy by means of this

Āśma-vrata—begin on Cāi Śu 4; for a year divided into three periods of four months; Vāsudeva, Sankarsana, Pradyumna and Aniruddha to be worshipped one after another in each period. Vl. Dh III. 142 1-7 q by HV I 505, VP (folio 59)

Āśvinakṛtya—Vide KR 301-397, VKK 343-458, NS 144-192, SMK 287-373, KT 444-447. This month has numerous observances and festivals. The important ones will be separately entered in the list. A few lesser ones are noted here. V. Dh (90. 24-25) provides that by donating ghee everyday in this month, a man pleases Āśvins and becomes handsome and by feeding brāhmanas with cow's milk (and its products) he secures a kingdom. On śu 1 there is mother's father's śrāddha by a grandson whose father is alive (vide H. of Dh. vol. IV p. 533); on that day also begins

Navarātra; on śu 4 worship of Sati (Pārvatī who threw herself in a lake on that date) with arghya, flowers &c. and honour is to be paid to chaste women, mother, sister and other women whose husbands are alive (KKN 404, KR 348), on śu. 5 nāgas made of kuśa grass and Indrānī are to be worshipped (NA 47, KR 348), in bright half on a tithi with an auspicious nakṣatra and muhūrta going to field having ripe crops with music and dance, one should offer homa and should eat the new corn with curds as also new grapes (KKN 405, KR 303); in Śukla pakṣa when there is nakṣatra Svāti Uccaiḥśravas (Sun's horse) first carried the Sun and hence he and one's horses should be honoured by an owner of horses (KKN 407, KR 347); in śu. pakṣa on Mūla one should invite Sarasvatī, establish her on Pūrvāsādhā in books, offer oblations to her on Uttarāsādhā and take leave of her on Śravana and one should not read, teach or write during these days (NS 171, SmK 352, PC 73). In Tamil lands Sarasvatī-pūjā in books on Āśv. śu. 9; Tulāmāsa (Āśv.) is sacred for bath in Kāverī river; and on Amāvāsyā there is a special bath in Kāverī river.

Āsādhā-kṛtya—KR 196-218, KT 434-437, VKK 283-292, NS 101-109; SMK 137-148. Some of the smaller observances of Āsādhā are mentioned here. Ekabhakta vrata for whole month (SMK 137, KR 196); gift of sandals, umbrella, salt and myrobalans (v l. 'new kambala') to a brāhmaṇa for securing favour of Vāmana (avatāra) on the first or on some convenient day of Āsādhā; on śu. 2. if there is Pusya nakṣatra, Rathotsava of Kṛṣṇa, Balarāma and Subhadrā (TT 29, NS 101, SMK 137); on śu. 7 (fast on 6th and) worship of Sun called Vivasvat who appeared on Pūrvāsādhā that day (KKN 390, SmK 138); on 8th image of Devī that killed Mahiṣāsura should be bathed with turmeric water and camphor and sandalwood paste, and feast to brāhmaṇas and maidens full of sweet dishes and tasty liquids and lamps lighted; NA 56, SmK 138; as to 9th see under Ubhaya-navamī, on tenth Varalakṣmīvrata (very important in Tamil country) and worship on a *kalāṣa*, as to 11th and 12th vide under these words; Full Moon is very holy and gifts must be made (Rāmāyana q by KR 214); if there be Uttarāsādhā nakṣatra on Pūrṇimā worship of ten Viśve-devas (KKN 393, KR 213 and H. of Dh. vol. IV p. 457); gift of food on Pūrṇimā gives inexhaustible merit (V. Dh.); on Pūrṇimā

ascetics to shave and perform Vyāsapūjā (NS 109, SMK 144-145); on dark 8 Vināyaka-pūjā (KKK 390, KR 198); Ās. K. 8 is Mantrādi tithi.

In Kurra'a—55th of the 60 saṁvatsara-vratas m. in KKV 451 (one verse which is Mat. 101. 89 and is quoted from Pad. by HV II 553) One has to honour a householder and his wife three times a day and give a cow at end of the year.

Indraihrojo'thūno'sara—(festival of the raising of Indra's banner). On Bh. su. 8 the pole for the banner was to be brought or made of sugarcane and was to be worshipped with attendant deities and was to be taken down and cast in deep water. It was raised on Śrāvana, Dhanisṭhā or Uttarāṣāḍhā nakṣatra and taken down on Bharaṇi at night. It is elaborately described in Varāha's *Bṛhatsaṁhitā*, chap 43, *Kālikāpurāṇa* (90), RM verses 1260-1292 (vide BORI vol 36 pp. 323-327), HV II 401-419, TT. 115-117, VKK 322-323, KV 294-299, NR 292-293. It was recommended for observance by king. It is mentioned in *Buddhacarita* (SBE 49 part I p 113), *Raghuramāya* IV 3, *Mṛcchakaṭikā* X 7, in the 1st book of *Maṇimekhalai* and 5th of *Śīlapadhikāram*, and in an inscription published in E. I. XII 320 (dated in 461 of Mālava era i.e. 404-5 A.D.). It is described in *Kālikāpurāṇa* 90, in *Kṛtyakalpataṛu* (on Rājadharmā) pp 184-190 (from *Devipurāṇa*), in RNP pp 421-423, and is mentioned in *Nāgānanda* I Vide H. of Dh. II pp 825-826 for description. RNP (pp 430-433) quotes several Paurāṇika āsīrāda mantras and prārthanāmantras from the *Viṣṇudharmottara*.

Indraratna'a—47th of the 60 Saṁvatsara-vratas described in KKV p 449. One has to sleep in the open in the rainy season, and make a gift of a milch cow. It is Mat. 101. 69.

Indrapaurnamāsi—HV II. 196 (one verse from BhavU) Fast on Bh. Full Moon and honouring thirty householders with their wives with ornaments; secures mo'ṣa. Vide GK 176.

Īṣṭajāyantī-pūjā—Vl. Dh. III 200. 1-5: begin in Cai. and in K.; worship Hari with Rg. X. 90 1-16 and the 16 upacāras and at end gift of a cow.

Īśānara'a—Fast on Su. 14 and on Full Moon day when it is a Thursday: worship of Liṅga with Viṣṇu to the left and Kṛakhoika (the Sun) to the right; five years; gift of one cow at end of 1st year, of 2 at end of 2nd, of 3 at end of 3rd, of

4 at the end of 4th and five at the end of 5th; KKV 383-385, HV II. 179-180 (from Kālikā).

Īśvaraganagaurīvrata—18 days from Cai Kr. 1 to Cai śu. 3; this is meant only for women whose husbands are alive; worship of Gaurī and Śiva; well-known in Mālava (Mālwa); AK folio 237.

Īśvara-vrata—On dark 14th; worship of Śiva; HV II. 148 (from Bhav., 4½ verses).

Ugra-naksatras—are the three Pūrvās (Pūrvāsādhā, Pūrvābhādrapadā, Pūrvāphalgunī), Maghā and Bharanī. Vide under Naksatra and Br. S. 97. 8.

Uttamabhartṛprāpti—on 12th of śu. of Vasanta; Viṣṇu is deity; Var. 54 1-19.

Uttarāyana—Gifts are recommended at the beginning of each *ayana* (vide Śātātapa in KV 536 and VKK 292) and gifts made at the beginning of an *ayana* yield a crore-fold of merit, while a gift on Amāvāsyā gives only 100 times (RM q. by KV. 381, VKK 214). Vide I. A. vol. 20 pp. 104-106 for a grant of Eastern Cālukya king Mango-yuvārāja on the occasion of Uttarāyana-sankrānti.

Uttahāpanakādaśī—on K. śu. 11; GK 188, KSS 42 (has three mantras for Viṣṇūttahāpana).

Utpattye-kādaśī—Vide VK No. 694.

Utsarjana—Vide H. of Dh. vol. II 815-818, NS 120-121, SmK 164-167.

Utsavas—Numerous utsavas are mentioned in the Purāṇas and works on vrata. Some of these such as Holikā, Durgotsava have already been described at some length above. A few more will be briefly dealt with at appropriate places in the list. The word 'utsava' occurs in Rg. I. 100. 8 and I. 102. 1 and is derived from the root *śu* in the sense of 'urging or inspiring' by Śāyana. Vide 'India Antiqua' (a volume presented to Dr. J. Ph. Vogel) pp 146-153 where Prof. Gonda derives it from root 'su' (rather unconvincingly).

Udakasaptamī—drinking only a handful of water on 7th tithi gives happiness; KKV 184, HV I. 726 (from Bhav.).

Udasevīkā—same as Bhūtamātr-utsava. This utsava followed immediately after the Indradhvaja was taken down (i. e. it took place on Bh. śu. 13). It somewhat resembled the wild

and mystic Roman Bacchanalia In HV II 359-365, KKN 413-421 and KR 387-395 this festival is described at length from the Skanda The origin is traced to Bhairava and a girl called Udasevikā (whose body was smeared with mud) sprung from the mind of Śiva and Pārvatī respectively. They became husband and wife All people become on this day vociferous about sexual matters Men and women go out like crazy persons, ride asses, bulls and dogs, smear themselves with ashes and mud, even men 100 years old act like boys, become void of shame, utter obscene songs, dress like cowherds, *dombas*, barbers and also went about naked. It is remarkable that Skanda averred that gods and *patrs* did not accept the offerings of a man who did not take part in this festival and remained aloof. There was difference of views about the time when the utsava was to be celebrated. Vide HV II p. 368, and VP (folios 91-92), which place it in Jy. kr. 1 to 15 (by pūrnimānta reckoning)

Uddūlakaurata—Vide Vas. Dh. S XI 76-77; it was prescribed for one who was patitasāvitrika. See H. of Dh. vol II pp. 376-377. In HV II p. 932 (from Brah.), it is described as subsisting on āmiksā and boiled milk for two months each, eight days on curds, three days on ghee and total fast for one day.

Udyāpana—Vide pp. 120-21 above It is said in KTV 95 that in some vratas like Kṛṣṇajanmāstamī to be observed throughout one's life there is no udyāpana.

Unmilanīvrata—Ekādaśī mixed with dvādaśī. Vide p 119 above; Pad. VI 37-29 ff. and SmK 250-2.

Upacāras—(items in worship of images) Vide pp 34-37 above.

Upavāsairata—See under Ekādaśī pp 97-100, vide Vi Dh. I 59. 3-5 for rewards of fast on week-days from Monday, *ibid* I. 59. 6-15 for fasts on nakṣatras and I. 59 15-20 for fasts on tithis from 1 to 15 No upavāsa beyond a month was allowed. Vide S Pr folio 300, HV II 776-783.

Upākarma—Vide H of Dh. vol. II pp 807-815.

Upāṅgalakṛtā—Āśv. śu. 5: tithi; Lalitādevī (i.e. Pārvatī); prevalent in the Deccan; story of brāhmana Gautama from Broach, KTV 218 (ff); SmK 343-352, PC 99, VR 206-219 (from Skanda).

Ubhayadūdasi—Begin on Mārg. Kr 12, then P. śu. 12 and so on for one year on all 24 dvādaśīs; tithi; the 24 forms of

Viṣṇu viz. Keśava, Nārāyaṇa and others are to be worshipped; HV I 1013-1021.

Ubhayanavamī—Begin on P. śu 9; one year; Cāmundā worship; each month different material for making image of Devī and different name; buffalo flesh offered on some days and performer to observe nakṣa and feed maidens on each navamī. KKV 274-282, HV I 921-928, KR 203-4, 445-446, 517 (all from Bhav.), VP. folio 66a

Ubhayasaptamī—begin on śu. 7; tithi, one year in each pakṣa; Sun deity, KKV 159-160, HV I 748-753 (both from Bhav. I 165. 1-45); (2) begin on M śu 7; for one year; every month a different name of the Sun to be worshipped; Bhav, U. 47. 1-25.

Ubhayakādaśī—Begin on 11th in Mārg.; tithi; one year (in each pakṣa); Viṣṇu; different names (such as Keśava, Nārāyaṇa) in dark half and other names of Kṛṣṇa in śu. pakṣa Vratārka folios 233b-237a. It notes that among Gujjaras it is called 'Ubhayā' simply.

Umācatūrtithī—M. śu. 4; tithi; Umā; KKN 437-438, SPr (folio 47b), KR 503; Men and specially women should worship with *kunda* flowers and should observe fast.

Umāmaheśvaravrata—(1) Begin on Bh pūrṇimā; sankalpa on 14th; tithi; worship of golden or silver images of Umā and Śiva; Vratārka folios 336a-343b (from Śivarahasya); well-known in Kārṇāṭaka; (2) begin on pūrṇimā, amāvāsyā, 14th or 8th tithi; one year; Umā and Śiva to be worshipped; *nakṣa* with *haviṣyāṇna* on those tithis; HV II 395 (from Śivadharmā); (3) on 8th and 14th tithis; one is to fast for one year on those two tithis; HV II 396 (from Śivadharmottara); (4) begin on first tithi of Mārg.; tithi; one year; same deities; Līṅga, pūrvārdha 84 23-72; (5) Begin on Mārg. śu. 3; tithi; one year; same deities as above; Bhav U 23 1-28, Līṅga, pūrvārdha 84; (6) HV. II. 691-693 (from Devipurāṇa), KKV 414-416.

Umādpūjā—Cai. śu. 2; tithi; worship of Umā, Śiva and Agni; SmK 8, PO 83

Ulkānavamī—9th tithi of Āśv. śu.; tithi; one year; worship of Mahiṣāsūramardīnī with mantra 'Mahiṣaghnī Mahāmāye' HV I 895 (from Bhav U.). Another variety is; HV I 897-9 and VP folio 187a (from Saurapurāṇa);

mantra is the same as in first variety. The vrata is so called because the man appears to his enemies like ulka (fire-brand) and the woman performer to her co-wives just like ulka.

Usahkālā—The period of five ghatīs before sunrise, or 55 ghatīs after the preceding sunrise is so called 'Pañca-pañca usahkālāh saptapañcārjunodayah; astapañca bhavet prāṭah śesah sūryodayo matah' KSS 52 (from Devibhāgavata).

Rituratas—HV II 858-861; mentions five seasonal vratas which are entered at the proper places in this list; vide also VKK 237-240, SmK pp. 548-552.

Repañcamī—Vide pp. 149-151 above.

Ekānangūpūyā—on K. śu. 4th, 8th, 9th or 14th; on the last women worship Ekānangā under a tree bearing fruit and ask a hawk or other bird to carry to Bhagavati the excellent morsel of food that they offer and on this day the wife takes her food first and serves it to her husband afterwards, KR 413-414 (from Brah)

Aiśvaryatritiyā—on 3rd tithi worship Brahmā, Viṣṇu or Śiva and the three worlds with mantras addressed to them separately; secures great prosperity; HV I. 498 (from Vl. Dh.).

Kajjalī—Bh Kr 3 (by pūrṇimānta reckoning); tithi; Viṣṇu-pūyā; NS 123, AK (folio 274a, says it is on Śr. Kr. 3) NS says it is well-known in Madhyadeśa

Katadānotsava—This festival was performed on Bh. śu 11 and 12 or 15 when Viṣṇu was supposed to change the side on which he slept for two months; HV II 813, SmK 153.

Kadalīvrata—on 14th of Bh. śu., tithi; plantain plant to be worshipped for health, beauty, progeny &c, HV II 132-133 (from Bhav U) Vratārka says that among Gurjaras it is performed on the Full moon of K, M or Val. and all upacāras are offered with Paurāṇic mantras and Udyāpana is performed on the same tithis in those months or in any sacred month. If no kadali available, worship golden image (folio 292a-296a). Vide also AK (folio 611a).

Kapardīśvara-Vināyaka-vrata—4th tithi of Śr śu; tithi; worship of Gaṇeśa; Vratārka folios 78b-84a (from Skanda), VR 160-168; both refer to Vikramārkapura and say Vikramāditya performed it.

Kapilāsasthi-vrata—on Bh. Kr. (by amānta reckoning) or Āśvina kr by (pūrṇimānta) 6th, conjoined to Tuesday, Vyatīpāta-yoga, Rohini-nakṣatra acc to HV I 578 (Prosthapadāsīte pakṣe sasthi Bhaumena samyutā Vyatīpātena Rohinyā sē sasthi kapilā smṛtā ||). If in addition to the above the Sun is in Hasta nakṣatra then the results are greater still; worship of Bhāskara; gift of a kapilā cow. HV I 577-78 (from Skanda), NS 152, PO 102, VR 221-231. Some works refer it to Āśv.; but when Bh is mentioned it must be taken to be amānta as the concurrence of Rohini is possible on that supposition alone. The conjunction of so many items is rare, generally found once in 60 years. For reference to Kapilāsasthi, vide I A vol 25 p 345 where a Canarese inscription of Vijayanagar king Kṛṣṇarāya (in Bh Kr. 6 of śaka 1435 corresponding to Tuesday, 20-9-1513) refers to it

Kamalāsasthi—Mārg śu 5-7; tithi; one year; Brahmā is devatā; begin niyamas on 5th, fast on 6th and gift of lotus made of gold and sugar to a brāhmaṇa; on 7th morning honouring brāhmaṇa and feeding him kṣāra; 12 different names of Brahmā in 12 months; Bhav U. 39.

Kamalāsaptamī—begin on Cai śu. 7; tithi; one year; Divākara (Sun) is devatā; Mat 78. 1-11 (q. by KKV 217-219) = Pad. V. 21. 281-290 (HV I 640-641 quotes these and a few more as from Pad.), KR 119-121. Vide also Bhav U. 50. 1-11; VP (folio 61b) quotes from Pad. the verse 'Bhāskarāya vidmahe saptaśvāya dhīmahi | tan me bhānuh pracodayāt ||' in imitation of the famous Gāyatrī (Rg. III. 62. 10).

Karakacaturthī—for women only; on K Kr. 4; tithi; worship of picture of Gaurī accompanied by Śiva, Gaṇeśa and Skanda drawn under a vata tree with all upacāras; gift of ten karakas (vessels) to brāhmaṇas and arghya to Moon after moonrise. NS 196, Vratārka folio 84a-86a, VR 172 ff (mentions month as Āśv. by amānta reckoning), SmK. 367 (quoting Vā), PO 95 (which says it is same as Daśarathacaturthī).

Karakāstamī—8th of K. Kr.; worship of Gaurī at night, gift of nine jars filled with scented water and surrounded with garlands; he should take food after feeding nine maidens; AK folio 547a (remarks it is well-known in Mahārāstra).

Karanamālū.—The karanas will be described in the next section. Vide Br. S. chap 99, Vi. Dh I 83 24 ff, HV II 718-726 (quoting Brahmanda and other purāṇas), SmK 564-565.

Karavīrapatipad-vrata.—on 1st of Jy. śu; tithi; worship of Karavīra plant growing in a temple garden; HV I 353 (from Bhav U 10), SmK 117. The mantra is 'ā kṛṣṇena' (Rg. I. 35. 2). It is observed in Tamiḷ country but on Vai śu. 1.

Karavīrata.—miscellaneous vrata (prakṛnaka), Brahmadēvatā; KKV 449 (quoting Mat 101 72), HV II 911 (from Pad., same verses); a fast and gift of golden chariot with two elephants

Kalāśa.—a jar or jars are used as auspicious in marriage, establishment of an idol, marching on an expedition, coronation &c, up to 108 may be employed; their circumference should be from 15 to 50 finger-breadths, height 16 *angulas*, base 12 *angulas* and mouth 8 *angulas* HV (I 608) derives the word ('Kalam kalam grhītvā ca devānām Viśvakarmanā; nirmītoyath surair yasmāt-kalāśastena ucyate ||'); vide HV I 65-66 for kalāśotpattī and its measurements. A pūrṇa kalāśa is mentioned in Rg III 32 15.

Kalkidvūdaśī.—12th of Bh śu; tithi; Kalkin devatā, Var 48. 1-24, some of which are q by KKV 332-333 and HV I 1033-39. Vide 'avatāras' above.

Kalpavṛkṣa-vrata.—Samvatsarvrata; one of the sastiṃvratas in Mat 101, q by KKV 446; HV II 910-911 (quotes from Pad. same verses).

Kalpādi.—seven tithis are mentioned as the beginnings of Kalpas in Mat viz. Vai śu. 3, Phā Kr. 3, Cāi. śu. 5, Cāi. Kr. 5 (or amāvasyā?), M śu. 13, K śu. 7, Mārg śu. 9. Vide HK 670-1. NS 82, SmK 5-6 and H of Dh. IV 374. They are śrāddha tithis. Hemādri mentions 30 tithis as Kalpādi from Nāgarakhanda. The Mat (chap 290 3-11) names thirty Kalpas somewhat different from those in the Nāgarakhanda.

Kalpānta.—See Vi Dh I. 77 for description.

Kalyāṇasaptami.—begin on śū 7th tithi on a Sunday. That tithi is called Kalyāṇini or Vijayā; one year, Sun worship, in 13th month gift of 13 cows Mat 74. 5-20 (q by KKV 208-211) and Bhav U. 48. 1-16, HV I. 638-640 (quotes almost same verses from Pad. Śruti-khanda 21. 216-235).

Kāñcanagauri—Bh. su. 3; tithi; Gauripūja; NA 39, GK 72.

Kāñcanapurivrata—A. miscellaneous vrata (prakṛnaka); on Śu 3, Kr. 11, Pūrṇimā, Amāvāsyā, 8th tithi or Sankranti; gift of golden puri (town) with walls of gold, silver or lead, pillars of gold, silver &c; in most of the manufactured town, images of Viṣṇu and Lakṣmī; HV II, 868-876 (from Gar.), Bhav U. 147; practised by Gaurī and Śiva, Rāma and Sītā, Damayāntī and Nala, Kṛṣṇa and Pāṇḍavas. Confers everything and frees from all sins

Kātyāyanī vrata—Bhāgavata X. 22. 1-7. The story is that maidens in Nandavraja worshipped in Mārgaśīṣa the image of Kātyāyanī for a month for securing Kṛṣṇa as husband.

Kāntāradīpadānavidhi—lighting eight lamps on a post of sacrificial tree for one month from Āśv. Pūrṇimā to K. Pūrṇimā, or on three nights (Āśv. pūrṇimā, Āśv. amāvāsyā and K. pūrṇimā) or only on K. pūrṇimā, acc. to one's ability; deities Dharma, Rudra, Dāmodara; KKN 452-456 (from Mat.), KR 382-386 (quoting some verses from Brah.); KR 382-386; 'kāntāro durgamam vartma' KR 386. This rite was principally meant for the benefit of *pretas* (disembodied spirits) and *pitṛs* (manes).

Kāntivrata—(1) K. su. 2; tithi; for a year; worship of Balarāma and Kṛṣṇa and of the crescent of the moon; homa with sesame for 4 months from K. and with ghee for four months from Āśāḍha; at end of year gift of a silver image of Moon to a brāhmaṇa; KKV 47-48 (from Var. 57. 1-18); HV I. 378-379 (from Var.); (2) in Vai.; Samvatsaravrata; giving up in whole of Vai. salt and flowers, KKV 445.

Kāmatrayodaśī—on 13th; tithi; worship of Kāma (god of love); HV II 25 (from Bhav.), VKK 70.

Kāmatrivrata—worship of several goddesses such as Umā, Medhā, Bhadrakālī, Kātyāyanī, Anasūyā, Varuṇa-patnī; result is accomplishment of desired objects; HV I 575-576 (from Vi. Dh.)

Kāmadavidhi—worship of Sun on the Sunday that occurs on Mārg. su 6 with Karavīra flowers smeared with red sandal-wood paste, KKV 14

Kāmadāsaptamī—7th of Phā. su.; tithi; for a year; worship of Sūrya (sun); in each group of four months from Phā. worship with different flowers, different *dhūpa* and different

naivedya; KKV 169-172, HV I 728-731 (both quote from Bhav. I 105. 1-29).

Kūmadharapūjā—on Cai śu. 12; tithi; worship of Love-god drawn on a piece of cloth with various flowers and keeping in front of the picture a jar of cool water covered with flowers; wives are to be honoured by the husbands on this day; KKN 384

Kūmadevavrata—begin on Vai śu. 13, tithi; for one year; worship of Kāmadeva; Vi. Dh. III 183 q by HV II 18, VP (folio 86a).

Kāmadhenuvrata—for five days from K Kr 11; tithi; Śrī and Viṣṇu devatā; lighting lamps at night in the house, cowpen, *cantyas*, temples of gods, roads, cemeteries, tanks, dice play at night with wife and relatives; fast on Ekādaśī and bathing Viṣṇu image with cow's milk or ghee, for four days; giving of a *dāna* called Kāmadhenu, HV II 344-348 (from Vahnipurāṇa) This serves also as a *prāyaścitta* for all sins. Vide H. of Dh. vol. II pp 874-875 for description of Kāmadhenu *dāna*.

Kūmadevatrayodaśī—(or Madana-trayodaśī) Cai śu. 13; tithi; worship of Damana plant as identical with Madana; GK 152-153 (quoting Bhav) and KT 465; vide Ananga-trayodaśī.

Kūmadevadīādaśī—begin on Mārg śu. 12; on each 12th thereafter for one year; worship of Kāmadeva, SmK 114 (quoting Vi Dh. I 158).

Kūmanahotsava—on 14th of Cai śu.; tithi; establishment of Madana and Rati on the night of 13th in a park and worship on 14th; the festival is to be celebrated with obscene words, with songs and music; next morning play with mud for a *prahara* (three hours); VKK 529-532 which quotes two verses (on p 530) from RM. This is also called 'Caitrāvalī' and 'Madanabhañjī' in Śaivāgama. Vide KV 190 'Caitravahita- Aśokāstami- Madanatrāyodaśī - Caitrāvalī- Madanabhañjika-Caturdaśī-prabhrtin' and RM. (folio 81a verses 1381-1384 ABORI 36 p 333-34), KR 137-138.

Kūmavrata—(1) for women alone, KKV 421-424, HV II 821-824 (both quote from Bhav), begin in K.; Māsavrata; one year; worship of Sun; Hemādri calls it *stri-putra-kāmavāptivrata*; (2) begin on 13th of P śu., observe *nakta* on each 13th and in Cai. donate a golden Asoka tree and sugarcane stalks ten finger-breadths in length with the words

‘May Pradyumna be pleased’; KKV 440, HV II 25(quoting Pad); (3) on 7th tithi of any month; tithi; worship of Suvarcala, the Sun’s wife; secures all desired objects; HV I. 790 (quoting Vi. Dh. one verse only); (4) begin on 5th of P. śu ; tithi; worship of Viṣṇu in the form of Kārtikeya; nakta on 5th, on 6th only one fruit to be eaten; on 7th pārāṇā; one year; gift of golden image of Kārtikeya and two garments to a brāhmaṇa; in this very life all the desires of the performer are fulfilled. Var. 61. 1-12 q by KKV 98-99 and HV I 615-616. HV calls it ‘Kāmasasthi’.

Kāmasasthi—Vide the immediately preceding vrata (4).

Kāmāṇḍapīvratā—on Kr. 14; tithi; worship of Mahākālā (Śiva); secures desired objects. HV II 155 (one verse from Vi. Dh.)

Kāmikāvratā—Mārg Kr 2; tithi; golden or silver image with cakra (discus) to be worshipped and donated. AK (folio 251a).

Kārtika—For vratas in K., vide HV II 769-784, KR 397-442, VKK 453-481, NS 192-208, KSS 20-26, SmK 358-427, GK 24-32. It is said to be a very holy month, holier than all tirthas and all solemn sacrifices. For its *māhātmya*, vide Skanda, Vaisnavakhanda. chap. 9, Nār. (uttarārḍha) chap. 22. Pad. VI. 92.

Kārtikasnānavrata—For the whole month of K. a person, taking bath early morning outside the house in a river, being engaged in *japa* of Gāyatrī and partaking only once in the day of sacrificial (haviṣya) food, becomes free from all sins committed in the year; V. Dh 89. 1-4 q. by KKV 418, HV II. 762 Vide also RM folio 80a, 1358-1362 (vide ABORI 36 pp 330-31). Pad. VI 91 and 119. 12-13, KV 324, NS 192-194, SmK 358, GK 27-29.

Among the many things to be given up in K is flesh. S Pr. (folio 46) and KR (397-399) quote MB to the effect that giving up flesh-eating in Kārtika (particularly in the bright half) is equal to the performance of severe austerities (*tapas*) for a hundred years and that great ancient kings like Yayāti, Rāma and Nala did not eat flesh in K. and therefore went to heaven Nār. (uttarārḍha) 22 58 avers that a man becomes a cāṇḍāla by eating flesh in K. Vide under Bakapañcaka

Lighting lamps and making illuminations in K. in the temples of Śiva, Candi, the Sun and other gods is highly

eulogised. Vide Pad. III. 3. 13 ff, HV II 763-768, KR 403-404, KV 326, SmK. 358-59; worship of Keśava with flowers called muni (i. e. Agastya) for the whole month of K. excluding other flowers secures reward of Aśvamedha, TT. 147.

Kārtika śu. 1 Vide above under Dvāli for the rites on this tithi; on śu 2 worship of Yama (NS 203, PC 83, SmK (377) and Bhrātrdvītīyā (vide pp. 207-208 above), on śu. 3 worship of Satīdevī (AK folio 295-296); śu 4 Nāgacaturthī (GK 81); śu. 6 is called Mahāsasthi on which there is Vahnimahotsava (SmK 378, PC 102), special importance if it falls on Tuesday, śu. 8 worship of Bhagavatī (KKN 424-425, KR 413); śu 9 is yugādi tithi (śrāddha without pindas may be performed) and Bhagavatī-pūjā (KKN 424-25, KR 413); śu. 10 partake of curds and eat only in the evening (KV 425, KR 420); śu. 11 is Bodhani or Prabodhini or utthāna-Ekādaśī when Viṣṇu rises from sleep (KKN 392, NS 205); this is specially sacred to Śrī-Vaiṣṇavas; on this tithi there is the marriage of Tulasi to Viṣṇu (SmK 366, 378, VR 384-86), vide also Bhisma-pañcaka vrata, there is Tulasivivāha in Tamil and some other lands on 12th tithi; some observe Bodhana also on the 12th (KR 426), vide under Yogesvara-dvādaśī; there is worship of Varāha avatāra (Var. 123. 8-11 q. by KKN 426) on this tithi; śu 13, vide Lingārcanavratā; śu. 14. on this there is Vaikuntha-caturdaśī, which see, on K. 14 the Brah. says that the mistress of the house in former ages took a tasty morsel of food, offered it to a hawk, and asked it to take it to Durgā and that she in the present age is to eat first on this day and then the husband has to offer honour to his wife (KKN 425 quoting Brah. and KR 413-14); Kārtika Pūrṇimā was called Mahā-Kārtiki, if the Moon and Jupiter on that tithi are both in the Kṛttikā (Pleiades) nakṣatra or there is Rohini nakṣatra on it; KKN 372, VKK 481, SmK 406, HV II. 181 (quotes Bhav U) to the effect that if in addition to the above the pūrṇimā falls on a Monday it is a very holy day, which occurs rarely (idrī bahubhū varsair bahupunyaṇa labhyate), In the Sunao plates of Sangama-simha (in 292 of the Kalacūri era i. e. 541 A. D.) there is mention of a grant to several brāhmaṇas of Bharukaccha (modern Broach) made on this day (E. I. X. p. 72), also O. I. I. Vol. IV Nos 9, 11, 16, 17, 30 (five grants made on Kārtiki Pūrṇimā), vide HK 641, KR 430-431, NS 207 (for Mahākārtiki); on K. Full Moon also some celebrate Tulasi-vivāha (vide SmK 366); on K. Pūrṇimā the Rathayātrā of Brāhmā was celebrated (Pad. V. 17. 217-253), on the Full moon

Bhav. prescribes the letting loose of a bull (SmK 390-406); on this pūrnimā was celebrated Tripurotsava in the evening when illuminations were made with lamps in temples (NS 207, SmK 427); K. Kr. 4 vide Karaka-caturthi; K. Kr. 8 see Karakāstamī; K. Kr. 12 worship of cows (HV I. 1180-1190, NS 196, SmK 367-368); on kr. 13 offering a lighted lamp to Yama outside the house, Kr. 14 and amāvāsya (by the pūrnimānta reckoning) vide under Narakacaturdaśī and Laksmī-pūjana above pp. 198-200 and KKV 423-424 On K amāvāsya one who had not performed or could not perform pārvana-śrāddha in pitr-paksa (Bh. dark fortnight) could perform it on K. amāvāsya.

Kārtikavrata—HV II. 762-763 (from Vahni-purāna), offer food full of ghee and honey to gods, pitrs and men; worship of Hari and lighting lamps there remove sins and the performer goes to heaven.

Kārtiki-pūrnīmāvratā—K. śū. 15; tithi; the full Moon tithis in Vai, K., M. were highly honoured, and one should not allow them to pass without bath and donations; bath at holy places on those days is commended and gifts also according to monetary ability. The pre-eminent tīrtha on K. Full Moon is Puskara, in Vai. Ujjayinī and in M. Vārānaśī. Gifts were to be made on these days not only to brāhmanas, but also to one's sister, sister's son, father's sister's son, maternal uncle and to poor relatives In the Rāmāyana Bharata took a śapatha (oath) before Kausalyā "if my elder brother went to the forest with my consent, may the Full Moon tithis of Vai, K, M, honoured even by gods, pass in my case without gifts"; HV II. 137-171 (quoting Bhav U) contains (on p. 170) this oath of Bharata. This verse about Full Moon of Vai. &c. does not occur in several editions of the Rāmāyana though several other verses ending in 'Yasyāryonumate gatah' occur in Ayodhyākāṇḍa 75.

Kārtikeya-vrata—6th tithi; Kārtikeya is devatā; HV I. 605-606 (from Bhav.), Vratakāla-viveka p 24.

Kārtikeya-sasthi—on Mārg. śū. 6; tithi; worship of golden, silver, clay or wooden image of Kārtikeya; HV I. 596-600 (from Bhav U. 42 1-29).

Kālabhairavāstamī—Mārg. kr. 8; tithi; Kālabhairava is deity; VK 316-317, VKD 106.

Kālarātri-vrata—on Āśv. śū. 8; paksa vrata; for all varnas but not for those beyond the pale of caste system; fast for 7 or

3 days or one day according to physical ability; first pūjā of Ganeśa, Mātrā, Skanda and Śiva and then homa which was to be in a kunda by a brāhmana who had taken initiation as a Śaiva or by persons belonging to *avyanga* (Maga brāhmanas or Parsi ?) families; eight maidens to be fed and eight brāhmanas to be invited, HV II 326-332 (from Kalikāpurāṇa).

Kālāstamivrata—on Bh kr 8 with Mrgasīras nakṣatra; tithi-vrata, one year; Vā 16 30-66 q by KKV 258-263 and by HV I 849-853, KN 196; Śiva is supposed to stay in lingas on this day unaccompanied by bull or Ganeśa. The performer bathes with different things, offers different flowers and employs different names of Śankara in each month.

Kālīvrata—The same as Kālārātrivrata above. So called in KKV 263-269. The editor of KKV (G. O. S.) did not notice that this was identical with the vrata in HV II 326-332.

Kimicchakavrata—Mārkaṇḍeya-purāṇa 122 8, 17, 20 (Venk. ed.). It consists in asking an *alms*; what he wants and in offering what he wants. There is the story of Avikṣit, son of Karandhama, whose mother had undertaken this vrata and who had made a promise to his mother to carry out her vrata. He proclaimed 'śrīvantu merthinah sarve pratijñāstam mayā tadā; kimicchatha dadāmyesa kriyamāṇe kimicchake' || (Mārka. 122.20)

Kirtivrata—Samvatsaravrata; the performer salutes Āśvattha tree, the Sun and the Ganges, stays in one place restraining his senses, eats only once in the noon, he does so for one year; at end of vrata honours a brāhmana and his wife with gifts of three cows and a golden tree. It yields fame and land to performer. KKV 442, HV II 863-864 (from Pad.). The verses are also Mat 101.23-24. It is the 13th Sastivrata.

Kṛtsankrāntivrata—on the day of a sankrānti, the disk of the Sun to be drawn on ground, an image of the Sun to be placed in the midst of the figure and worshipped, for one year, HV II 738-739 (from Skanda). Reward is great fame, long life, kingdom and health.

Kukluti-maṇḍakivrata—on Bh. śu 7, tithi; for one year on each saptaṁśi, whether of bright or dark half; on 8th dinner to brāhmanas consisting of sesame cake and rice and jaggery, ; worship of Śiva with Ambikā drawn in a circle, described

at length in Bhav U. 36. 1-43; TT 37 (calls it Kukkuṭi-vrata), the performer has to wear for life a *doraka* (band of threads with filigree of gold or silver) on his arm, the story of a queen and the wife of her husband's purohita who became a markati (the monkey) and kukkuti (hen) because they forgot to wear the *doraka* is narrated by Kṛṣṇa to Yudhiṣṭhira; VKK 319 (quoting Bhav.), GK 85.

Kundachaturthī—on M. śu. 4; tithi, Devipūjā; gift of flowers of kunda plant, vegetables, salt, sugar made from jaggery, jīraka &c. to maidens, fast on 4th; KKV 283-284, HV I. 525-526 (from Devipurāṇa), S Pr 27b, VP (folio 284b). It is also called Gauricaturthī; chief matter is fast on 4th and the gifts only confer *saubhāgya*.

Kuberavrata—on 3rd tithi; worship of Kubera; HV I. 478-479 (from Bhav.), KN 176.

Kumārāsasthī—begin on Cai. śu. 6; tithi, for one year; worship of clay image of Skanda with twelve arms; HV I. 588-590 (from Kālotara), VP (folio 61a).

Kumārīpūjā—in Navarātra. Vide pp. 170-171 above and SM 22.

Kumbhakarva—It occurs once in twelve years. The Sun and Moon should be in Makara rāśi, Jupiter in Taurus (Vṛṣabha), there is amāvāsyā; this is called Kumbhayoga. Bath at Prayāga on this yoga is deemed to be more meritorious than a thousand Aśvamedhas, a hundred Vājapeyas and a lakh of pradakṣiṇās round the earth. Bath at Prayāga and the large concourse of *sādhus* are the two predominant objects of those who gather there in thousands and sometimes millions. It is in three parts, first is Makarasankrānti, the 2nd (the chief one and called Pūrṇakumbha) is amāvāsyā and 3rd is Vasantapañcamī. In 1954 A. D. the three dates were 14th January, 3rd February and 7th February. Some hold that the three days are Makarasankrānti, Pausa Pūrṇimā and Amāvāsyā. There are other Kumbha-yogas viz at Haridvāra when Jupiter is in Kumbhārāśi and Sun enters Mēṣa, at Nāsik when Jupiter is in Simha and Sun and Moon in Karkatā, at Ujjain when Sun is in Tūla and Jupiter in Vṛṣabha.

Kumbhākāvrata—on K. śu. 11; tithi; Viṣṇu deity; HV I. 1105-8, VP (folio 211); both quote Skanda.

Kūrmadvādastī—on P. śu. 12; tithi; Nārāyaṇa; KKV 317-319, HV I. 1026-27 (quoting 9 verses from Var., chap. 40), KR

482-484. On a copper vessel full of ghee the image of tortoise with *mandara* mountain is to be placed and donated.

Kūsmāṇḍa-dasamī—on Āśv. śu 10 up to the 4th tithi following; tithi; worship of Śiva, Daśaratha, Lakṣmī with *kūsmāṇḍa* flowers; *arghya* to Moon, GK pp 125-126 (from *Sāmbapurāṇa*)

Krechravrata—On Mārg. Śu 4; tithi; four years, Ganeśa deity; HV I 501-504 (from *Skanda*), in the first year he subsists by *ekabhakta* on 4th, in the 2nd by *nakta*, on 3rd by *ayācita* way and in 4th he fasts on 4th tithi

Krechnavratāni—several *krechras*, such as *Somāyana*, *Tapta-krechra*, *krechrāṭikakrechra*, *Sāntapana* (that are really *prāyaścittas*) are described as *vratas* by HV II 931 ff, vide also HV II 769-71 for these Śūdra had no *adhikāra* for these. Some of the other *krechras* are described here; *Paitāmaha krechra* from K kr 7 (on four days partake only of water, milk, curds and ghee respectively), on 11th fast and worship Hari; *Vaiṣṇava-krechra* consists in partaking of *munyanna* (such as *nivāras*) for three days, *yāvaka* for three days and fast for three days

Kṛttikāvrata—begin on Mahā-kārtiki as defined above or on any K. Full Moon; bath in some holy place like *Kurukṣetra*, *Prayāga*, *Puskara*, *Naimisa*, *Mūlāsthāna*, *Gokarna* or in any city or village; six *kṛttikā* images made of gold, silver, jewels, butter, flour and decked with sandalwood paste and *alaktaka* dye, saffron &c and worshipped with *Jāti* flowers and to be donated to *brāhmanas* HV II. 191-193 (from *Bhav U*)

Kṛttikāsnanā—fast on *Bharanī-nakṣatra*, on *Kṛttikā śnapana* of performer and his wife by *purohita* with water from jars of gold or clay filled with all plants and holy water; worship of *Agni*, *Skanda*, *Moon*, *sword*, *Varuna*, HV II 597-598 (from *Vi. Dh*)

Kṛsnācaturdasī—(1) on Phā kr. 14; tithi, Śiva is *devatā*, 14 names of Śiva to be repeated, for 14 years, HV II 65-71 (from *Kālotṭara*), (2) for women alone, fast on kr 14, tithi, Śiva, for one year, HV II 154, (3) on 14th of M Kr, worship of Śiva with *bilva* leaves, HV. II. 156 (from *Saurapurāṇa*). (4) on 14 of Kr burning *guggulu* before Śiva image, HV 156 (from *Saura*)

Kṛsnajānmasamī—Vide pp 128-140 above.

Kṛṣṇadolotsava—on 11th of Cai. su. 11, tithi; the image of Kṛṣṇa (with that of Lakṣmī) to be placed in a swing, worshipped with *damanaka* leaves and jāgara at night; SMK 101.

Kṛṣṇadvādaśī—on 12th of Ās kr.; tithi; fast on 12th and worship of Vāsudeva; HV I 1036-37 (quoting Var. 46. 1-7 and calling it Vāsudeva-dvādaśī), KKV 329-331. Vide Var. 46. 1-15.

Kṛṣṇavrata—on 11th; tithi; Kṛṣṇa; KKV 447 (quoting Mat. 101. 58), HV I 1161 (quoting same verse from Pad.).

Kṛṣṇasasthī—(1) Mārg. kr. 6; tithi; one year; Sun worship with a different name in each month; KKV 101-103, HV I 624-626 (from Bhav U), KR 447-448 (from Bhav.), (2) on each 6th of both pakṣas for one year, nakta on it and arghya to Kārtikeya; Bhav. Brāhmaparva, 39. 1-13 and Agni 181. 2

Kṛṣṇāstamīvrata—(1) on Mārg. kr. 8; tithi, one year; Śiva deity; KKV 241-245, HV I 823-826 (both from Devī-purāṇa); different names of Śiva in each month and different food to be eaten in each month; (2) begin on Mārg. kr. 8; tithi, one year, Śiva deity, Bhav U. 57. 1-22 q. by KKV 245-248, HV I 816-817; (3) Śivapūjā from Mārg. to K. under twelve different names, KKV 248-250 quoting Mat. 56. 1-117, KR 450-452 (from (Bhav.), VR 317-319 (from Adityapurāṇa); (4) for a year from Bh Kr. 8 to Śr; Śiva is deity, KKV 250-252, HV I 821-823 (both from Bhav.); (5) on Jy kr 8, tithi; Śiva worshipped; KKV 252-254, HV I 840-841 (calls it Tindukāstamī); (6) begin Cai. kr. 8; tithi, one year, Kṛṣṇa deity, HV I 819-821 (from Vi. Dh) for progeny; (7) begin on 8th of dark half of Āśv or M or Cai or Śr.; deity is Mangalā Devī, ekabhakta, nakta, ayācīta and upavāsa from 8th to 11th and following days in the same rotation. KKV 233-235, japa of 17 names of Devī to be performed

Kṛṣṇaikādaśī—on Phā kr 11, tithi; Candi devatā; HV I 150, Vratārka (folios 232-33)

Kedāragaurīvrata—on K. amāvāsyā, tithi; worship of Gaurī and Kedāra, AK (folios 1062b-1067b) AK says it is well-known among dāksinātyas; AK quotes a story from Padma.

Kokilāvrata—Mostly for women. On the Full moon of Ās, in the evening a sankalpa, for one month after Āsādha Full Moon (in pūrṇimānta reckoning), worship of Gaurī in the form of Kokilā image made of gold or sesame cake; nakta for one month; at end of one month gift of image placed in a copper vessel with precious stones for eyes and with feet and beak of silver, HV II. 755-57 (quoting Bhav. U. chap. 11), NS 108-109. The Vratārka (folios 329-334) notes that in Gurjara country this vrata is performed in the intercalary Āsādha by usage but there is no sāstra authority. It is said that Gaurī was cursed to be kokilā by Śiva after he destroyed Dakṣa's sacrifice. A golden image of female cuckoo with feet of silver and pearls for eyes is worshipped with 16 upacāras. It is performed for saubhāgya and prosperity. In Tamil calendars it is shown on Jy. (Mithuna) 14

Koṭihoma—Mat (93 5-6) says that the Navagrahahoma is called Ayutahoma since the āhūtis therein number ten thousand, another variety being Lakṣahoma and a third being Koṭihoma. Navagraha-makha is a śānti for averting evil omens or planetary influences. Mat 93 describes all the three. Vide Nṛsiṃha-purāṇa 35, Br S 45 6 (which prescribes Koṭihoma against *dṛya utpātas*) and Harṣacarita V. where it is referred to as being performed when Prabhākaravardhana was on his death-bed.

Koṭisūriavrata—on Bh śu 3 tithi; for four years, fast on that day; one lakh of rice-grains or sesams should be cast into milk and with the thick paste image of Devī (Pārvatī) to be made and worshipped, result no poverty, eight sons, eminent husband; also called Lakṣeśvarī; HV I. 459-461 (from Skanda), Vratārka (folios 52b-53b), VP (folio 124)

Koṭūgara or Kaumudī-mahotsava—on Āśv Pūrṇimā; tithi; worship of Lakṣmī and Indra riding Airāvata, lighting of lamps fed with ghee or sesame oil on a large scale (one lakh to 100) at night on the capital roads, in temples, parks and private houses; dice play; bath next morning and worship of Indra, sumptuous dinner to brāhmanas; Linga-purāṇa states that beneficent Lakṣmī moves about at midnight in the world saying ' who is awake ' and people should drink the water in the cocoanut fruit and play with numerals (i e dice marked with numerals). KV 403, VKK 453-54

(both quote same two verses from Linga), TT 135-137, KT 445-447, NS 191, PO 302-303; words 'ko jāgarti' try to explain the name Kojāgara. This is also called Kaumudī (Skanda q. by Vratārka) and Kojāgara is probably an abbreviation of Kaumudī-jāgara. For Kaumudī-mahotsava vide Kṛtyakalpataṛu (on Rājadharmā) pp. 182-183 (from Skanda) and RNP p. 419-421.

Kaumudī-vrata—Begin on Āsv. Śu. 11 with a fast and jāgara; on 12 th worship of Vāsudeva with various kinds of lotuses, Yātrotsava on 13th by Vaiṣnavas, fast on 14th and on pūrṇimā worship of Vāsudeva and japa of mantra 'om namo Vāsudevāya'; HV II 760, KV 223, SmK 355, Agnī chap. 207. HV says that this may be continued till the awakening of Viṣṇu in K.

Kautuka—Nine things are so called, viz Dūrvā, barley sprouts, vālaka, mango leaves, two kinds of haridrā (turmeric), mustard, peacock feathers, serpent's slough; they are to be tied on kankana in marriage &c. HV I. 49, VR 16. The Raghuvamśa VIII. 1 mentions vivāhakaṭuka.

Kramapūjā—KB 141-144 (quoting Devī-purāṇa) deals with worship of Durgā in months from Cāi. on particular tithis and nakṣatras and the rewards thereof.

Kṣīradhārāvṛata—on the 1st and 5th tithis of two months one should subsist only on milk, secures the reward of Aśvamedha; Lin. 83. 6.

Kṣīrapratipad—on 1st of Vai. or K.; tithi; one year; Brahmā deṭty; performer to offer milk according to ability with words 'May Brahmā be pleased with me', HV I. 336-338, KKV 36-38; japa of several holy texts such as those in Vaiṣiṭha-dharmasūtra 28. 10-15, Śaṅkhaśmṛti chap. V.

Kṣemavṛata—worship of Yakṣas and rākṣasas on 14th, tithi; HV II. 154 (one verse only from Vi. Dh.).

Khañjanadarśana—(seeing the Khañjana bird). See above p. 193.

Khadgadhārāvṛata—See Aśidhārā-vrata p. 266 and Vi. Dh. III. 218. 23-25.

Gaṅgāsaptamī—on Vai. śu. 7; worship of Ganges; SmK 112 (quoting Brah.), VR 237. Sage Jahnu angrily drank Ganges and then let it off through his right ear on this day.

Gajacchūyā—A combination of Āśv. kr 13, of Maghā-naksatra, sun in Hasta. Vide H. of Dh vol IV p 371 n It is a time for śrāddha. Vide Yāj I 218 and Manu III. 274 Śatātapa (q by HK 386) says when there is a solar eclipse, that is also Gajacchūyā and śrāddha at that time becomes inexhaustible.

Gajanirūjanūrdhū—(waving lamps before elephants) On Āśv. Full Moon tithi in the afternoon, HV II 226-227 (from Gopatha Brāhmaṇa)

Gajapūjūrdhū—On Full Moon of Ās : by those who desire prosperity or wealth HV II 222-225.

Ganaaurīrata—on Cai. su 3, tithi, worship of Gauri to be performed particularly by women whose husbands are alive ; Some call it Giri-Gaurīvrata ; AK (folio 257), well-known in Madhyadeśa.

Ganapatiaturthī—on 4th tithi ; for two months, no food by day for performer on that day and he feeds brāhmanas on sesame food and himself eats it at night ; HV I 519-520 (two verses from Bhav.)

Ganeśacaturthī—Vide pp 145-149 above.

Ganeśacaturthīvrata—Begin Bh su 4; tithi, for one year ; worship of Ganeśa ; KKV 84-87, HV I 510-512 (both quote Narasimha-purāṇa 26. 2-20) ; (2) HV I 510 (from Bhav.) on 4th ; worship of Ganeśa ; procedure like Vaisvānarapratipad-vrata.

Gandhavrata—begin on Full Moon day ; for one year, fast on Full Moon day, at the end of year an image covered with all fragrant substances to be offered to a brāhmaṇa HV II, 241.

Gandhūstaka—mixture of eight fragrant substances slightly varying according to the deities (such as Śakti, Viṣṇu, Śiva, Ganeśa) to whom they are to be offered. The eight for Śakti worship are sandalwood, agallochum, camphor, saffron, rocānū, Jātāmāṇsī (valerian), cora and kapi (last two are some kinds of grass), AK (folio 98a)

Galatīkārta—pouring a stream of water on the image of Śiva in summer from jars full of holy water, secures Brahmāpada ; HV II 861 (only one verse)

Gūyatrīvrata—on su 14th ; worship of Sun ; japa of Gāyatrī (Rg. III. 62. 10) for 100, 1000, 10000 times ; removes

various diseases, HV II 62-63 (quoting Gar) Vide H of Dh. vol II pp 303-304 for eulogy of Gayatri and its sacredness.

Gṛītanayānata—begin on Bh or Vai. or Mārg. śu. 3; one year; worship of Gauri or Lalitā; different flowers and different names of Gauri in each of 12 months; Mat. 62, Pad. V. 22. 61-104, q. by HV I 422-426 (from Pad).

Guḍatritīyā—on Bh śu. 3, tithi; Pārvatī offerings of cakes (pūpa) with guda (jaggery) or pāyasa, HV I 497-98 (from Bhav.), VP (folio 125 a)

Gundicā-yātrā—Vide H of Dh vol. IV. pp 700-701. On Ās śu. 2 with or without Pusya-nakṣatra, GK 186.

Guṇāvāptivrata—begin on Phā. śu 1; for one year, Śiva; on four days worship of images of Āditya, Agni, Varuna and the moon (as forms of Śiva) in order, the first two being the fierce forms and the last two the mild forms of Śiva and snāna (bath) on these days with different substances; also homa on four days with wheat, sesame, corn and barley; to subsist on milk; Vi. Dh. III. 137. 1-18 (quoted by HV II 499-500).

Guruvrata—Begin on a Thursday with Anurādhā nakṣatra; worship of golden image of planet Jupiter in a golden vessel, seven naktas observed; HV II. 579 (quoting 4½ verses from Bhav. U.).

Guhyakadvādasi—on 12th, one should fast on it and worship Guhyakas (Yaksas) with aksatas and ground sesame and donate gold to a brāhmaṇa; removes all sins, HV I. 1204 (from Bhav. U.)

Gurvastamivrata—Bh śu 8 with Thursday, worship of golden or silver images of *Guru* (planet Jupiter), HV I. 882-886 (from Bhav.)

Gṛhapāñcamī—on 5th, worship of Brahmā and gift of grinding stones, mortar, stone, winnowing basket and cooking pot (as the 5th home gear) and a jar of water, HV I 574, KR 98 (provides seven, by adding a *cullī* (oven) and containing jar of water.)

Gṛhadevī-pūjā—vide NM p. 79 verses 961-62. Offerings at the beginning of the year in one's own house and not on a tree.

Go-upacāra—A cow is honoured on the tithis called Yugādi and Yugāntya, Śaṣaṣīti-mukha, Uttarāyana, Dakṣināyana,

(first day of) two Visuva days (of equal day and night), all sankrāntis, pūrṇimā, the 14th, 5th and 9th in every month, eclipses of Sun and Moon; KR 433-434, SmK 275-276.

Gotriūtravata—(1) Begin on Āśv. kr 13; for three days, Govinda dairy; in a cowpen or a cottage prepare a *śeṭi* on which in a *maṇḍala* the image of Kṛṣṇa to be placed with four queens on right and four on left; homa on 4th day; arghya and pūjā to cows; HV II, 288-293 (from Skanda). This conduces to increase of progeny. (2) begin on Bh. su. 12 or K. śu 13; fast for three days; worship of Lakṣmī, Nārāyaṇa and Kāma-dhenu, for *saubhāgya* and wealth; HV II, 293-303, VP (folios 158-160), (3) begin on Bh. su 13; three days; worship of Kāma-dhenu and Lakṣmī-Nārāyaṇa HV II, 303-308 (from Bhav. U.), VP (folio 161)

Godhūma—production of—on 9th tithi in Kṛta-yuga by Janārdana (Viṣṇu), Durgā, Kubera, Varuṇa and Vanaspati; these five to be worshipped with food made from wheat, KR 285 (from Brah.) and 286 (from Vi Dh).

Gopadatrīūtra or *Gopadatrīrūtra*—Begin on Bh. śu. 3 or 4 or in K.; worship of cows and of Lakṣmī-Nārāyaṇa for three days; vrata to be accepted at sunrise and fast on that day, anointing horns and tails of cows with curds and ghee; one should eat uncooked food and abstain from oil and salt, HV II, 323-326 (from Bhav. U 19. 1-16), Hemādri quotes the verse 'Mātā rudrānām' (Rg. VIII, 101, 15).

Gopadmavata—Begin on Full Moon of Ās or 8th, 11th or 13th of Ās. and carry on for 4 months till that tithi of K. on which it was begun in Ās. It is meant for all but mostly for young married women; draw figure of cow's foot in the house or cowpen or in temple of Viṣṇu or Śiva or near Tulasi plant; 33 figures to be drawn every day; five years; Viṣṇu is devatā; then udyāpana; gift of cow at end, SmK. 418-424, VR 604-608.

Gopapūjā—Smk 386

Gopālanavami—on 9th; bath in a river falling into the sea; worship of Kṛṣṇa, HV I, 939-941 (from Gar.), Smk 418, 423.

Gopūstami—on 8th of K. śu., worship of cows, NA 77 (from Kārma).

Gopūjā—mantras of, in HV I, 593-594, II, 324.

Gomayādīsaptamī—on 7th of Cā. śu.; tithi· one year; the Sun; worship of sun under different names in each month; the performer subsists on Gomaya (cow-dung), Yāvaka or fallen leaves or on milk &c; KKV 135-136, HV I, 724-25 (quoting Bhav. Brāhmaparva 209. 1-14).

Goyugmavrata—on Rohini or Mrgāśīrṣa nakṣatra; a young bull and a cow are decorated and donated after worship of Śiva and Umā; KKV 410, HV II, 694-695 (both quote 4½ verses from Devipurāṇa). The performer never loses his wife or son.

Gorāṇavrata—KKV 410-411, HV II, 694-95 (both quote same two verses). HV splits the two verses in two vratas, Goyugma and Gorāṇa, but also says that it may be that the verse (yo vā ratnasamāyuktam) is an alternative method of Goyugma-vrata.

Govatsadvādāśī—(1) on 12th of K. kr.; one year; Hari; different names of Hari in each month; performed for securing a son; K. kr. 12 is called Govatsa (acc. to VKD); HV I, 1083-1084 (from Bhav.), VKD 278-279; (2) another variety in HV I, 1180-1190 (from Bhav. U.).

Govardhanapūjā—Vide p. 205 above and Harivamśa II, 17.

Govindadvādāśī—on 12th of Phā. śu.; one year; every month on the 12th feed cows and subsist on food mixed with milk, curds or ghee in an earthen vessel and avoid *ksāra* and *lavana*; HV I, 1096-97 (from Visnurahasya). KV 468 (adds that there should be Pūṣya-nakṣatra on 12th), GK 607 (from Gar.), VKK 514, TT 117.

Govindaprabodha—on 11th of K. śu.; in some the 12th is said to be the tithi; HV II, 814-817 for Paurāṇika mantras and 'idam Visnur' (Rg. I, 22, 17).

Govindāśayanavrata—on 11th of Ās. śu.; image of Viṣṇu placed on a bed; some *nyamas* observed for four months; cāturmāsya vratas begin on this; after this for four months all auspicious rites such as upanayana, marriage, Ūḍā, first entrance into a house are stopped Vide pp. 109-112 above and HV II, 801-813.

Gopadatrivrātra—Vide Gopadatrivrātra above.

- Gosthāstamī*—K śu 8, worship of cows, giving grass to them, going round them and following them; TT 55 (quoting a verse from Bhīma-parākrama), VKK 478-479, GK 115.
- Gauriṇaneśacaturthī*—on any 4th tithi worship of Gauri and Gaṇeśa, secures saubhāgya and success GK 73 (from Līnga).
- Gaurīcaturthī*—on 4th of M śu. Gauri to be worshipped by all, specially by women, with kunda flowers, learned brāhmanas, women and widows to be honoured HV I 531 (from Brah), KN 184, VR 175
- Gaurīlapovrata*—for women only, on Mārg amāvāsya; Mahādeva to be worshipped at midday in a Śiva temple and Pārvatī also, for 16 years; then udyāpana on Mārg pūrṇimā, Vratīrka (folios 344a-346a), also called Mahāvratā
- Gaurī-trīṇī-uvrata*—on 3rd of Cāi śu, Bh. śu. or M. śu, worship of Gauri and Śiva, her eight names are Pārvatī, Lalitā, Gaurī, Gāyatrī, Śankarī, Śivā, Umā, Satī. SM 36, PC 85; observed in Deccan but not in North India
- Gaurītrīṇī-uvrata*—on 3rd, 4th or 5th of Cāi, images of Gauri and Śiva to be made of gold, silver or sapphire for the rich or of sandal-wood, arka plant or aśoka or madhūka and marriage of them to be performed, KR 108-110 (from Devī-purāṇa).
- Gaurīvata*—(1) for four months from Ās, one should not partake of milk, curds, ghee and sugarcane juice and should donate vessels full of these with the words 'May Gauri be pleased with me', KR 219, (2) Another variety in KR 85 (from Mat), KKV 440, (3) for women alone, on 3rd of su and kr. from Cāi; for one year, different names of Gauri (in all 24) on each 3rd; different foods also, HV I. 450-452, Mat 101-8, VP (folios 56b ff), (4) for women on 3rd, Bhav I. 211 ff: they should give up salt and fast on that day; specially holy in Vai, Bh, M, for life, D S. 13, (5) on 4th of Jyestha, worship of Umā, as she was born on that day, PC 91 (from Brah.)
- Grahayūga*—Vide Navagrahayāga in the section on Śānti below; HV II 590-592 where it collects together the different conjunctions of planets with reference to tithis and nakṣatras and provides for yūgas in honour of the planets and gods, whereby at small expense great merit may be collected. One example may be given: when the 6th tithi occurs on a

Sunday and in conjunction with Pusya nakṣatra then Skandayāga should be performed, which leads to the fulfilment of all desires. About a dozen yāgas are mentioned in HV. Vide SmK 455-479 for three kinds of Grahayajñas that are different from those in HV II. 590-592.

Ghatasthūpanandhū—Vide above pp. 183-184 under Durgāpūjā and VR 62-67.

Ghṛtakambala—on 14th of M. śu. fast and on 15th a thick blanket-like plaster of ghee on Śivalinga up to the Vedikā and then gift of fine pairs of dark bulls. Result—the performer lives in Śivaloka for numberless years; HV II. 239-240, Vratārka (folio 390b). It is also a śānti, where performer is wrapped with cloth and is sprinkled with ghee. Vide Ātharvana-pariśiṣṭa XXXIII pp. 204-212 and RNP pp. 459-464.

Ghṛtabhājana-vrata—On Full Moon day: Śivalingspūjā; dinner to brāhmanas with ghee and honey, gift of one *prastha* (= $\frac{1}{2}$ of an ādhaka) of sesame and two *prasthas* of husked rice HV II. 240-241.

Ghṛtasnāpana-vidhī—on Visuva day, on eclipse or on holy days, in Pausa; Śiva; continuous stream of ghee on Śivalinga the whole day and night; *jāgara* with songs and dance; HV I. 911-12.

Ghṛtāveksanavidhī—Prakīrnaka (miscellaneous). HV II. 192-93 (from Gopathabrāhmaṇa). It is a śānti for king's victory, Vide Ātharvana-pariśiṣṭa No. VIII.

Ghotakapañcamī—On Āśv. kr. 5; tithi; it is prescribed for kings; it is a śānti for the increase (or good health) of horses, GK 50 (from Devīpurāṇa)

Caksurvrata—Same as Netravrata; 2nd tithi of Cā. śu; worship of Āśvins (divine physicians popularly identified with Sun and Moon) for one year or 12 years, performer to subsist on that date on curds and ghee, performer has good eyes and if performed for 12 years he becomes a king; VI. Dh. III. 130. 1-7 q. by HV I. 392-393.

Caṇḍikāvratā—on 8th and 9th tithis of both fortnights; tithi; one year; worship of Caṇḍikā; no food to be eaten; KKV 388, HV II. 510 (from Bhav. U.)

Caṇḍipūthā—Vide under Durgotsava above pp. 171-173

Caturthi-vratas—vide KKV 77-87, HV I. 501-536, KN 177-186, VKK 30-34, PC 91-95, VR 120-191. Except in Gaṇeśa-caturthi, Gauri 4th, Nāga 4th, Kunda 4th and Bahulā 4th, the tithi mixed with 5th is to be accepted; about 25 vratas on caturthi, Yama says if the 4th tithi occurs on Saturday with Bharanī-nakṣatra, bath and gifts yield inexhaustible merit (HK 620), Agni 179 mentions a few. Caturthi is of three kinds, viz. Śivā, Sāntā and Sukhā. Vide Bhav I. 31-1-10; they are respectively on Su. of Bh., M. and 4th with a Tuesday; vide HV I. 514, VKK 31.

Caturdaśyūgarana-vrata—on K. su. 14, tithi; for five or twelve years; worship of Śiva by bathing linga with ghee and the like from a number of *kalāṣas* up to one hundred and with other upacāras and jāgara; performer enjoys divine pleasures and secures mokṣa; HV II. 149-151 (from Kālika).

Caturdaśivratas—Vide Agni 192, KKV 370-378, HV II. 27-159, KN 278-280, VKK 76-77, PC 231-251. The digests speak individually of about thirty Caturdaśi vratas. KKV speaks of one only viz. Śiva-caturdaśi.

Caturdaśyastami—on 14th and 8th of both fortnights; only eating by nakta method; for one year, Śivapūjā, Lun 83, 4 and HV II. 153-159 (from Bhav U.).

Caturmūrtivratas—Vi Dh. III chap 137-151 contain fifteen of these, some of which are described in HV I. 505 ff.

Caturyugavrata—On first four days of Cāi and of the following months worship of the four yugas, Kṛta, Tretā, Dvāpara and Tīsyā (Kali); one year, subsist on milk alone. HV II. 503-504 quoting some verses from Vi Dh. III. 144.1-7.

Catus-sama—vide p. 38 n 88 above.

Candra-darśana-mūlha—See under Gaṇeśa-caturthi pp. 147-148 above.

Candānakṣatra-vrata—on Cāi. pūrṇimā with Monday; vāra-vrata; worship of Moon; on 7th day from beginning placing a silver image of Moon in vessel of bell metal, homa in name of Moon with ghee and sesame with 28 or 108 fuel sticks of *palāśa*; HV II. 557-58 (from Bhav. U.).

Candārohṇiśayana—Vide Rohini-candra-śayana; HV II. 175-179 (from Pad.).

Candravrata—(1) on amāvāsyā; for one year; worship of images of Sun and Moon on two lotuses; HV II p 256 (Vi. Dh. III. 191. 1-5); (2) begin from Mārg. pūrṇimā; for one year, fast on each pūrṇimā; worship of Moon: HV II. 236 (from Vi. Dh. III. 194 1-2); (3) on Pūrṇimā; for 15 years; *nakta-bhojana* on that day; gets the reward of 1000 Aśvamedhas and one hundred Rajasūyas; HV II. 244-245 (from Var.), (4) performance of cāndrāyana and the gift of golden image of Moon, HV II. 884 (one verse from Pad. = Mat. 101. 75), KKV 450 (from Mat.).

Candrasasthi—on 6th of Bh. kr; same as Kapilāsasthi according to some; fast on it, NA 50, NS 153. Acco. to AK folio 411a it is wrong to identify it with Kapilāsasthi.

Candrārghyadāna—when there is Rohini in conjunction with the Moon's crescent on the 1st tithi specially of K. offering of *arghya* to the Moon yields great reward; GK 602 (from Agni).

Campakacaturdaśi—14th of śu., when the Sun is in the sign Vṛṣabha (Taurus or Bull); worship of Śiva; KR 192, quoting RM (folio 81a, v. 1393 ABORI vol. 36 p. 335).

Campakadvadasi—on Jy. śu 12; tithi; worship of Govinda with Campaka flowers; GK 147.

Campāsasthi—6th tithi on Bh. śu.; 6th when joined to Vaidhṛti-yoga, Tuesday and Viśakhā-nakṣatra is called Campā; fast on it, Sun deity; HV I. 590-596, NS 209, SmK 221-22, VR 233-236 (provides another date in Mārg. śu. 6th with Sunday and Vaidhṛtiyoga). SmK 430 and AK (folio 425 b) give both dates and add that according to Madanaratna it occurs on Mārg. śu. 6, Sunday, when the moon is in Śatabhisak nakṣatra. It occurs once in about thirty years with Vaidhṛti, Tuesday and Viśakhā and the digests provide that one should see Viśveśvara on this or at least some Śivalinga. NS (p. 209) says that Mārg. śu. 6th is known as Campāsasthi in Mahārāstra.

Cāndrāyanavrata—begin on pūrṇimā; for a month; *tarpana*, *homa* every day, HV II. 787-789 (from Brah.). Vide H. of Dh. vol. IV pp. 134-138 for cāndrāyana as prāyaścitta

Uttarāyanavrata—Āyanavrata from the beginning to end of Uttarāyana, worship of Sun; Bhav., Brāhmaparva 107. 7-25, KKV 431-432.

Cāturmāsya-vrata—Vide above pp 122-123 and SM 150-152; various *nyamās* (restrictions on conduct and food) are undertaken such as giving up the use of oil and pungent substances, *tāmbūla*, of jaggery &c, giving up flesh, honey (or intoxicants). Vide HV II 800-861 (there are some *vratas* here that are not exactly *vratas* of *Cāturmāsya* in the popular sense).

Cūṇḍāvrata—begin on *Mārg* śu. 1 with *Mūlanakṣatra*, *nyāsa* of the *nakṣatras* on the various limbs of the moon image; *Anuśāsana* 110.

Citrabhānuvrata—on 7th of śu; *tithi*; worship of Sun with red fragrant flowers, with streams of ghee &c; reward of health; HV I, 787 (Bhav.).

Cūṣṭhāmani—Vide p. 249 and note 644 above.

Caitra—for *krtyas* in, vide KR 83-144, KT 462-474, NS 81-90; special *vratas* are separately noted. *Caitra* śu. 1—vide pp. 82-84 above for beginning of year, *Navarātra* beginning pp. 154, 186 above; worship of *Damanaka* plant (HK 617); śu. 1 is *kalpādi* (SmK 87); *Jalādāna* for four months (KR 85); touching a *śapaca* (a *cāṇḍāla*) and then bath (KKN 423, S Pr. folio 50a from Pad.), on śu. 2, worship of *Umā*, *Śiva* and *Agni*; śu. 3 is *Manvādi-tithi* and *Matsya-jayanti* (NS 80-81), śu. 4, worship of *Ganeśa* with *Laṅṅukas* (PC 91); śu. 5 worship of *Lakṣmī* (KR 127, SmK 92) and *nāgas* (SmK 93), śu. 6, see *Skanda-sasthi*, śu. 7, worship of Sun with *damanaka* (SmK 94), śu. 8 *Bhavanī-yātrā* (SmK 94) and bath in *Brahmaputrā* river (KR 126), śu. 9 *Bhadrakālī-pūjā* (KR 127), śu. 10 *Dharmarājapūjā* with *damanaka* (SmK 101), śu. 11 *Dolotsava* of *Kṛṣṇa* and worship of sages with *damanaka* (KS 86, SmK 101); women worship *Rukmīṇī*, wife of *Kṛṣṇa*, and throw *pañcagavya* in all directions in the evening; KR 129 (from Brah.), śu. 12, *Damanakotsava* (SmK 101-103), śu. 13 worship of Love god made with *Campaka* flowers or sandalwood paste (HK 637, KV 469); śu. 14 *Nṛsimhadolotsava*, worship of *Ekavīrā* and *Bhātrava* and of *Śiva* with *damanaka* (SmK 104), *Pārnīmā-Manvādi* and *Hanumaj-jayanti* and *Vaiśakhasnanārambha* (SmK 106); kr. 13 *Vārūṇīyoga* (KT 463, NS 89, SmK 107): If Cai kr 13 falls on Saturday and has *Śatabhisak nakṣatra* it is called *Mahāvaruṇī*; NS 89, KSS 2-3.

Caitrāvalī—See p 282 under *Kāmarahotsava*.

Cauti-pūrnimā—vide Cintra prasasti of Śārangadhara (20-1-1287, A. D.) in E. I. (Vol. I. p. 271 at p. 279) for provision for the pavitra to be made by merchants.

Chandodevapūjā—on the Ekādaśī after Phā. Full Moon, i. e. Oai. kr. by pūrnimānta reckoning; women (not men) were to worship the deity called Chandodeva with flesh of aquatic animals, with tasty edibles and fragrant saffron &c.; NM p. 55 verses 670-674.

Janmatithi-kṛtya—one should worship after bath every year on the tithi of birth Guru, gods, Agni, brahmanas, parents and Prajāpati and the nakṣatra of birth; he should honour also Aśvatthāman, Bali, Vyāsa, Hanumat, Bibhīṣana, Kṛpa, Paraśurāma, Mārkaṇḍeya (all deemed *cirajivānāḥ*) and pray to Mārkaṇḍeya 'Mārkaṇḍeya mahābhāga saptakal-pāntajivanaḥ cirajīvi yathā tvam bho bhavisyāmi tathā mune ||', one should eat sweet food, avoid flesh, be celibate that day and drink water mixed with sesame. KKN 447, SP^r folio 50 b, KR 540-41 (quoting Brah.), VKK 553-564, TT 20-26, SM 175.

Janmāstamī—Vide Kṛṣṇajanmāstamī pp. 128-143 above.

Jaya—term applied to Itihāsa, Purāṇas, Mahābhārata, Rāmāyana &c. Vide KR 30 (quoting Bhav.), TT 71, SmK 300. These are called Jaya because by following their teachings a man rises superior to *samsāra* (jayaty-anena samsāram, as TT says on p. 71).

Jayadāsaptamī—Jayā or Vijayā is śu. 7 on a Sunday; Sun to be worshipped with flowers and various fruits; fast, nakta or ekabhakta or ayācita that day; HV I. 717-720 (from Bhav. U).

Jayantavidhī—on Uttarāyana Sunday; worship of Sun; KKV 16-17, HV II. 525 (from Bhav. U). Hemādri reads 'Jayanta uttararkṣe ādityagana', while KKV reads 'Jayantetyuttare jñeyo ayane gana- '.

Jayādīdāśī—Phā. śu. 12th with Pūṣya nakṣatra is so called; gifts and *tapas* on it yield merit crores of times; KKV 349, HV I. 1146 (from Ādityapurāṇa).

Jayantavrata—worship of Jayanta, son of Indra, makes one happy; HV I. 792 (from Vi. Dh only a half verse).

Jayanti—Vide p. 132 above and under 'Avatāras' in this list.

Jayanīdhīūdasī—When on śu. 12 there is Rohini nakṣatra, GK 143.

Jayantīvrata—(1) Vide Kṛṣṇajñānāmāstami vrata; (2) on M. śu. 7; one year; Sun; months arranged in four groups, in each of which different flowers, unguents, *dhūpa* and *naivedya* are employed, HV I 664-667 (from Bhav.), KR 505-508.

Jayantisaptami—Same as Jayantīvrata (2).

Jayantiyastami—on P. 8th with Bharani nakṣatra, bath, gift, japa, homa, tarpana, this yields a crore of times of merit, HK 627, PO 138-139.

Jayapūrṇimāsī—on each Full Moon for a year; worship of the Moon drawn along with nakṣatras; HV II 160-162 (from Bhav. U).

Jayaśukla—on Dakṣiṇāyana Sunday; Vāraṇsvrata, fast, nakta, ekabhakta on this day yields merit a hundred times more, KKV 16, HV II 525 (from Bhav.)

Jayavrata—HV II 155 quotes one verse from Vi. Dh. that worship of five gandharvas gives victory.

Jayātithi—3rd, 8th and 13th are so called; NA 39 (quoting Ratnamālā) says undertakings useful in battle and in giving strength become successful on these

Jayūpanācamī—HV I 543-546 (from Bhav. U). Viṣṇu worshipped; no details about tithi or month.

Jayāpūrṇatīvrata—begin on Ās. śu. 13 and finish on 3rd tithi; worship of Umā and Mahēśvara; 20 years, no salt to be used for first five years; for five years subsist on rice but no product of sugarcane juice to be eaten; well-known among Gujjaras; Vratārka, folios 251-253.

Jayāśrāpī—After Āśv. Full Moon from 1st tithi up to K. Full Moon and particularly the three days ending with K. Full Moon; worship of Viṣṇu; obtains success in legal actions, gambling, disputes, love affairs; HV II 768, VP folio 196, both quoting Vi. Dh. III 213 (1-5); Purāṇa reads 'dadyād-ukṣānam' for 'dadyād-bhaksānam' of HV.

Jayāsaptami—(1) when on śu. 7 there is a nakṣatra with five stars (i. e. Rohini, Āśleṣā, Maghā and Hastā), worship of Sun; for one year; the months being arranged in three groups with different flowers, *dhūpa*, *naivedya* in each group; KKV

124-127, HV I. 660-663 (from Bhav.); (2) śu. 7 with Sunday; fast; Sun; VKK 35.

Jayakādaśi—Vide VK No. 910 p. 205.

Jalakrochra-vrata—on K. kr. 14; a krochra-vrata; worship of Viṣṇu and fast on that day while remaining in water; reward is Viṣṇuloka; HV II. 769 (from Viṣṇurahasya).

Jalaśayanavrata—said to have been performed by Kuppāmbikā, wife of a Kākatiya general. Vide No. 50. pp. 140-142 dated śaka 1198 Māgha śu. 10 (1276 A. D.) in 'Corpus of Inscriptions in the Telingana Districts of Nizam's dominions'. It is probable that this vrata is the same as the Jalakrochra.

Jāgrad-Gaurīpañcamī—on 5th of Śr. śu.; keep awake at night for fear of snakes; Gaurī is deity; GK 78.

Jāttrivāṇa-vrata—three days from 13th of Jy. śu.; ekabhakta on 12th and fast for three days from 13th; worship of images of Brahmā, Viṣṇu, Śiva and their consorts with flowers, fruits; homa of yavas mixed with sesame and rice; Anasūyā performed it and so three gods were born as her sons; HV II. 320-22 (from Bhav. U.); VP folio 99.

Jāmadagnyadvadaśi—on 12 of Vai. śu.; tithi; worship of golden image of Viṣṇu in the form of Jāmadagnya (i. e. Paraśurāma); the mantra is 'priyatām madhusūdano Jāmadagnya-rūpi'; king Virasena got Nala by this vrata; Var. 44. 1-21 of which about 17 verses q. by KKV. 325-327 and HV. I. 1032-34.

Jitāstamī—Vide VK No. 469 p. 111.

Jivat-putrikāstamī—on 8th of Āśv. kr.; worship of Jīmūtavāhana, son of king Śālīvāhana, by women for securing sons and saubhāgya (blessed wifehood); KSS 19 (from Bhav.).

Jivantikāvatāla—on amāvāsyā of K. worship of Jivantikādevī drawn on a wall with saffron, chiefly by women; AK folio 1062.

Jñānāvāptivrata—for one month after Cai. pūrṇimā; every day worship of Nṛsiṃha and homa with mustard every day and dinner consisting of honey, ghee and sugar to brāhmanas; fast for three days before Vai. pūrṇimā and on Full moon gifts of gold; this increases intelligence; HV II. 749-50 (from Vi. Dh.).

Jyesthā-kṛtya—Vide HV II. 750-51, KR 179-195, VKK 259-283, NS 98-101, SmK 117-137, PC 6, GK 23. Jy śu. 1-Karavira-pratipad-vrata (see p 280), beginning of Daśaharā-snāna (AK folio 153 a); śu 3 Rambhāvrata (which see), śu 4 worship of Umā by women for *saubhāgya* (KKK 389-90, KR 185), śu. 8 worship of Śuklādevī (KKK 390, KR 186, KN 198), śu. 9-worship of Umā, fast that day or nakta, dinner to maiden); śu 10-Ganges came down to earth on Tuesday and when Sun in Hasta (SmK 119-120), vide Daśaharā pp 90-91 above, on pūrṇimā if on Jyesthā-nakṣatra gift of umbrella and sandals to a brāhmaṇa (V Dh 90. 14), for Jy Pūrṇmā-vrata see Pad V. 7. 10-28, called Mahājyesthī if there is Jyesthā-nakṣatra and also Jupiter and the Sun is in Rohini (HK 641, KV 348-49, VKK 78, NS 161); Jy pūrṇmā is Manvādī, worship of Vedas on Full Moon as they appeared in the world on this day (KKK 390, KR 192), vide Vatasāvitṛivrata pp 91-94 above: Kr. 8 worship of Śriva (NA 56); kr. 14 worship of Revatī with dark flowers (KKK 389, KR. 184); on amāvāsyā some observe Vatasāvitṛi (KKS 6) and circumambulate the Vata tree.

Jyesthāvrata—(1) on Bh. śu. 8 if it is in conjunction with Jyesthā nakṣatra; nakṣatravrata; worship of Jyesthā (identified with Lakṣmī and Umā) for removal of *alaksṁī* (poverty or ill-luck); also called Nīlayjyesthā if there is Sunday in addition to above, HV II. 630-638, NS 135-136, Smk 230-231, PC 132-134, VR 292-296, (2) on the tithi in Bh. śu. when there is Jyesthā nakṣatra, every year for 12 years or for life, worship of image of Jyesthā-devī and jāgara, HV II. 638-640 (by a woman whose children are dead or who has only one child and by a poor man) from Bhav. U.

Dhundrāja-pūjā—on M śu. 4, the performer should offer naivedya of sesame *laddus* to Gaṇeśa and should himself eat them and homa with sesame and ghee, vide Skanda, Kāśīkhanda 57 33 for derivation of the word Dhundhī and PC 95, vide Tīla-caturthī.

Tapas—This word is applied to such expiatory rites as Kṛcchra and cāndrāyana and also to restrictive rules of conduct for brahma-cārins and others Vide Ap Dh S I 2. 5. 1 (niyamesu tapas-sabdah) Manu XI 233-244, V Dh 95, V Dh. III. 266 contain long eulogies of *tapas* Devala (in KR 16)

defines *tapas* as mortification (lit. heating and burning) of the body by *vratas*, fasts and restrictive rules. The *Anuśāsanaparva* 103. 3 says that there is no higher *tapas* than fasting. Vide H. of Dh. vol IV pp. 42-43 for further details.

Tapāścaranavrata—begin on 7th of Mārg. Kr.; tithi; for a year; Sun; HV I. 630-632 (from Bhav. U.)

Tapovrata—on 7th of M.; tithi; performer to wear only a short garment at night and to donate a cow; HV I. 788 (one verse from Pad.).

Tapāmudrādhārana—Making on the body on the 11th of Ās. śu. or K. śu. marks of conch, discus (which are held by Viṣṇu) with heated copper or the like by Vaisnavas of Mādhva and other sects. SM (pp. 86-87) says the practice is without textual authority; but NS 107-108, DS 55 say that one's family custom should be followed.

Tāmbūla-saṅkrānti—for women only; for one year; performer makes brāhmanas eat tāmbūla every day and at end of year donates golden lotus and all utensils for tāmbūla to a brāhmana and his wife and gives a sumptuous dinner; secures *saubhāgya* and lives happily with husband and sons, &c.; HV II. 740-41 (from Skanda); Vratārka folio 388a and b.

Tārakādvādasi—begin on Mārg. śu. 12th for a year; the Sun and stars; in each month brāhmanas to be fed on different kinds of foods; arghya to stars, removes all sins; story of a king who killed a *tāpasa* by mistaking him for a deer and who became in twelve births a different animal; HV I. 1084-1089 (from Bhav. U.).

Tārātrātravrata—on 14th of M. kr.; tithi; Hari and stars to be worshipped. KR 496-497 (from Brah.).

Tālanāmi—on 9th of Bh. śu.; worship of Durgā; VKK 320.

Tithyugalavata—on the two astamis and two caturdaśis of a month, on amāvāsyā and purnamāśī, the two saptaṁis and two dvādaśis of each month one should not eat at all; for one year; HV II. 397 (from Yamasmr̥ti); KKV 387 (from Atri) is slightly different.

Tindukāśṭami—8th kṛ. from Jy.; one year; worship of Hari with lotuses for 4 months from Jy., with dhātūrā flowers from

Āśv to P.; with śatapātras (day lotuses) from M to Vai.; HV I 840-41 (from Bhav.)

Tilakavata—on 1st of Cāi śu., tithi; one year; worship of Samvatsara drawn with perfumed powder; the performer has to apply on his forehead a *tilaka* with white sandalwood paste; HV I 348-350 (from Bhav U 8.1-25), SP 11, VR 54-56, PO 9.

Tilacaturthi—on M. śu. 4; this is same as Kundacaturthi, NS 319, DS 124, VKD 110-111 and 287 (it is the same as Dhundirājacaturthi), nakta vrata, worship of Dhundirāja with naivedya of sesame laddus.

Tiladhīmata—on P. kr. 11th; tithi; Visnu deity, fast on that day and homa to be performed with dried cowdung mixed with sesame collected on Pusya-naksatra; gives beauty, fulfils all objects; HV I 1131-35 (from Skanda).

Tiladvādasi—(1) on 12th tithi of kr. after Full Moon of M. when joined with Śravaṇa-naksatra; bath with sesame, homa with sesame, naivedya of sesame with sweets, lamps fed with sesame oil, giving water mixed with sesame and gifts of sesame to brāhmanas; Vāsudeva worshipped with Rg. I 22. 20 and Puruṣasūkta (Rg X 90) or with two mantras of 12 syllables; HV I 1149-50 (quoting V1 Dh. I 163 1-13), KV 466-7 (quotes the verse 'tilodvartī sattilī pāpanāśanī'); (2) on M. kr. 12 when joined to Ās. or Mūlanaksatra, tithi; Kṛena; KKN 436, HK 635-36, HV I 1108-10 (from V1 Dh.), KR 496

Tisyavrata—begin on Tisya (Pusya) nakṣatra in bright half and Udagayana; for one year every month on each Tisya, fast on the first Tisya only; Vaiśravaṇa (Kubera) to be worshipped, for pusti (prosperity), Āp Dh S. II 8. 20. 3-9.

Tivavrata—to stay in Kāśī after shattering one's feet, so that one cannot go elsewhere. HV II 917

Turagasaptamī—on Cāi śu. 7; tithi; fast and worship of the Sun, Aruna, Nikumbha, Yama, Yamunā, Saturn, and Sun's queen Chāyā, seven metres, Dhātā, Aryamā and other deities, gift of horse at end of vrata; HV I 777-778 (from V1 Dh.)

Turāyana—From Anuśāsana 103 34 it appears that Bhagrattha performed it for 30 years Pāṇini V. I 72 has 'Pārāyana-turāyana - cāndrāyanam vartayati'; SK. explains Turāyana as some Yajña. Āp. Śr. S. II. 14 dilates on Turāyana

nesti and Manu VI. 10 refers to it as a vedic isti along with Caturmāsya and Āgrayana.

Tulasitṛāṭra—begin on K. śu. 9; vrata for three days, thereafter worship of Viṣṇu and Lakṣmī in a garden of Tulasī plants; Pad. VI. 26. Tulasīmāhātmya—vide Pad., Pāṭalākhaṇḍa, 94-11.

Tulasī-lakṣa-pūjā—offering in worship one hundred thousand tulasī leaves; in K. or M. every day one thousand Tulasī leaves to be offered; Udyāpana in Vai, M. or K.; SmK 408, VKD 404-408; even bilva leaves, dūrvā grass, campaka flowers are so offered.

Tulasī-vvāha—on K. śu. 12; on 9th performer prepares golden image of Hari and Tulasī and worships for three days and then marries them; he secures the punya of kanyādāna; NS 204, VR 347-352, SmK 366. In the courtyard of every Hindu house, there is a *vrndāvana* (a raised structure of bricks or stone on which Tulasī plant grows and women worship tulasī every evening with water, lamp, &c. Vṛndā, wife of Jālandhara, became Tulasī. Padma VI. (chap. 3-19) contains a lengthy story (of about 1050 verses) about Jālandhara and Vṛndā.

Tuṣṭiprāptivrata—on 3rd tithi of Śr. Kr. (by pūrnimānta reckoning) with Śrāvana nakṣatra; worship of Govinda with mantras beginning with *om* and ending with *namah*; highest satisfaction is reward; HV I. 499 (from Vi. Dh.)

Trītyā-vratas—Agni 178, HV I. 394-500 (about 30 are named), KKV 48-77 (only 8), KK 172-176, KR 153-157, VKK 29-30, TT 30-31, VR 82-120, PC 85; if the 3rd is mixed with 2nd and 4th tithi the rule is that in the case of all vratas except Rambhāvrata 3rd mixed with 4th is to be accepted (KN 174, TT 30-31, PC 84-85.)

Tejāsankrānti-vrata—on each Sankrānti day; for a year; Sun worshipped; HV II. 734-35.

Trayodaśapadārthavarjana-saptami—begin vrata after the end of Uttarāyana on a Sunday in the bright half of a month with 7th and a nakṣatra with masculine name (viz Hasta, Pūṣya, Mrgasīrsa, Punarvasu, Mūla, Śrāvana (but vide H. of Dh. vol. II p. 219 n. 512 for different views); one year; worship of Sun; omitting thirteen things such as vrīhi, yava, wheat, sesame, māsa, mudga &c. and subsisting on

mere grain and the like (except the 13); HV I 756 (from Bhav. U. 45, 1-5).

Trayodaśi-vratas—Agni 191, HV II. 1-25 (about 14), KKV 369 (only one), KN 277, KV 469, VKK 70, SM 95-96, PC 222-31.

Trayodaśi-vrata—on 13th of any month; performer to place a lump of cow's butter as big as a kapittha fruit in a vessel of gold, silver, copper or clay and make with flowers or aksatas and prepare a lotus thereon with heaps of flowers and invoke Visnu and Lakṣmī thereon and divide the lump of butter in two parts and pronounce separate mantras over the two parts and give the parts to wife, first the portion over which Visnu was invoked and then the other; result birth of many sons; HV II. 19-21 (from Var.), on Cā. śu. 13 worship of image of Kāmadeva with Ratī drawn on a jar, or white cloth and decked with Aśoka flowers and worship with damanaka; KV 469 (quoting Devīpurāṇa)

Trigatisaptamī—begin on Phā. śu. 7; one year, worship of the Sun under the name Heli (Greek 'Helios' the Sun), in Phā to 'Jy. Sun to be worshipped as Hamsa, in Ās to Āśv. as Mārtanda, and in K. to M. as Bhāskara; secures lordship of the earth and enjoys overlordship over earth, the pleasures of Indraloka and residence in Sūryaloka (these are three *gatis*); Bhav., Brāhmaparva 104 2-24 q by KKV 141-145, HV I 736-38, KR 524-526), the 2nd verse is 'japan heliti devasya nāma bhaktiḥ punah punah.'

Trīdayāpradāna-saptamī—on 7th of M. śu. with Hasta nakṣatra; tithi vrata acc. to KKV and māsavrata acc. to HV; one year; Sun; performer to make gifts each month of ghee, paddy, yava, gold and eight other things respectively and subsist on corn (of different kinds) and partake respectively every month of cow's urine, water and ten other things; he secures three, viz. birth in a good family, health and wealth; KKV 151-153, HV I 744-45 (both quoting Bhav. Brāhma 112 10-16), KR 458-460. HV calls it Nayanapradasaptamī.

Tridinasprk—where one tithi touches three week days, it is so called. HK 677, NS 154

Tripurasūdana-vrata—on Sunday with Uttara nakṣatra: worship of Sun image to be bathed with ghee, milk, sugarcane juice and application of saffron as unguent; HV II. 525 (from Bhav. U.).

- Tripurotsava*—on the evening of Full Moon of K ; lamps should be lighted in temple of Śiva; NS 207, SmK 427.
- Triṃadhura*—Honey, ghee and sugar are so called. Vi Dh. III. 127. 10 and III 136. 2-3, HV I. 43 and II. 750.
- Trimūrtivrata*—on Jy. śu. 3; tithi; three years; worship of Viṣṇu as Vāyu, Moon, Sun, Vi Dh. III. 136.
- Trirātravrata*—performed by Sāvitrī. Vide Vanaparva 296. 3 ff. Vide pp. 92-94 above.
- Trilocana-yūhā*—(1) on 3rd of Vai. śu ; worship of Śivalinga; SM. 36 (quoting Kāśikhaṇḍa), (2) visiting on 13th at pradosa Kāmeśa in Kāśī, particularly on Saturday, bath in Kāmākūṇḍa, PC 230.
- Trisugandha*—is formed by *tlak* (cinnamon), cardamom and *patraka* in equal quantities; HV I. 44.
- Trisprśā*—one of the 8 kinds of Dvādaśīs when Ekādaśī exists for a short time at *arunodaya*, then follows dvādaśī and towards the end of that day before the next morning there is trayodaśī, that is trisprśā (HK 261). Vide Pad. VI. 35.
- Trivikrama-trirātravrata*—begin on 9th of Mārg. śu ; every month two trirātravratas; in four years and two intercalary months i. e. in all 50 months one hundred trirātras would be finished; Vāsudeva to be worshipped; ekabhaktā on 8th and thereafter fast for three days and nights; end of vrata in K; HV II. 318-320.
- Trivikramatṛīyā*—(1) begin on 3rd of śu. of any month; three years or 12 years; worship of Trivikrama and Lakṣmī; homa with mantra Rg I. 22. 20, or 'Trivikramāya namaḥ' for women and śūdras; HV I. 453-54 (from Vi Dh. III. 133. 1-13); (2) begin on 3rd of Jy. śu; fast on 2nd and on morning of 3rd worship of Agni and of Sun in evening and then nakta on that day and of Viṣṇu's three steps; for one year, HV I. 455-456 (from Vi Dh. III. 134. 1-12); (3) begin on Jy. śu. 3; one year, worship of the earth, mid regions and heaven in each period of three months; Vi Dh. III. 135.
- Trivikramavata*—from K. for three months or for three years; worship of Vāsudeva; performer becomes free from sins; HV II. 854-855 (from Vi Dh.) = KKV 429-430.
- Triṃṣṭi*—milk, curds and ghee in equal parts are so called (vaikhāṇasa-smārta-sūtra III. 10).

Trisama—cloves and cinnamon bark and *patika* are so called
HV I. 43.

Tryahah-sprk—Vi. Dh I 60 14; when three tithis are touched
in one day and night that day is so called and is very sacred.
Vide p. 68 above and note 172.

Triyambaka or *Tiyambaka-mata*—on 14th of each month taking
food in nakta way and at end of year donating a cow, one
reaches Śiva-pada, HV II. 147 (one verse from Pad.)=KKV
449. The verse is Mat. 101. 67.

Dattātreyā-janma—on Mārg. purnamāsī; Atri's wife Anasūyā
called him Datta (because god gave himself up to
him as son) and as he was Atri's son he is called Dattātreyā;
NS 210, SmK 430, VKD 107-108; Dattabhakti is prevalent
mostly in Mahārāstra and places associated with Datta viz.
Audumbara, Gānagāpura, Narsobā-wādī are in Mahārāstra;
Dattātreyā conferred boons on Kārtavīrya (Vanaparva 115,
12, Brah 13 160-185, Mat 43. 15-16), was an avatāra of
Viṣṇu and propounded Yoga to Alarka (Brah 213 106-112,
Mārkandeya 16 14 ff, Br. III. 8. 84); he resided in valleys
of Sahya, was called Avadhūta, was given to wine and
liked female company; Pad II 103, 110-112 and Mārkandeya
16. 132-34. From Tamil calendars it appears that
Dattātreyā-jayanti is celebrated in Tamil land also.

Dadhīvratā—on 12th of Śr. śu., NS 111; one has to give up
curds on this day.

Dadhīsankrāntī-mata—begin on Uttarāyana-sankrāntī and carry
on at each Sankrāntī for one year, worship of image of
Nārāyaṇa with Lakṣmī by bathing it with curds, the mantra
being either Rg I. 22. 20 or 'om namo Nārāyaṇāya', VKK
218-222.

Damanakapūjā—on 13th of Cai śu worship of Kāma, as dama-
naka plant is Madana himself, TT 120-121, VKK 529-531.

Damanabhāṣjī—14th of Cai śu is so-called, pūjā of Kāma with
all parts (roots, trunk and foliage) of damanaka plant
(*Artumisia Indika*); KV 469, VKK 531. Vide E I, vol 23
p 186 for the erection of a shrine to Vindhyeśvara Śiva on
Damanakacaturdaśī in samvat 1294 (Thursday, 12th March
1237).

Damanakamahotsava—on 14th of Cai śu; tithi, pūjā of Viṣṇu
with Damanaka; SmK 101-103; Pad. VI 86. 14, 'tatpuru-

sāya vidmahe Kāmadevāya dhimahi | tannośnangah pracodayāt ||' is Kāmagāyatrī).

Damanakotsava—on 14th of Cai. śu worship of damanaka plant in a garden, invocation of Śiva (who is Time himself) at the root of Āśoka tree; see Īśānagurudevapaddhati, 22nd patala (T. S. S.) which gives a long story how the fire from Śiva's 3rd eye appeared as Bhairava, how Śiva called him Damanaka, but Pārvatī cursed him to be a plant on the earth and Śiva gave him a boon that if people offered worship to him alone with Vasanta and Madana they would secure all their objects. The Ananga-gāyatrī to be recited in this is 'om olīm Manmathāya vidmahe Kāmadevāya dhimahi | tan-no gandharvah pracodayāt ||'; HV II. 453-55, VP (folio 72b), Skanda I. 2 9. 23, PC 237.

Damanakāropana—From 1st tithi to 15th of Cai.; worship of different deities with the damanaka plant in order from 1st to 15th viz Umā, Śiva and Agni on 1st, on 2nd Brahmā, on 3rd Devī and Śankara, from 4th to 15th respectively Ganeśa, Nāgas, Skanda, Bhāskara, Mātra, Mahisamardini, Dharma, Ṛsis, Viṣṇu, Kāma, Śiva, Indra with Śaci, HV II. 453-55, KR 31-95, SM 84-86.

Daśamīvratas—Vide HV I. 963-983, KN 230-233, PC 142-148, VR 352-361. Hemādri describes eleven, while KKV 309 only one viz. Sārvabhaumavrata.

Daśa athacaturthi—on 4th of K. kr.; image of king Daśaratha placed in an earthen vessel and Durgā to be worshipped; PC 94-95 (says it is also called Karaka-caturthi), NS 196.

Daśa aihalakṣṭā-vrata—on 10th of Āśv. śu.; tithi; ten days; pūjā of golden image of Lalitā-devī with silver images of Moon and Rohini in front of Devī and image of Śiva to the right and of Ganeśa to the left; Daśaratha and Kausalyā performed it; different flowers on each of ten days, HV II. 570-574 (from Skanda).

Daśaharā—see pp. 90-91 above.

Daśādityavnata—on 10th of śu with Sunday; pūjā of Bhāskara (Sun) in the form of a *doraka* with ten knots; removes *durdaśā* (distress, ill-luck) caused by ten acts; worship of image of *Durdaśā* in ten forms and of Lakṣmī in ten forms; HV II. 549-552 (from Br.)

Daśūphalamata—on 8th of Śr kr (amānta reckoning), for ten years; Gopālakṛṣṇa is devatā; thread with 10 strands to be placed before Kṛṣṇa image, which thread was to be tied on one's hand; worship with ten Tulasī leaves the names of Hari; 10 *pui* is to each of 10 brāhmanas; Vratārka (folios 129a-132a from Bhavīsyottara), VR 265-269.

Daśvātārādina—Vide under 'Avatāra-dina' above pp 262-63.

Daśvātārāmata—(1) begin on 12th of Mārg. Śu, Viṣṇu appeared as Matsya that day; on every śu 12th up to Bh. worship of Viṣṇu in the ten avatāras in each month in order; HV I 1158-1161 (from Viṣṇupurāṇa), (2) begin on Bh śu 10, on same tithi and month for every year for ten years; each year different food to be offered (e g apūpa in first year, ghṛtapūraka in 2nd and so on), ten parts of food prepared for god, ten to brāhmana and ten for himself; ten costly images of avatāras including Bhārgava, Rāma, Kṛṣṇa, Bauddha and Kalkin; VR 358-359 (from Bhav), SmK 239.

Daśtoddhāraṇa-pañcamī or nāgadastī—on 5th of Bh. śu., for relative (such as son, brother, daughter) of one dying from snake bite was to be performed, worship of golden, silver, wooden or clay image of snake having five hoods with fragrant flowers, incense &c; in each month different Nāga out of twelve to be named, reward that man dying from snake-bite was freed from lower regions where he was supposed to go and to have become a non-poisonous snake, and went to heaven; KKV 90-93, HV I 560-562 (from Bhav. I 32 41-58), KR 273-275 For the names of twelve nāgas, vide p 124 note 321 above Garuda I, 129 describes this

Dāna—gifts Vide H. of Dh. vol II pp. 837-888 for detailed treatment After that volume was published two more extensive digests on dāna have been published viz the Kṛtyakalpataru (dāna-kāṇḍa in 1941) and the Dānasāgara of Ballāṣena composed in śaka 1019 (1169 A. D) in the B I series (ed. by Mr. Bhabatosh Bhattacharya) in three parts) What dānas are to be made on the several nakṣatras from Kṛttikā to Bharanī are described in Anuśāsana 64 which the Dānasāgara pp 628-638 and KR (549-555) quote. KR 95-102 sets out the rewards of dānas on the several tithis The Vi Dh. III, 317 also speaks of the results of dānas on seasons, months, week-days and nakṣatras.

Dānāphalavrata—from the last day of Āśv. śu. up to 7th of M. śu.; worship of Nārāyaṇa; for five years; in each year gift of rice, wheat, salt, sesame, māśas measuring five *prasthas* in the order specified; Vratārka (folios 362b-365a, from Skanda).

Dāmpatyāstamī—on 8th of K. kr.; tithi; for one year divided into four periods; worship of Umā and Maheśvara images made with darbhas; the flowers, naivedya, dhūpa and the names of the deities differ in each month; at end of the year a brāhmaṇa and his wife to be treated to a dinner, garments dyed red, two golden cows as dakṣiṇā to be donated; gets son, learning, goes to Śivaloka and even mokṣa if desired. KKV 254-258, HV I. 841-844 (from Bhav.).

Dūrādryaharasasthī—on 6th of all months for a year; worship of Guha (Skanda); AK (folio 429-430) from Skanda-purāṇa.

Dinaksaya—where on one and the same week-day two tithis end there is dinaksaya; HK p. 676 (quoting Paṇḍ.), while KN 260 (quoting Vasistha) remarks where on one and the same civil day three tithis are touched there is dinaksaya, on which a fast is forbidden, though it is said that gifts and the like made thereon yield a thousand-fold reward.

Dvākaṛavata—begin on a Sunday with Hasta nakṣatra; this to be on seven Sundays; vāravrata; Sun to be worshipped in a lotus with twelve petals drawn on the ground and twelve Ādityas are to be assigned separately to each of 12 petals in order viz. Sūrya, Divākara, Vivasvat, Bhaga, Varuna, Indra, Āditya, Savitr, Arka, Mārtanda, Ravi, Bhāskara, and Vedic and other mantras to be repeated; KKV 23-25, HV II. 523-533 (from Bhav.).

Dīpadānavrata—To light lamps fed with ghee or sesame oil at every punyakāla (such as) Sankrānti, eclipse, ekādaśī and particularly for one month from Āśvina purnamāsī to K. purnamāsī with Vedic mantras (like Rg. VIII. 11. 7, Vaj. S. 26. 6 and 33. 92) in temples, rivers, wells, trees, cowpens, roads, where four roads meet, in houses; yields great merit. Vide Anuśāsana 98. 45-54, Agni 200, Aparārka pp. 370-372, HV II. 476-482 (from Bhav. U), KR 403-405 and Dāna-sāgara pp. 458-462.

Dīpalaksana—Br. S. (83. 1-2) deals with the prognostications from the flames of lamps.

Dipavāta—Begin on Ekādaśī of Mārg śu.; worship of Lakṣmī and Nārāyaṇa with bath of Pañcāmṛta and Vedic mantras and salutations; lamp to be lighted before images of the two; Pad. VI 31. 1-122.

Dipapatisṭhānāta—M. in Br. III 47-61 as declared by Viṣṇu and performed by the earth.

Dipānṇitāmā, āsyā—KT 451, same as the amāvāsyā in Dipavall.

Dīpavṛata—Every evening for a year; performer avoids use of oil and donates at end of year lamps, golden disc and trident and a pair of garments; becomes brilliant here and goes to Rudraloka; it is a samvatsaravṛata; KKV 445 = HV II, 866 (from Pad)

Dugdhamāta—on 12th tithi of Bh. omitting milk altogether, NS 141 discusses several views whether pāyasa or curds should be taken though milk was to be avoided, vide VKD 77, SmK 254.

Durgāndha-durbhūṣṇanāśana-trayodaśī—on Jy. śu. 13; worship of three trees, viz. white mandāra or arka plant, red karavīra and nīmba, that are favourites of the Sun; every year; removes bad odours of the body and ill-luck; HV II 14-16.

Durgānavamī—begin on 9th of Āśv., for a year; the flowers, the incense, *navedya* and the name of the goddess are different in each group of four months from Āśv.; Durgā (also called Mangalyā and Candikā), HV I 937-939 (from Bhav.), (2) another variety on any 9th; HV I 956-957, from (Bhav.), VKK 41; (3) on all 9th tithis, as on that day Bhadrakālī was made mistress over all Yoginīs; PO 140.

Durgāpūjā—Vide pp 154-187 above.

Durgāvṛata—begin on 8th of Śr. śu.; one year, different names of Devī employed in the twelve months; performer covers himself with mud from different places in 12 months; the *navedya* is different (including flesh of deer and goat on Āśv. 8), HV I 856-862; KR 238-244 (both quote Devī-purāṇa), same in KKV 225-233 (but called Durgāstamī).

Durgāstamī—Vide the preceding entry.

Durgotsava—Vide above pp 154-187 and TT 64-103.

Dūrvā—8th of Bh. śu. is so called; NA 61, SM 56-57.

Dūrvāganapativṛata—(1) on 4th of Śr. or K. śu. for two years or three, worship of Gaṇeśa image with red flowers and with

leaves of bilva, apāmārga, śami, dūrvā and tulasi and other upacāras; mantra containing ten names of Ganapati; HV I 520-523, VR 127-129 (from Saurapurāna, where Śiva tells Skanda that Pārvatī performed it!!); (2) begin on any 4th śu. falling on Sunday; for six months; śistas practise it from Śr. śu. 4 to M. śu. 4; worship of Ganapati; VR 141-143 (from Skanda), Vratārka (folios 66-67); (3) worship of Ganapati for 21 days from Śr. śu. 5 to Śr. kr. 10 with 16 upacāras and 21 kinds of leaves such as dūrvā, bilva, apāmārga &c.; VR 129-141.

Dūrvātrivātravrata—for women; begin on Bh. śu 13; three days up to Full Moon; fast on all three days; worship of image of Umā and Maheśvara, Dharma, Śavitrī placed among dūrvās; jāgara with dance and music; recital of Śavitrī's story; homa on 1st with sesame, ghee, and fuel sticks; confers happiness, wealth and sons; HV II 315-318 (from Pad.); dūrvā is said to have sprung from Visnu's hair and some drops of *amṛta* fell on it.

Dūrvāstamī—(1) fast on 7th of Bh. śu; worship of Śankara on 8th with *gandha*, puspā, dhūpa &c. and specially with dūrvā and śami; HV I, 873-875, KKV 239-241 (both from Bhav.), HK 107 (not to be performed after Agastya becomes visible or when Sun is in Kanyā-rāśi; VKV 15, PO 120; (2) In this variety, Dūrvā alone is worshipped as if it were a deity with flowers, fruits, &c. and two mantras one of which is 'O Dūrvā! you are immortal, honoured by gods and *asuras*, give me *saubhāgya*, progeny and all happiness'; dinner to brāhmanas, relatives and friends of ground sesame and preparations of wheat flour; this is specially obligatory on women and one should not perform it, if Jyesthā or Mūla nakṣatra occurs on 8th of Bh. śu. nor when the Sun is in the sign of Virgo (Kanyā) nor when Agastya has risen; Bhav. U. 56, PO 127-129, SmK 228-230.

Dṛṇhāvṛata—giving up application of sandalwood paste in Cal.; gift of a conch shell full of unguents and two garments; Mat 101. 44 q. by KKV 445, KR 183; same verses in Pad. V. 20. 91-92.

Devamūrtivṛata—From 1st of Cal. śu.; worship of four images, viz. of Śiva, Agni, Virūpākṣa and Vāyu, on four days in order in every month for a year and homa with curds, sesame, yavas and ghee; this is a Caturmūrtivṛata; HV II. 504-505 (from Vi. Dh.).

Devayātrotsava—Vide NM pp. 83-84 verses 1013-1017. In the temples of gods the Yātrotsava should be performed on certain tithis viz on 4th in Vināyaka temple, on 6th in Skanda's, on 7th in Sun's, on 9th in Durgā's, on 5th in Laksmī's, on 8th or 14th in Śiva's, on 5th, 12th or Full moon in temples of all Nāgas, and on śukla 15th in temples of all gods; the RNP pp 416-419 (quoting Brah.) provides for this for six months every year from Vaiśākha in the temples of gods, viz on 1st for Brahmā, on 2nd for gods, on 3rd for Ganges and so on.

Devavrata—(1) When on 14th tithi there is conjunction of Maghā-nakṣatra and Jupiter one should fast on it and worship Mahēśvara; increases life, wealth and fame; HV II. 64 (from Kalottara); (2) Nakta for eight days, gift of a cow, golden discus and trident and two garments with the words 'May Śiva and Kṣava be pleased'; Samvatsara vrata; removes even grave sins; HV II. 862 (from Pad.); (3) worship of Ṛgveda (gotra Ātreya and presiding deity Moon), of Yajurveda (gotra Kāśyapa and deity Rudra who is terrific), of Sāmaveda (gotra Bhāradvāja, deity Indra); then their physiognomy is described and also of Atharvaveda; HV II. 915-16 (from Devīpurāṇa). Is it Vedavrata?

Devācayanotihāna-mahotsava or *vidhi*—HV II. 800-817; vide above pp. 109-110 for the days on which Viṣṇu is supposed to sleep and to rise.

Devīpūjā—on Āśv. śu 9; every year; RNP 439-44 (from Devīpurāṇa). Vide pp. 160 ff. above.

Devīvrata—(1) in K; performer to subsist on milk and take vegetables alone at night; worship of Devī (Durgā); home with sesame; japa of the mantra 'Jayanti Mangalā Kālī Bhadrakālī Kapālīni | Durgā Kṣamā Śivā Dhātṛī Svā dhā Svāhā namostu te ||'; reward freedom from all sins, diseases and fears; HV II 775-776 (from Devīpurāṇa); (2) Miscellaneous vrata (prakīrnaka); worship of images of Gaurī and Śāmbhu, Janārdana and Laksmī, the Sun with his queen; gifts of dhūpa, bell and lamp after honouring with white flowers; gives a divine body; HV II 884 (from Bhav. U); (3) on 15th (i. e. pūrṇimā) of any month; person su baisting on milk alone and then donating a cow goes to the world of Laksmī; HV II. 239 (from Pad.), KKV 447-448 (quoting what is Mat. 101. 59).

Devyanḍolana—on Cai śu. 3; worship of image of Umā and Śankara with saffron and the like and specially with *damana* plant; swinging the images in a swing and jāgara; PC 85.

Devyān-nathayātrā—on 5th, 7th, 9th, 11th or 3rd tithis or on days of Śiva and Gaṇeśa, king to prepare a structure of bricks or stones and establish Devī image there; he should prepare a chariot decorated with golden threads and ivory staves, bells &c. and place the Devī therein and then take the image back to his residence in a procession of men and women; the city, streets, houses and gates should be decorated and illuminated; reward happiness, glory, prosperity and sons; HV II, 420-424 (from Devīpurāṇa).

Dolayātrā—Vide p. 240 above under Holikā; TT 140, PC 308, GK 179.

Dolāyātrā—same as above; GK 189-190.

Dolotsava—This was celebrated on different dates for different deities. Vide Pad. (IV. 80. 45-50) which says that in Kaliyuga Dolotsava on Phā 14th at the 8th *prahara* or at the conjunction of pūrṇimā and 1st is prescribed for three or five days and on seeing once Kṛṣṇa facing the south in a swing people become free from the load of sins; Pad. VI 85 contains eulogy and procedure of the Dolotsava of Viṣṇu. On Cai śu. 3 was Dolotsava of Gaurī (PC 85, VR 84) and of Rāma (SM 35); Dolotsava of Kṛṣṇa on Cai śu 11 (Pad. VI 85) and the mantra repeated as Gayatrī was 'Om dola-rūdhaya vidmahe Mādhavāya ca dhīmahi tan-no devah pracodayāt || *ibid.* verse 5). At Mathurā-Vṛndāvana, Ayodhyā, Dvārakā, Dākora and a few other places the Dolotsava of Kṛṣṇa is still celebrated

Dauhtrapratipad—Āśv. śu 1; VR 61. This is a śrāddha. Vide H of Dh., vol. IV p. 533.

Dyūtapratipad—on K. śu. 1; vide above 'Balipratipad' under 'Divalī'.

Drākṣābhakṣana—(partaking of first grapes). In Āśv.; KR (p 303-304) quotes Brah. that when the ocean was churned by gods a beautiful woman rose up from the milky ocean and she became transformed into a charming creeper and the gods said 'who is this? we shall gladly see her' (hanta drakṣyāmahe yayam) and gave the creeper the name 'drākṣā' (popular etymology); worship of the plant when

grapes are ripe with flowers, incense, food &c and then two boys and two old men to be honoured and then singing and dancing.

Dvādaśamāsa-kṣaurata—begin vrata on the Full Moon of K. when it falls on kṛttikā; worship of Narasimha, gift of sandalwood and tagara flowers to a brāhmana; on Mārg. Full Moon with Mrgaśīras-nakṣatra worship of Rāma; on P. Full Moon with Pūṣya worship of Balarāma; on Maghī and Maghā Varāha to be worshipped On Phālgunī and Phālgunī (nakṣatras) Nara and Nārāyaṇa and so on up to Śrāvaṇa Full Moon; Vi. Dh. III. 214 1-26.

Dvādaśa-saptamīn-atas—begin on Cāi śu. 7; for twelve months on each 7th tithi of śu worship of the Sun under a different name; with the six letter mantra 'om namaḥ sūryāya'; freedom from various diseases (like leprosy, dropsy, dysentery) and secures health; HV I. 732-804 (from *Aditya-purāṇa*).

Dvādaśāditya-vrata—begin on 12th of Mārg. śu.; worship of 12 *Ādityas* (Dhātā, Mitra, Aryaman, Pūṣan, Śakra, Varuṇa, Bhaga, Tvastṛ, Vivasvat, Savitr and Viṣṇu); at end gift of gold; reaches world of Savitr, HV I. 1173, AK (folio 851), both quoting Vi. Dh. III. 182. 1-3, which call it Kāma-devavrata.

Dvādaśāhayaṇya-phalāṇṇapti-tritiyā—on each 3rd tithi (of śu.?) for one year, worship of the 12 semi-divine beings called *Sādhyas* (names mentioned), HV I. 498 (from Vi. Dh. III. 181); (2) *Anuśāsana* 109 provides for fast beginning from 12th of Mārg. (śu.?), worship of Viṣṇu under different names, viz. Keśava, Nārāyaṇa, Mādhava &c.; the performer secures the same reward as an *Aśvamedha*, *Vājapeya* and other solemn vedic sacrifices confer.

Dvādaśahasaptamī—begin on 7th of M. śu., for one year; fast on 7th and Sun to be worshipped under different names on each 7th, Varuṇa in M., Tapaṇa in Phā., Vedāmsu in Cāi, in Vai. Dhātṛ and so on; brāhmanas to be fed on following 8th, on 7th of dark half also fast &c.; HV I. 720-724 (from Bhav.).

Dvādaśivratas—For reward of fast on Dvādaśis of śu *pakar* from Mārg; vide Vi. Dh. I. 159. 1-21 and on kr. Dvādaśi vide Vi. Dh. I. 160. There are about 50 Dvādaśi vratas. Vide KKV 310-369 (describes 26 dvādaśivratas), HV I. 1162-

1222; HK 289-298, KN 275-277, TT 114-117, SM 92-95, PC 213-222, VR 475-495. The Var., chapters 39-49 deal with ten dvādaśī named after ten avatāras from Matsya to Kalkin and also Padmanābha-dvādaśī. Most of these would be dealt with under their proper names. Agni 188 mentions many Dvādaśīvratas. Eight kinds of Dvādaśī from Brahmavaivarta have been mentioned by HK 260-263; vide p. 119 above. The rewards of making gifts on dvādaśī of the twelve months in conjunction with certain nakṣatras are treated in HK 634-637, KR 129-131. Dvādaśī mixed with ekādaśī is to be preferred acc. to Yugmaṅkya (KN 275).

Dvādaśīvrata—begin from Mārg. śu.; one year or for life; fast on 11th and worship of Vāsudeva on 12th with the upacāras from flowers &c; if performed for one year, one becomes purified from sins; if for life he reaches Śvetadvīpa; if he performs vrata on dvādaśī both in śu. and kr. he secures heaven, and if for life he goes to Visnuloka. V. Dh. 49. 1-8, q. by KKV 310; Anuśāsana chap. 109 dwells on worship of Viṣṇu on dvādaśī from Mārg.

Dvitiyāvratas—Vide Agni 177. 1-20, KKV 40-48, HV I 366-393, KN 169-172, TT 29-30, PC 82-84, VR 78-81. The KKV describes only three viz. Puspadvitīyā, Aśūnyaśayana (two varieties), Kāntīvrata, while HV speaks of eleven. NA speaks of only two viz. Aśūnyaśayana and Yamadvitīyā and remarks that no vrata on the 2nd tithis of other months is well-known. These will be found in their places in this list. The four dvitīyās of Śr., Bh, Āśv. and K. are respectively called Kalusā, Nirmalā, Pretasañcārā and Yamī. The general rule is that the second tithi of śu mixed with third is to be preferred as the Yugmaṅkya indicates; KTV 30.

Dvādalaivrata—in K.; avoid taking any kind of *dvādala dhānya* such as *tūr*, *rājika*, *māsa*, *mudga*, *masūra*, *gram*, *kulītha*; NS 104-105.

Dvitiyābhadrāvrata—This is a vrata on the Karana called Visti; begin on Mārg śu. 4; for a year; worship of Bhadrā-devī and repeat the mantra 'Bhadre bhadrāya bhadram hi carīsyē vratam-eva te | Nirvighnam kuru me devī kārya-śiddhīm ca bhāvaya ||'; honour a brāhmaṇa; he should not partake of food while Bhadrā *karana* is on; at the end an iron or stone or wooden or painted image of Bhadrā should

be established and worshipped; the reward is that the man's undertakings even when begun in Bhadrā succeed. HV II, 724-726 (from Bhav. U.), PC 52 Bhadrā or Vistā is looked upon in most cases as a horror and inauspicious, vide SmK 565-566.

Dvāśāḍha—Viṣṇu is deemed to sleep on Ās. ś. 11; if two amāvāsyās end during the period when the Sun is in the sign of Mithuna, then there are two Āśāḍha (lunar) months, there is an adhīmāsa and Viṣṇu goes to sleep only after the 2nd amāvāsyā (i. e. in Karkatā or Śr.); KV 169-173, NS 192, Sm 83.

Dvīpavratā—begin on Cāi śu. and for seven days in each month, one should worship in order the seven dvīpas viz Jambū, Śāka, Kuśa, Krauñca, Śālmali, Gomeda and Puskara for one year; one should sleep on the ground (not on a cot) and donate at the year's end silver, fruits, reaches heaven; HV II 465-466 (from Vi. Dh.).

Dhanatrayodaśī—13th of Āśv. kr Vide p. 195 above under 'Dīvalī'.

Dhanadapūjā—(worship of Kubera) on the *madosa* of Āśv. pūrṇimā, TT 136-137.

Dhanadavata—begin on 11th of Mārg. śu. with nakta; for one year; Kubera; vrata yields wealth; KKV 310, HV I 1161-1162 (both quote Var.)

Dhanavata—begin on Phā śu 13th with a fast; one year; worship of Kubera (called Mahārāja) with the upacāras from gandha, pūspa &c; at end of year gift of gold to brāhmana; Vi Dh. III 184. 1-3 q by HV II 18-19 (but called Nandavrata).

Dhanasankrānti-vrata—begin on a day of Sankrānti; Sankrānti-vrata; one year; Sun as deity, every month a jar full of water with a gold piece inside to be donated with the words 'May the Sun be pleased'; at end gift of golden lotus and a cow, the performer is endowed with health, wealth and long life for numerous lives, HV II 736-737 (from Skanda).

Dhanāvṛttivata—(1) begin on 1st tithi after Śr. pūrṇimā, for a month; worship of Viṣṇu and Saṅkarsana with blue lotuses, ghee, naivedya of best food, fast for three days before Bh. Pūrṇimā, gift of cow at end of vrata; HV II 759 (from Vi. Dh. III 210 1-5); (2) worship of Vaiśravaṇa (Kubera) for a year; reward plentiful wealth; HV 155 (from Vi. Dh.);

(3) begin on Cai. śu. 1; worship of images of Visnu, the Earth, the sky and Brahmā respectively on 1st tithi to 4th; for one year; secures wealth, beauty, happiness; HV II. 501-502 (from Vi. Dh. III. 139. 1-5). This is a Caturmūrti-vrata.

Dhanyavrata or Dhanyapratipad-vrata—Mārg. śu. 1; nakta on that day and worship of Visnu image (identified with Agni) on night; homa in a kunda placed before it; then partake of Yāvaka and food with ghee; the same in dark half also; for eight months from Cai.; at end of vrata a golden image of Agni donated; even an unlucky man becomes blessed with happiness, wealth and food and free from sin; KKV 38-40 (calls it Dhanyapratipad), HV I. 355-56, both quoting Var. 56. 1-16.

Dharmāvrata—begin fast on K. śu. 11; worship of image of Nārāyaṇa; place before the image four jars with some jewels inside and covered with copper vessels containing gold and sesame, which (jars) are to be deemed as the four oceans; the golden image is to be established in their midst; jāgara that night; five brāhmanas were to be invited on the next morning, dinner and daksinā to them; this vrata was performed by Prajāpati, by many famous kings and by the Earth itself and it is so called for that reason; HV I. 1041-44 (from Var. 50. 1-29), KR 426-430 (calls it Yogisvara-dvādaśī).

Dharmāvrata—for the whole of Uttarāyana subsist on milk; make a gift of golden image of the earth over 20 *palas* in weight; Rudra devatā; goes to Rudraloka; Mat 101. 52 q by KKV 446, HV II. 906 (same verses from Pad); KKV says it is a samvatsaravrata, while HV puts it under miscellaneous.

Dharmaghata-dāna—From Cai. śu. 1 for four months one desirous of storing merit should make every day gift to a brāhmana of a jar covered with a piece of cloth containing cool, pure water; PO 57-58; SmK 89-90.

Dharmaprāpti-vrata—begin on 1st tithi after Ās. Full Moon; worship of Visnu in the form of Dharma; for a month; fast for three days including the Full Moon day at end of month and gift of gold; Vi. Dh. III. 209. 1-3.

Dharmarājapūjā—Worship of Dharma with damanaka. Vide Damanakapūjavidhi above and SmK 101.

Dharmavrata—begin on 10th of Mārg. śu ; fast on that day and worship of Dharma; *homa* with ghee, even in dark half; for one year; at end gift of a milch cow; *vrata* confers health, long life, fame and destroys sins, HV I. 967-968 quoting Vi. Dh. III 178. 1-8.

Dharmasasthi—on Āśv kr. 6; worship of Dharmarāja; AK 419a.

Dharmāvāptivrata—begin on first tithi after Ās Full Moon; for one month; worship of Hari in the form of Dharma; it secures all objects; HV II. 758 (from Vi Dh.).

Dhātrivrata—bath on Ekadāśi in both fortnights with Dhātri (Amalaka) fruit; Pad V 58. 1-11. Dhātri fruit is dear to Vāsudeva; by eating it man becomes free from all sins.

Dhānya—(grāmya i. e. cultivated in a village)—Dhānyas are said to be ten in Br. Up. Vi 3 13 and 17 or 18 in later works.

Dhānyasankrānti-vrata—begin on *ayana* day or *visuva* day; for a year; draw a lotus of eight petals with saffron; on each petal worship Sun from the east onwards under eight different names; he should donate one *prastha* of corn to a brāhmana (hence called *Dhānyasankrānti*), every month this to be repeated; HV II. 730-32 (from Skanda).

Dhānyasaptaka—Seven kinds of corn are, yava, wheat, dhānya (coriander), sesame, kangu (Panic seed), śyāmaka and cinaka (*Panicum Miliacum*); HV I. 48 (from Sat-trimsanmata); KR 70 (notes that some read 'devadhānya' in place of 'cinaka') Gobhilasūrti 3 107 names the seven somewhat differently; Viṣṇupurāṇa I 6 21-22, Vāyu 8 150-152 and Mārkaṇḍeya 46. 67-69 (Venk. ed.) name 17 dhānyas and VR p 17 names 18.

Dhānyasaptamī—on śu 7 worship the Sun, follow *nakta* method and donate seven dhānyas, household utensils and salt; he saves himself and seven ancestors, HV I. 787-788 (from Bhav.).

Dhāmavratavātra-vrata—HV II. 322 quoting Pad, the same as Dhāmavrate below.

Dhāmavrata—on the Full Moon of Phā. one should donate a fine house after fast for three days; he reaches the world of the Sun, Mat. 101 79 q by KKV 450-51, HV II 322 The Sun is the deity here; dhāman means a 'house'. Vide Gar. I 137. 3.

Dhāranapārana-vratodyūpana—begin on 11th in Āturmāsya or in the first month thereof or in the last month; upavāsa (dhāraṇa) in one month and pārana (bhojana) in the next; worship of images of Lakṣmī and Nārāyaṇa placed on a jar full of water at night with pañcāmṛta, flowers, Tulasi leaves, japa of mantra 'om namo Nārāyaṇāya' 108 times; arghya; *homa* of boiled sesame and rice with Rg. X. 112. 9 and of boiled rice and ghee with Rg. X. 155. 1; SmK 414-416, Vratārka 365a-366b.

Dhūrāvṛata—From beginning of Cāi. while drinking water one should let fall a stream of water (in the mouth ?); for one year; at end donate a new water vessel. This vrata removes all despondency, provides charm and blessedness; HV II. 853 (from Bhav. U).

Dhūpa—incense (the burning of which is one of the upacāras); HV (I 50-51) quotes from Bhav. the names of several mixtures of incense such as Amṛta, Ananta, Yaksadhūpa, Vijayadhūpa, Prājāpatya, while it speaks also of a dhūpa of ten parts KKV 13 gives the eight ingredients of a dhūpa called Vijaya Bhav. I. 68. 28-29 state that Vijaya is the best of dhūpas, jāti the best of flowers, saffron the best of scents, red sandalwood paste is the best of unguents, *modaka* the best of sweetmeats. These are quoted by KKV 182-183. Vide Gar. I 177. 88-89 for dhūpa destroying flies and fleas; KR 77-78, Sm C. I 203 and II. 435 for description of dhūpas. Kādambari of Bāna (first part, para 52) mentions that in the temple of Candikā dhūpa consisting of plentiful *guggulu* was being burnt

Dhūlvandana—bowing before the ashes the morning after the Holika bonfire; PC 81, SmK 518 and p. 241 above.

Dhṛtivrata—bathing image (or linga) of Śiva with pañcāmṛta (curds, milk, ghee, honey and sugarcane or its juice) every day for a year; at end of year gift of a cow with pañcāmṛta and of conch-shell; samvatsaravṛata; Śiva deity; reaches the place of Śankara; Mat. 101. 33-34 q. by KKV 444, HV II. 865 (from Viṣṇupurāṇa) which makes a change in reading viz. bathing of the image of (Viṣṇu or Śiva).

Dhenuvrata—gift with lot of gold of a cow that is on the point of being delivered of a calf; the performer who subsists only on milk that day reaches the highest world and is not born again. Mat. 101. 49 q. by KKV 446.

Dhavananami—P. su. 9; this tithi is called Śambhari (Śabari?); worship of Candikā, who rides a lion, and is a kumārī, with banners, mālatī flowers and other upacāras and sacrifice of animals; the king should raise a banner in a temple of Devī, should feed maidens, should observe a fast or ekabhakta; HV I. 891-894 (from Bhav. U.).

Dhvaṇavratā—Garuda (eagle), Tāla tree (from which intoxicating liquor is made, Balarāma being fond of wine is called Tālānka in Amarakośa), Makara (a mythical animal like crocodile), and deer are the banners respectively of Vasudeva, Sankarsana, Pradyumna and Aniruddha; the colours of their garments and flags are respectively yellow, blue, white and red, in Cāi, Vai., Jy., and Ās. every day in each month worship respectively of Garuda &c. with appropriately coloured garments, flowers, at end of four months brāhmanas to be honoured and appropriately coloured garments to be donated; three turns of four months in the same way; different worlds are reached acc to the length of time, if performed for twelve years the performer attains *sāyujya* with Viṣṇu; this is a Caturmūrtivratā in Vi Dh. III. 145. 1-14 and HV II. pp. 829-831.

Naktacaturthi—begin on Mārg. śu. 4; Viṇāyaka deity; performer to subsist on nakta food and pāraṇa with food mixed with sesame; one year, HV I. 522-536 (from Skanda).

Naktavratā—This is a *divārūtrivratā* and therefore has to be performed on a tithi that covers both day and night (NA 16-17). For the meaning of *nakta* vide pp. 101-102 above. It consists in eating nothing by day and taking food only at night. Naktavratā may extend over a month, or four months or a year. Vide KR pp. 222, 255, 301-303, 406, 445, 477, 491-492 for Naktavratā on the months from Śr. to M; Liṅga (I. 83. 3-54) for naktavratā for one year. Vide also Nār. II. 43. 11-23.

Nakṣatratithi-vāra-graha-yoga-vratām—HV II. 588-590 (from Kālotkara) deals summarily with certain (about 16) special pūjās to be performed on the conjunction of certain nakṣetras with certain tithis and week-days. A few examples are given here, when on a Sunday there is 14th tithi and Revatī nakṣetra or when Aṣṭami and Maghā-nakṣetra are joined, one should worship Śiva and partake of sesame food and this is Ādityavratā that yields health to the performer

and his sons and relatives. When there is conjunction of Rohini and the Moon on 14th tithi, or of Astami and the Moon, that is Candravrata in which Śiva may be worshipped and *navedya* of milk and curds be offered and one may subsist on milk and secure fame, health and prosperity. When Revati, Thursday and 14th tithi or Astami and Pusya are joined, that is Guruvrata, on which one should subsist on the milk of a *kapilā* cow mixed with the fluid extracted from Brāhmi plants; the person becomes master of speech. The Visnudharmasūtra (chap. 90.1-15) deals with what is to be done when the Full Moon days of Mārg. to K. are in conjunction with the nakṣatra which gives the name to the month and the rewards of the observances thereon; vide Dānasāgara pp. 622-626, where V. Dh. is quoted and explained.

Nakṣatrapurusānata—begin in Cai; worship of the image of Vāsudeva; several nakṣatras such as Mūla, Rohini, Āśvini are to be honoured in connection with the feet, the legs, the knees respectively (and so on with the nakṣatras and limbs specified). The ten avatāras and their limbs are to be respectively associated with Āślesā, Jyesthā, Śravana, Pusya, Svāti and so on; at end of vrata golden image of Hari placed in a jar filled with jaggery is to be donated to a worthy brāhmana as also bedstead and its gear; he should pray for the continuous life of his wife and on all the days should partake of food without oil and salt. Mat. 54. 3-30 q. by KKV 400-404, HV II. 699-703, KR 87-91; vide Br. S. chap. 104.

Nakṣatra-pūjā-vidhī—worship of gods as lords of nakṣatras with the fruits reaped, such as of Āśvins, Yama, Agni (as lords of Āśvini, Bharani, Kṛttikā in order), that leads respectively to long life, freedom from accidental death, prosperity: Vā. 80. 1-39, HV II. 594-597 (from Bhav.) = KR 557-560. These relate the lords of nakṣatras to the flowers or substances with which they are to be worshipped and the rewards thereof. Vide H. of Dh vol II p. 247 n. 563 for the lords of Nakṣatras in Vedic times and V. Dh. I. 83. 13-21.

Nakṣatṛaṇiśesa padārthanīśesa-nisedhak—(prohibition of doing certain things on certain nakṣatras). A few examples may be given here. VKK 87-88, TT 28 quote a verse 'one should give up the use of sesame oil on the nakṣatras Citrā, Hasta,

and Śravana, shaving on Viśakhā and Abhijit, flesh on Mūla, Mrgasīras and Bhādrapadā, sexual intercourse on Maghā, Kṛtikā and Uttarā'. This is Vā. 14. 50-51 (with some variations).

Naksatravidhi-vrata—begin on Mrgasīras; worship of Pārvatī, identifying her feet with Mūla, her lap with Rohini, Āśvinī with her knees and so on with other limbs; on each nakṣatra he fasts and at end of that nakṣatra there is pāraṇā; he offers different food to the brāhmanas on each nakṣatra; the flowers and naivedya offered to the deity are different on each nakṣatra; the reward is beauty and *saubhāgya*; KKV 411-414, HV II. 696-698 (from Devīpurāṇa).

Nakṣatratvratūni—Agni 196, KKV 399-417, HV II. 593-706. KKV deals with only ten, while HV speaks of 33 Vratas connected with the nakṣatras from Āśvinī onwards are set out in HV. HK 126-128 and KN 327-328, NA 18 deal with question as to what should be done when a fast is to be observed in a vrata which is concerned with both tithi and nakṣatra. The rule is that the nakṣatra for fast must be existing at the time of sunset or at the time when there is a conjunction of the Moon with midnight (i. e. there is the required nakṣatra at midnight). The first of these two is the principal matter, the 2nd is only next best (*anukalpa*). Vide Vi. Dh. I. 60. 26-27 for this rule q. by KN 327, HK 126, VKK 8.

Nakṣatrahomaṇḍhi—HV (II. 684-688) quotes Garga in prose for the procedure of offering worship and *homa* to 27 nakṣatras from Āśvinī to Revatī detailing how many days an illness or danger will last, the deity to be worshipped, the flowers, naivedya, dhūpa, the tree of which fuel sticks are to be offered to Agni, the pūjā mantra, the main material to be offered into fire. One illustrative example is given here. In the case of Rohini, eight days, Prajāpati is devatā, the naivedya is rice boiled in milk, lotus flowers, dhūpa is the one extracted from the Sarala tree (a kind of pine), the pūjā mantra is 'namo brahmane' (Tai. Ār. II. 13, quoted in H. of Dh. II. p. 703 n 681); all *dhānyas* may be offered in fire. The śhutis are to be 108; the reward is *arogya* (health).

Nakṣatrārthavratā—same as *Nakṣatravidhi-vrata* above.

Naditirātravrata—When a river is full of flood in Ās, a person should collect the water in a dark jar, take it home, then next morning he should bathe in the river and worship the jar, observe fast for three days or one or only ekabhakta, keep a lamp continuously burning, take the name of the river and Varuna, offer arghya, fruits, naivedya &c. and pray to Govinda; this vrata for three years; then donate cow etc.; he secures progeny and saubhāgya Pad. VI. 71.

Nadīvrata—(1) begin on Cai. śu; for seven days he should subsist in the nakta method and worship the seven rivers Hradīni (or Nalinī, v. I.), Hladīni, Pāvanī, Sitā, Iksu, Sindhu, Bhāgirathī; this to be continued for seven days in every month for a year; offer milk in water and make gifts of water pots filled with milk; at end of year donate to brāhmanas one *pala* of silver in Phā.; HV. II. 462 quoting Vi. Dh. III. 163 1-7; vide Mat 121 40-41, Vāyu 47. 38-39 for the seven streams of the Ganges; (2) HV I. 792 (quoting one verse from Vi Dh.); by worshipping Sarasvatī one secures seven kinds of knowledge.

Nadīsnāna—for the effects of baths in holy rivers, vide H of Dh. IV p. 560, under Daśaharā above pp. 90-91 and TT 62-64. PO 144-145, GK 609.

Nandavrata—Vi. Dh. III. 184. 1-3 q. by HV II. pp. 18-19. Same as Dhanavrata above p. 320.

Nandā—(tithis) 1st, 6th and 11th tithis are so called.

Nandādāvadhī—Sunday has twelve names viz. Nanda, Bhadra &c.; the Sunday that falls on 6th of M. śu. is called Nanda; observe nakta that day and bathe Sun image in ghee and offer Agastī flowers; feast to brāhmana with wheat *apūpa*; KKV 10-12, HV II. 522-23 (both quote Bhav.).

Nandādvratavādhi—worship of Sun always on a Sunday; one should on the day of solar eclipse fast and mutter Mahāśvetā mantra and then give a dinner to brāhmanas; the reward of bath, gifts and japa on the day of solar eclipse is endless; HV II. 527-28 (from Bhav. U.) = KKV 21-23.

Nandānavamivrata—the 9th of Bh. kr. 9 (acc to KKV) and śu. 9 (acc to HV) is called Nandā. Worship of Durgā for a year in three periods; ekabhakta on 7th, fast on 8th and worship of Śiva with Jāti and Kadamba flowers and Durgā's image to be placed on dūrvās; Jāgara and various dramatic

representations and japa 108 times of Nandā mantra (om Nandāyai namah); on morning of 9th worship of Candika and dinner to maidens; KKV 303-305, HV II. 952-954 (from Bhav.).

Nandūpadadvaya-vrata—worship of golden *pādukās* of Durgā with mango leaves, *dūrvā*, *aksatās*, *bilva* leaves, for a month; gift of *pādukās* to a devotee of Devī or to maidens, he becomes free from all sins; KKV 429, HV II 885-86 (from Pad.).

Nandāvrata—begin in Śr. on 3rd, 4th, 5th, 6th, 8th, 9th, 11th or *pūrnimā*; for one year; performer to subsist by *nakta* method; worship of Devī with different flowers and *naivedya* under twelve different names in the twelve months; *japa* of mantra ('om Nande Nandini sarvārthasādhini namah') 100 or 1000 times; performer is freed from sins and becomes a king; KKV 424-429, HV II 832-836 (from Devīpurāṇa), KR 288-293.

Nandāsaptamī—Begin on 7th of Mārg. śu.; *tithivrata*; for a year: worship of Sun in three periods of 4 months with different flowers, *naivedya*, *dhūpa* and names, *ekabhakta* on 5th, *nakta* on 6th and fast on seventh; KKV 136-137, HV I. 669-671 (from Bhav. Brāhmaparva, 100. 1-16).

Nandinīnavamīvrata—on 9th of Mārg śu.; *tithi*; worship of Durgā; one year divided into two parts, fast for three days; in each period of six months different flowers, different names; performer goes to heaven and returns as a powerful king; KKV 302-303. Vide *Tritayapradānasaptamī* above p. 308.

Narakacaturdaśī—Vide above p. 196-198

Narakapūrnīmā—begin on every Full Moon or on Full moon of Mārg., one year; he should fast that day and worship Viṣṇu and repeat his name or he should repeat in order the twelve names Keśava to Dāmodara in the twelve months from Mārg; should donate every month water jar with *dakṣiṇā* and sandals, umbrella and a pair of garments or, if unable, at the end of the year; he secures happiness and remembers Hari's name at time of death and goes to heaven; HV II. 166-167 (from Vi. Dh.).

Narasimhacaturdaśī—on 14th of Vai. śu., *tithi*, if there be *Svāti* *nakṣatra*, Saturday, *Siddhi* Yoga and *Vaijā-karana* the reward is a crore of times; *Narasimha* (*avatāra*) is deity;

HV II. 41-49 (from *Narasimhapurāṇa*); PC 237-238 (It is called *Nṛsimhajayanti* by SM 98, PC and others); SmK 114. If it is mixed with 13th or 15th, the day on which 14th exists at sunset should be accepted; VKD (pp. 145-152) gives a long procedure of pūjā; it occurs in Tamil *Pañcāṅgas* also. *Nṛsimha* appeared on Vai. śu 14 in the evening when there was *Svātīnaksatra*.

Narasimhatrayodaśī—on Thursday falling on 13th tithi; one should bathe and worship *Narasimha* in the afternoon and fast on that day; KKV 369, HV II. 14 (from *Narasimhapurāṇa*).

Narasimhadvādaśī—on 12th of Phā. kr.; fast on that day and worship of *Narasimha* image; a jar covered with white cloth is to be established and on it a golden or wooden or bamboo image was to be placed; gift of the image to a brāhmaṇa on that day; HV I. 1029-30 (quoting Var. 42. 1-7 and 14-16). The printed Var. provides that the vrata is to be performed in *śukla-pakṣa*, whereas in HV I. 1029 the *kṛṣṇapakṣa* is mentioned.

Narasimhāstami or *Narasimhavrata*—King or prince or a person desirous of destroying enemy should perform this; on 8th tithi he should make a lotus figure of eight leaves with rice-grains or flowers and place an image of *Narasimha* thereon and worship it and also worship Śrīvṛkṣa (Bilva or *Aśvattha* ?); HV I. 876-880 (from Gar.).

Navanaksatraśānti—a propitiatory rite and worship of nine nakṣatras; the nakṣatra of a man's birth is called *Janana-nakṣatra*, the 4th, 10th, 16th, 20th, 23rd are respectively called *Mānasa*, *Karma*, *Sāṅghātika*, *Samudaya* and *Vaināśika*; an ordinary man has to consider these six nakṣatras, while a king has to consider three more, viz. the nakṣatra of coronation, the nakṣatra that rules over his country and the nakṣatra of his varṇa; if these nakṣatras are affected by evil influences of planets &c. evil results follow in the matters denoted by these six or nine, e. g. if *janana-nakṣatra* is affected he may lose his life and wealth, if the coronation nakṣatra is affected the king may lose his kingdom; appropriate rites and worship may avert or lessen evil effects e. g. in case of *janana-nakṣatra* he should bathe with water in which kuśas are dipped and in which the dung and urine of a white bull and white cow's milk are mixed;

cribes the ceremony; song and music were employed and Vedic texts loudly recited and Brahmā, Ananta (snake), guardians of quarters were worshipped.

Nāgacaturthi—on K. śu. 4; PO 95.

Nāgadastoddharanavrata—same as Dastoddharanavrata p. 312 above.

Nāgapañcamī—Vide pp 124 ff above.

Nāgapūjā—(worship of snakes) on Mārg. śu. 5; SmK 429 (says : it is well-known among dāksinātyas).

Nāgamastrīpañcamī—one should give up (*katu* pungent or bitter) and sour things and should bathe Nāga images with milk; he thus makes friends with nāgas Pad V. 26. 56-57 q. by KKV 96, HV I. 566 (same verses from Bhav.).

Nāgavrata—(1) on 4th of K. śu.; fast on this; worship of Śesa, Śaṅkha-pāla and other *nāgas* with flowers, sandalwood paste and satiating them with milk in the morning and noon; result—snakes do not harm him; HV. I. 530 (from Kūrma), KN 184-185, PO 95; (2) worship of Nāga image on 5th tithi on lotus leaves with mantras, flowers &c. and streams of ghee, milk, curds, honey, *homa*; freedom from poison and secures son, wife and prosperity; HV I. 572 (from Bhav.),

Nāmatriṭyā—begin on Mārg. śu. 3; tithivrata; one year; every month worship of Gauri with one of twelve names, viz. Gauri, Kālī, Umā, Bhadrā, Durgā, Kāntī, Sarasvatī, Mangalā, Vaisnavī, Laksmī, Śivā, Nārāyaṇī; he would go to heaven; or worship the Ardhanārīśvara form of Mahēśvara; he would suffer no separation from his wife; or worship an image of Harihara with one name each month out of the twelve from Keśava to Dāmodara; HV I 477-478 (from Bhav.), KKV 55-56.

Nāmadvādaśī—begin on Mārg. śu. 12; fast on that day; tithivrata; he should take one of the twelve names of Viṣṇu, viz. Nārāyaṇa in Mārg and P., Mādhava in M and so on up to Dāmodara in K.; donate at year's end a cow with calf, sandals, garments &c to twelve brāhmanas; goes to Viṣṇu-loka, HV I. 1097-1101, KKV 347 (in prose and less elaborate).

Nāmanavamī—begin on Āśv śu. 9; for a year, worship of Durgā under different names, different flowers in each month; Brāhmana maidens to be feasted; at end, gift of cow and

sumptuous dinner to brāhmana devotees of Durgā: becomes free from all sins, reaches Durgā-loka, KKV 283-298, HV I, 928-933 (from Bhav.).

Nāmasaptamī—(1) on 7th tithi a devotee should contemplate on the Sun and observe certain restrictions viz, not touching oil, not wearing dark-blue garment, no bath with āmalaka fruit, nor quarrel with any one, not to drink wine, not to speak with a cāndāla, nor with a woman in her monthly illness, not to gamble, not to shed tears, nor to eat *kanda*, *mūla*, fruits, flowers and leaves; (2) from Cai. śu. 7: worship sun for a year under different names in each month (such as Dhātā, Aryaman, Mitra in Cai., Vai., Jy.); feed on each 7th Bhojakas (Magas) with ghee and donate red clothes, in KKV 121-123, HV I 726-728; KR 124-126 (all from Bhav., Brāhmaparva 65. 1-7 and 19-34).

Nārālī or *Nārālīpūrṇimā*—on Śrāvana śu 15. Vide above p. 128.

Nāsatyapūjācaksur-vrata—Vide 'Netravrata'.

Nikumbhapūjā—(1) on Cai. śu. 14 fast and on pūrṇimā worship of Hari; Nikumbha goes out to fight with *piśācas*; a clay or grass effigy should be made and worship should be offered to piśācas in the noon in each house with flowers, naivedya &c. and with drums and lutes; worship again at moonrise; and then dismiss; the performer should observe a great festival with song and music and the din of people; people should play with a serpent made of grass surrounded by sticks and it should be cut up into pieces after three or four days and pieces kept for one year; HV II 241-242 (from Āditya-purāṇa), NM (p 64 verses 781-790) calls this 'Caitrapīśāca-varṇanam'; (2) on Āśv. pūrṇimā; people (except women, children or old men) should not take food by day and keep Agni near the house door and worship it and so also Full Moon, Rudra and Umā, Skanda, Nandīśvara, Revanta; worship of Nikumbha with sesame, ricegrains and *mūsas*, brāhmanas to be fed at night and people should take food (but no meat); music, dance and songs that night; next day they should take easy and in the morning after that they should besmear themselves with mud and play like *piśācas* without feeling shame, smear their friends with mud and employ lascivious words and prattle obscene words; in the afternoon they should bathe; if a person does not indulge in this *saturnalia* he is

affected by piśācas; KKN 411-413, KR 375-378 (both quote Brah.); (3) on Cai. kr. 14; worship of Śambhu and Nikumbha who is accompanied by piśācas; on that night people to protect their children from piśācas and to see the dance of *veśyās*; KKN 446, KR 534-536.

Niksubhārkacatustayavrata—Niskubhā is wife of the Sun; fast on kr. 7th; tithivrata; for a year; worship of image of Sun and his wife, woman observer would go to Sūryaloka and secures a king as husband, male also goes to Sun's world; a reader of Mahābhārata should be engaged for a year and honoured at the end with gift of the golden image of Sun and Niksubhā and with ornaments (for reader's wife) and garments &c.; KKV 156-159, HV I. 676-679 (from Bhav.).

Niksubhārkasaptamī—begin on 6th or 7th tithi or on Sankrānti or on Sunday; one year; golden or silver or wooden image of Sun and Niksubhā (Sun's wife) to be bathed with ghee &c.; fast and homa; dinner to devotees of Sun and Bhojakas; reward is that performer secures all desired objects, goes to Sūryaloka and various other worlds; KKV 153-156, HV I, 674-676 (from Bhav. Brāhmaparva 166); AK (folio 457a-459b) notes that there are several varieties of this vrata; (1) from Saurasamhitā; for one year from M. śu. 7; (2) from Bhav.; (3) from M. kr. 7; (4) from Bhavisyottara.

Nimbāsaptamī—begin on 7th tithi of Vai. śu.; for one year; worship of Sun; draw a figure of lotus and Sun called Khakholka to be established thereon; the Mūlamantra is 'om Khakholkāya namah'; twelve Ādityas, Jaya, Vijaya, Śesa, Vāsuki, Vināyaka, Mahāśveta and queen Suvarcalā to be placed in front of Sun image and also several other deities; eating of nimba leaves on 7th and sleeping before Sun image; on 8th again worship Sun; performer freed from all diseases; KKV 198-203, HV I. 697-701 (from Bhav.), NA 52.

Nṛjālakādātī—on Jy. śu. 11; fast from morning of one day to next day morning; no water to be drunk the whole day except what one may take in for obligatory *ūcamana* (such as in sandhyā adoration); next day donate jar full of water and sugar and some gold and break the fast; reaps reward of twelve dvādaśis and reaches Viṣṇuloka; HV I. 1089-91 (from M. B.); SmK 122-123, and p. 109 above.

Nisiddha—Forbidden matters and actions on certain months, tithis, week-days, Sankrāntis and vratas are numberless. KV (pp 333-345) sets out a very long list, but ultimately (on p 345) has to say 'Actions forbidden by those who know the Vedas, smrtis and purānas at several times and occasions are innumerable, how can I, a single man, speak about all of them unless I live a thousand years; therefore I have said what I understood from a few texts in authoritative works and contained in digests; others will write about the rest'

Nirājana-dvādasi—on K. śu 12; to be performed at beginning of night when Viṣṇu rises from sleep, waving lamps before image of Viṣṇu and several deities such as Sun, Śiva, Gauri, one's parents, cows, horses, elephants, the king should also worship all symbols of royalty collected in the court of his palace; a chaste woman or a handsome veśyā should wave lamps thrice over the king's head, this is a great śānti (propitiatory rite) and drives diseases and brings in plenty, it was first introduced by king Ajapāla and should be performed every year, HV I. 1190-1194 (from Bhav. U.)

Nirājananavami—on kr 9th tithi (of Āśv.?), worship of Durgā and of arms at night, next day at sunrise this nirājana-śānti be performed, NM (p 76 verses 931-933)

Nirājanavdhi—From K. kr. 12 to K. śu. 1 (by pūrṇimānta reckoning); performed in the case of a king, the king to erect to the north-east of the capital a large pavilion with banners &c and three toranas (arched gates), worship of deities and homa; the rites begin when the Sun passes from Citrā-nakṣatra to Svāti and continue till Sun is in Svāti; jars full of water and decked with leaves and threads of five colours; to the west of torana elephants were to be bathed to the accompaniment of mantras and horses also, and food to be offered to elephant by the *purohita*; if elephant joyfully accepted it, it foretold victory; if he rejected it great danger foreboded; various forebodings from other actions of the elephant; worship of arms and royal symbols such as umbrella and banner, till Sun is in Svāti, horses and elephants should be honoured; no harsh words to be addressed to them nor should they be beaten, the pavilion to be guarded by armed men and the astrologer, purohita and the chief veterinary doctor and elephant

doctor should always be in the pavilion; on the day when the sun leaves Svāti and enters Viśākhā, horses and elephants to be decked and on them, on sword, umbrella, drum &c. mantras to be recited; the king to ride his horse first and then mount his elephant and should come out from under the torana and accompanied by his army and citizens march to the palace, honour the people and take leave of them, this rite is a śānti and should be performed by kings for prosperity and welfare of horses and elephants; HV II. 675-680 (from VI Dh. II 159) Vide H of Dh vol. III. pp. 230-231 for further details gathered from Kautilya, Br. S chap 44, Agni 268 16-31 and other sources and also RM (folio 79a and verses 1333-1335 in ABORI vol 36 p. 328), KR 333-336, SmK 334-341 Nirājana is a śānti; vide RNP pp 433-437 (quoting Visnudharmottara).

Nilajyesthā—on 8th of Śr. when there is Sunday and Jyesthā nakṣatra; sun deity; here the weekday is the most important thing, next comes nakṣatra; KN 198 (quoting Skanda).

Nilavṛsa-dāna—on Full Moon in K. or Āśv. Vide H. of Dh. vol. IV pp 539-542 for the letting loose of a nīla bull; Anu-śāsanaparva 125. 73-74, V. Dh. 85. 67, Mat. 207. 40, Vāyu 83. 11-12, Vi. Dh. I. 144. 3 and 1. 146. 58, PO 305 ff, SmK 405-406.

Nilavṛata—eating only by nakṣa method on every other day for a year; samvatsaravṛata; at end donate a golden blue lotus with a vessel full of sugar and a bull; performer reaches the world of Viṣṇu; Mat. 101. 5 q by KKV 440 (3rd sastivṛata), HV II 865 (same verses from Pad. V. 20. 47-48). Mat. calls it Līlāvṛata.

Nṛsimha-jayanti—Vide Narasimha-caturdaśī above and GK 155.

Nṛsimha-dvādaśī—Same as Narasimha-dvādaśī.

Nṛsimhāvṛata—on Śu. 8th, KN 196; vide Narasimhāstami above.

Netravṛata—on 2nd tithi of Oai. Śu; same as Caksur-vṛata above.

Pakṣa—the two halves of a month, respectively called śukla and 'kṛṣṇa and also pūrva and apara. The general rule is that the śukla pakṣa is recommended for rites in honour of gods and rites for prosperity; while the dark half is recommended for rites for deceased ancestors and for magic rites meant for a malevolent purpose. VKK 236-237 (quoting Manu

III. 278-9), SM 145, PO 31-32. Further details will be added in the next section on 'Kala'.

Paksavardhini-ekādaśī—when pūrṇimā or amāvāsya extends over the following pratipad, it is paksavardhini; similarly 11th tithi is so called when it extends over (on to 12th tithi); worship of golden Viṣṇu image; *Jāgaya* with dance and music; Pad. VI 38.

Paksasandhivrata—(lit. vrata on the joint between two pakṣas); (1) subsisting by ekabhakta method on *pratipad*, for one year; at end of year donate a *kapilā* cow; reaches world of Vaiśvānara; HV I 355-57; Mat 101. 82 calls it Śikhivrata and VKK 29 quotes Mat; (2) eating food served on bare earth on 1st tithi; reaps reward of Trirātra sacrifice; HV I 357 (from Pad.).

Pañcaghata-pūrnā—worship of image of pūrṇimā-devī; on five Full Moon days follow ekabhakta; at end donate five jars respectively filled with milk, curds, ghee, honey and white sugar; he secures all desired objects; HV II, 195-96 (quoting Bhav. U.).

Pañcapīṇḍikā-gaurivrata—on Bh. su. 3; fast on that day; at advent of night four images of Gauri to be made of wet clay and an additional one with five lumps of clay; at each *prahara* worship of the images with a mantra, dhūpa, camphor, lamp fed with ghee, flowers and naivedya and arghya; in the following three *praharas* different mantras, dhūpa, naivedya, flowers &c; next morning honour a brāhmaṇa and his wife; and the four images of Gauri are carried on the back of a she-elephant or a mare, cast into a river, tank or well; HV I 485-497 (from Pad Nāgarkaṇḍa).

Pañcabhaṅgadala—the leaves of the five trees, mango, āśvattha, vata, plakṣa and udumbara (Kṛtyakalpataru on Śānti, folio 7a).

Pañcamahūpāpanāśanadvādaśī—In the beginning of Śr.; on 12th and on Full Moon of Śr one should perform worship of twelve forms of Kṛṣṇa (such as Jagannātha, Devakīputra) and on amāvāsya offer a meal of sesame, *mudga*, jaggery and rice; five *ratnas* (see below) to be donated; one becomes free from the results of five grave sins, as Indra, Ahalyā, Soma and Bali became free; HV I 1201-1202 from (Bhav.).

Pañcamahābhūta-vrata—begin on Cai. śu. 5; fast and worship of Hari in the form of the five *bhūtas* viz. the earth, water, fire, wind and *ākāśa*; one year; at year's end gifts of garments; HV I, 552-553 (from Vi. Dh. III. 152. 1-11).

Pañcamīvrata—on Mārg. śu. 5th at sunrise undertake the restrictions about vrata; an image of Lakṣmī made of gold, silver, brass, copper or wood prepared or Lakṣmī be painted on strip of cloth; worship with flowers &c. from feet to head of Lakṣmī, honour women (whose husbands are alive) with flowers, saffron and sweet dishes; donate a *prastha* of rice and vessel full of ghee with 'may the heart of Śrī be pleased;' for a year with different names of Lakṣmī in each month; donate the image to brāhmana; Bhav. U. 37. 38-58.

Pañcamīnatas—KKV 87-97 (7 vratas), HV I 537-576 (28 vratas), KN 186-188, TT 32-34, PO 95-100, VR 192-220. The fifth mixed with 4th tithi is to be preferred for all pañcamī upavāsas and vratas except Nāgapañcamī and Skanda-upavāsa; KN 188, NA 44-45, PO 96.

Pañcamūrtivratas—begin on 5th tithi of Cai. śu.; fast on that day and worship of conch, discus, mace, lotus and the earth drawn in a circle with sandalwood paste; homa; for a year on 5th every month; five garments of different colours to be donated at year's end; same reward as Rājāsūya; HV II. 466-67 (from Vi. Dh. III. 155. 1-7).

Pañcaratnas—acc. to KKN 366, HK 413 and KR 493 (all quoting Kālikā) the five jewels are gold, diamond (*hīraṇya*), sapphire, *Padmarāga* (ruby), and pearl; while HV I. 47 quoting Ādityapurāṇa says they are gold, silver, pearl, coral and rājāvarta (Lapis Lazuli).

Pañca-lāṅgala-vrata—mentioned in the plate of Śīlāhara king Gandarāditya (dated *śaka* 1032, 1110 A.D.) made on Moon eclipse in Vaiśākha; JBBRAS vol. 13. p. 33. Mat. chap. 283 describes it at length; on a holy tithi or eclipse or yugādi tithi gift of land along with five ploughs made of hard wood and five golden ploughs and ten bulls—all these are to be donated.

Patravrata—Samvatsaravrata, for a year a woman should give every day betel leaf with betel-nut and lime to a woman or a man; at year's end gift of a golden or silver betel leaf and

lime of pearls; she never has ill-luck or evil mouth odour.
HV II, 864 (from Bhav. U.)

Patrkūpūjā—Vide above under Durgāpūjā p. 161.

Padadvayavata—Vide Nandāpadadvayavata above p. 328

Padūrtthavrata—begin on 10th of Mārg śu; fast on that day and worship of the ten quarters and guardians; one year; at end donate a cow; secures desired object; HV I 967 (from Vi. Dh.).

Padmakayoga—(1) if Sunday falls on 6th tithi mixed with 7th, it is Padmakayoga equal to one thousand solar eclipses; PO 105, VR 249; (2) when the Sun is in Viśakhā-nakṣatra and the Moon is in Kṛttikā, that is Padmakayoga; HK 679 (from Śaṅkha), KV 390 (from Pad. and Viṣṇupurāṇa), KR 430, SmK 400; KV explains that Sun must be in third pāda of Viśakhā and Moon in first pāda of Kṛttikā.

Padmanābhadvādasi—on 12th of Āśv. śu; a jar should be established in which a golden image of Padmanābha (Viṣṇu) should be cast; worship of that image with sandalwood paste, flowers &c; donate next day to brāhmana; KKV 333-335, HV I 1039-41; KR 373-375 (all quote Var. 49. 1-8 and a few more verses).

Payovrata—(1) subsisting on milk alone for a dīksita. Vide Śatapatha Br. IX. 5. 1. 1; (2) on each amāvāsyā subsist on milk; for one year, at year's end perform śrāddha and donate five cows, garments and jars of water, HV II, 254 (from Pad.); (3) from Phā śu. 1 to 13 subsist on milk for pleasing Govinda; SmK 513-514 quoting Bhāgavata VIII. 16 22-62.

Paraśurāmajayanti—Vide under Aksayya-tṛtiyā above pp. 88-89 and PO 89.

Paraśurāmīyāṣṭami—on Ās. śu. 8; one of the 14 yātrās at Purusottama-kṣetra, GK 193.

Parvatāṣṭami-vrata—worship on 9th the mountains Himavat, Hemakūta, Nīśadha, Nīla, Śveta, Śrngavat, Meru, Mālyavat, Gandhamādana and also the varṣas of Kimpurusa, Uttara-kuru, fast on 9th from Cai śu, for a year; gift of silver at year's end; Vi. Dh. III 174 1-7.

Parvanakṣavrata—observe nakṣa method on each 15th of a month for one year; miscellaneous vrata; Śiva deity; at

- year's end give dinner to Śiva devotees with the words 'May the Lord be pleased'; reaches Śiva-loka and never again becomes a human being; HV II. pp 905-6 (from Bhav.). For *parvan*, vide H. of Dh. vol. III. p. 737 n. 1425.

Parvabhūbhājana-vrata—one should take his food served on bare earth on parva days; Śiva deity; reaps the fruit of Atirātra-sacrifice; HV II 906 (one verse from Pad.).

Pallavas—the five auspicious pallavas are those of mango, aśvattha, vata, plaksa and udumbara, acc. to Durgābhakti-tarangini p 27, HV I. 47 (quoting Bhav.) says they are also called 'pañcabhangāh'.

Pavanavrata—(one of the Sastivratas) on 8th of M. one should wear wet garments whole day and donate a cow; goes to heaven for a kalpa and then becomes a king. KKV 450 (from Mat. 101. 78). Māgha is a very cold month.

Pavitrārōpana-vrata—(investing the image of a deity with a sacred cord), HV II 440-453, HK 881-890; Īśānaśivagurudevapaddhati, 21st patala, SM 81-90, PC 235-239 deal at great length with this. Pavitrārōpana is supposed to make good all defects and mistakes committed in all pūjās and he who does not perform this every year does not secure what he desires and meets with obstacles; the putting on of *pavitra* in the case of the several gods is done on different tithis. In the case of Vasudeva it may be done on the 12th of Śr. śu. when the Sun is in Karkataka (Cancer sign) or on the 12th when the Sun is in Simha (Leo) or Kanyā (Virgo) but not when Sun is in Tulā (Libra or Balance). The several tithis for Pavitrārōpana in the case of gods are: 1st for Kubera, 2nd-three gods, 3rd Bhavāni, 4th gaṇeśa, 5th Moon, 6th Kārtikeya, 7th Sun, 8th Durgā, 9th Mātṛs, 10th Vāsuki, 11th sages, 12th Viṣṇu, 13th Kāmadeva, 14th Śiva, 15th (pūrṇimā) Brahmā; vide HV II p. 442 and PC p. 238. If one puts on a pavitra on Śiva every day, it may be made of the leaves of certain trees or flowers or kuśas but the fixed yearly pavitra for Śiva is on the 8th or 14th of any of the pakṣas of Ās. (the best), Śr. (middling), Bh. (lowest), but only those who desire mokṣa should do this in dark fortnight, others only in bright one. The pavitra may be made of gold, silver, copper or silk, of lotus threads or with kuśas or cotton; the threads should be spun and cut by brāhmana maidens (best), or ksatriya or vaiśya maidens

(middling), or by śūdra ones (lowest). The pavitra should have from 100 knots (best) up to eight. Pavitra means Yajñopavita and is applied to any string or garland like it put on images of gods. In Mahārastra 'it is called 'Pomvatem'.

Pūtālavrata—begin on Cai. kr. 1; for a year; worship of seven Pātālas (nether regions) in order one after another; taking food by nakta method; at end of year light lamps in brāhmaṇa houses and donate white garments; HV II 506-507 (quoting Vi. Dh. III, 158. 1-7)

Pātravrata—M. śu 11 and 15, fast on 11th; on 15th place in a pure spot a golden vessel full of ghee on which a pair of new garments is put; *jāgara* with music and song; take the vessel to a Viṣṇu temple in the morning; bathe Viṣṇu image with milk &c., worship the image, offer the vessel and utter 'may Viṣṇu be pleased', offer substantial *naivedya*, return home and gratify the *ācārya*; sumptuous dinner to *ācārya*, the blind and poor; KKV 390-91, HV II 381-82 (from Narasimhapurāṇa).

Pādodakasnāna—fast on Uttaraśādhā-nakṣatra, bathe the feet of the image of Hari on Śravana-nakṣatra and prepare four jars of gold, silver, copper or clay; similarly bathe the feet of the images of Sankarsana, Pradyumna and Aniruddha, repeat mantras over the four jars filled with water from a well, a spring, a tank, a river and bathe with it; removes ill-luck, all obstacles, diseases and gives fame and progeny; HV II 650-653 (from Vi Dh).

Pāpanāśini-dvādaśī—When śu. 12th has Pusa-nakṣatra, it is very holy and is so called; GK 143.

Pāpanāśini-saptamī—when śu. 7th falls on the Hasta nakṣatra, that is a very holy *saptamī*; worship the Sun on that day; performer is freed from all sins and goes to Devaloka; KKV 145-146, HV I. 740-41 quoting Bhav., Brāhmaṇaparva 106. 4-14. This *yoga* occurs in Śr. dark half (says HV.).

Pāpanāśinī-ekādaśī—in Phā. when ekādaśī has Pusa nakṣatra and Jupiter and when Sun is in Kumbha or Mīna or when ekādaśī is conjoined with Pusa-nakṣatra, that tithi is *pāpanāśini*; GK 607 (quoting Vāyu and Var.).

Pāpamocana-vrata—one who stays under a Bilva tree for twelve days without food is freed from the sin of *bhrūṇahatya*

Śiva deity; HV II. 396 (from Saurapurāna). For bhrūnahatyā, vide H. of Dh. vol. II, p. 148, n. 334 and vol III, p. 612 n. 1161.

Pāraṇā or *Pārana*—Vide above pp. 120-121.

Pālicaturdaśi-vrata—on 14th tithi of Bh. śu.; tithi; Varuna is the deity; draw picture of Varuna in a mandala; all varnas and women may offer arghya, worship with fruits, flowers, all corns, curds &c. in the noon, performer becomes free from all sins and secures prosperity; HV II. 130-132 (from Bhav. U.).

Pāṣā—is 12th tithi; VKK 242, SmK 114.

Pāsupatavrata—(1) Begin on Cai., make a small *linga* and bathe it with sandalwood water; make a golden lotus and place the *linga* thereon and worship with *bīlva* leaves; lotus flowers (white, red, blue) and other *upacāras*, this Śivalinga-vrata to be observed in all months from Cai., but in months from Vai. *lingas* may be respectively made of diamond, emerald, pearl, sapphire, ruby, *gomedā* (a gem brought from the Himālaya and Indus), coral (in K. and Mārg.), *Sūryakānta* (Sun-stone), crystal; at end of year gift of a cow and the letting loose of a bull; or it may be performed only for a month, if performer poor; many verses (pp. 202-211 in HV) ending with 'sa me pāpam vyapohatu' or 'vyapohantu malam mama' or 'Devī pāpamāṣu vyapohatu' (may he or she remove my sin), addressed to several forms of Śiva, Skanda and others; HV II. 197-212 (from *Linga*); (2) on Cai. Full Moon; on preceding 13th honour a worthy *ācārya*, make a *sankalpa* about Pāsupatavrata for life, 12 years, 6, 3 or one year or for one month or 12 days; *homa* with ghee and fuel sticks; fast on 14th; on 15th *homa*; then apply holy ashes to body with six mantras "Agnirīti bhasma" &c (Atharvasīras Up. 5); HV II. 212-222 (from *Vāyusaṁhitā*), (3) on 12th of kr. the performer subsists by *ekabhakta* method, on 13th by *ayūcata* method, on 14th by *nakta* and on *amāvāsya* fast, gift of golden bull on 1st tithi after *amāvāsya*; HV II. 455-457 (from *Vahnipurāna*).

Pāsūnacaturdaśi—on śu 14 when the Sun is in Scorpion (Zodiacal sign); Gauri to be propitiated by taking as food after evening lumps of flour resembling stones; KV 470, VKK 483, TT 124 (from Bhav.).

Pithori Amāvāsya—Śr. kṛ. 30,

Pitrnata—(1) on each amāvāsyā for a year; performer subsists on milk alone, performs at end of year śrāddha and donates five cows or garments with jars full of water; saves 100 ancestors and goes to Visnuloka; KKV 443 (16th Sastivrata from Mat. 101. 29-30), (2) from Cai kr. pratipad; for seven days worship of seven groups of pitrs called Agnisvāta, Barhisadeh &c; for a year or 12 years; HV II. 505-506 (from Vi Dh III. 157 1-7, which is a Saptamūrtivrata); (3) Vi Dh. III. 189. 1-5; (4) from Cai. kr. 15, fast and śrāddha of seven groups of pitrs, for a year, HV II. 255 from Visnupurāna; (5) on amāvāsyā offering to pitrs of sesame and water in which kuśas are dipped and fast for performer; HV II. 253 (from Var.); (6) worship of pitrs with pindas; homa with streams of ghee and fuel-sticks and curds, milk, food &c.; pitrs confer progeny, wealth, long life &c., HV II. 254 (from Bhav.)

Pipitaka-dvādaśī—on Vai. śu. 12; image of Keśava should be bathed in cold water and worship with upacāras of *gandha*, flowers &c.; gift of four jars filled with water in the first year, of eight jars in the 2nd, of 12 jars in the 3rd year and of 16 jars in the 4th; daksinā of gold; so named after a brāhmana called Pipitaka; VKV 19-20, VKK 252-258, TT 114.

Pisūcacaturdaśī—on Cai kr. 14th; worship of Śankara and utsava at night; Nikumbha worships Śankara on that day, therefore Nikumbha should be honoured and ball (offering) should be made to pisācas in cowpens, rivers, roads, peaks &c.; NM 55-56, verses 674-681.

Pisūca-mocana—(1) on Mārg. śu. 14, bath near Kapardisvara in Kāśī and worship; distribution of food there; every year; performer becomes free from liability to become a pisāca, PO 247-48. (2) SmK 108; on bathing in the Ganges and giving dinner to brāhmanas on Cai. śu. 14th, when it falls on Tuesday, person is freed from being a pisāca.

Pistāśanana—on every 9th tithi to subsist only on flour; begin on Mahānavamī; for nine years, Gaurī deity; secures all desires; TT 59, VKK 40-41.

Pundarikajagñapṛāpti—worship Varuna, lord of waters, on 12th; he secures fruit of Pundarika sacrifice; HV I. 1204 (only one verse). Vanaparva 30. 117 shows it was a great yajña

like Āśvamedha and Rajasūya. Vide Āśvalāyana Śrauta-sūtra (uttarasatka IV. 4) for Pundarikayāga.

Putrakāmyavata—described in Harivamśa II. 77-79, Brahmavai-varta III chap. 3 and 4; begin on M. śu. 13; for one year: worship of Hari.

Putrakāmyavata—(1) on Bh. pūrṇimā; a sonless man should after performing putrestī sacrifice in his house enter a cavern where Rudra is supposed to have dwelt, should offer *homa* to Rudra, Pārvati, Nandī and worship and observe fast; feed his helpers and then himself and his wife, and circumambulate the cave and make his wife listen to divine legends (about Rudra), should make his wife subsist for three days on rice and milk; even a barren wife may then get a son; he should then prepare a golden, silver or iron image of Śiva, about a prādeśa in length (the distance between the thumb and forefinger fully stretched), worship it, heat it in fire, place it in vessel and perform *abhiśeka* over it with a *prastha* of milk and make his wife drink that milk; KKV 374-376 (from Brah.), HV II. 171-72 (same verses from Pad.); (2) on Jy. purnamāsī, tithivrata; a jar filled with white rice grains, covered with white cloth, marked with white sandal-wood paste and with gold inside should be established; on it a copper vessel with jaggery should be placed; on the vessel image of Brahmā and Sāvitrī should be placed and worshipped with *gandha* &c.; next morning donate the jar to a brāhmaṇa, brāhmaṇas should be fed and he himself may take food but without salt, this should be done every month for a year; in the 13th month donate *ghṛtadhenu* with bedstead and golden and silver images of Brahmā and Sāvitrī respectively; *homa* with white sesame and repeat names of Brahmā; the performer (man or woman) becomes free from sins, secures excellent sons; KKV 376-378 (calls it Putrakāmyavata), HV II. 173-74 (same verses from Padma), KR 193-195 (from Pad.). For *ghṛtadhenu*, vide H. of Dh. vol II. p. 880.

Putradavidhī—Sunday when it falls on Rohini or Hasta nakṣatra is called Putrada; fast on that day; worship of the Sun with flowers &c.; performer to sleep in front of Sun's image; he should mutter Mahāśvetā mantra (*Hṛim Kṛim saḥ*); next day he should offer arghya with karavīra flowers and red *candana* to the Sun and to Sunday and perform *pārvana śrāddha* and should eat the middle piṇḍa (out of

three); KKV 15-16, HV II 534 (calls it *Purā-putrada-vīdhi*). In HV it is not so elaborate as in KKV.

Putraprāptivrata—(a) on 6th of Vai. śu worship of Skanda after fast on 5th; tithi, for a year; Skanda has four forms (or names) viz. Skanda, Kumāra, Viśākha and Guha; one desirous of son, wealth or health secures his desire; HV I 628 (from Vi. Dh.), (2) on Śr. Pūrṇimā; tithi; Śaṅkarī (Durgā) is devatā; one desirous of sons, learning, kingdom, fame should perform this; manufacture a sword or *pādukās* or image of Devī of gold or silver and on an auspicious nakṣatra place it on a vedi (altar) on which barley shoots have grown and homa has been performed; various fruits and flowers be offered to her; Vidyāmantra set out in HV II 232; HV II 230-233 (from Devīpurāṇa).

Putravrata—(1) same as 'Putra-kāmavrata' (1); HV II 171-72; (2) after bath in the morning twilight, touch a *pipplā* tree and donate a vessel full of sesame, destroys all sins; HV II 883 (from Bhav. U.)

Putrasaptamī—(1) on 7th of M. śu. and kr.; worship of the Sun on both saptamīs after fast on 6th and homa; one year; secures son, wealth, fame and health; KKV 166-67, HV I 738-739 (both quote *Ādityapurāṇa*), VR 255, (2) on Bh. śu. and kr. 7; *sankalpa* on 6th and fast on 7th; worship of Viṣṇu with mantras containing name of Viṣṇu; on 8th worship of Viṣṇu with Gopāla mantras and homa with sesame; one year, at year's end donate a pair of dark cows; secures son and freedom from all sins; KKV 224-225, HV I 724-25 (same verses from Var. 63 1-7).

Putrīvavrata—on 8th tithi of kr. after Bh. Full Moon, fast on that day; bathe image of Govinda in one *prastha* of ghee, then with honey, curds, milk one after another and bathe it with water mixed with *sarvaśādhā*, then apply to the image unguents such as sandalwood paste, saffron, camphor; worship image with flowers and other *upacāras*; homa with *Purusasūkta* (Rg. X. 90); then one who wants a son or a daughter should make a meal of fruits denoted by words in the masculine or feminine gender respectively; for one year; performer secures all objects, HV I 844-45 (from Vi. Dh. II 55. 1-12).

Putrīya-saptamī—on 7th of Mārg. śu., worship of Sun, he should subsist on *haviṣya* food that day; on next day worship Sun

with upacāras from *gandha* and follow nakta that day, for one year; HV I. 789-90 (from Vi. Dh.). Putriya means 'that confers a son'.

Putriyānantavata—begin in Mārg.; for a year in each month on the nakṣatra which gives a name to the month, the performer should fast and worship Viṣṇu, specially his twelve limbs one after another in twelve months e. g. left knee in Mārg., left side of waist in P. and so on; in each group of four months flowers of different colours and bath with cow urine, milk and curds in the three periods of four months from Mārg.; japa of the name of Ananta in all months and same name in homa, at end dinner and dakṣiṇā to brāhmana; he secures his desire such as for son, wealth, means of subsistence &c., Vi. Dh. I. 173.

Putrotpattivrata—This is a nakṣatra vrata; bath in Yamunā on each Śravana-nakṣatra for a year, this confers a son as Parāśara, son of Śakti and grandson of Vasistha, got; KKV 409 (from Brah.), HV II. 649-50 (same verses from Ādityapurāṇa).

Puraścārana-saptamī—on M. śu. 7, when there is Sunday and the Sun is in Makara (Capricorn); worship of Sun's image with red flowers, arghya and *gandha* &c.; drinking of pañcagavya; for one year; in each month, flowers, dhūpa and naivedya different; he becomes free from the effects of all sins; HV I. 805-810 (from Skanda, Nāgarakhanda). Puraścārana contains five elements, viz. japa, worship and homa, tarpana (satiating with water), abhiśeka (sprinkling or pouring water) and honouring brāhmanas, vide Smk 74.

Puṇāśravavandhī—HV II. 997-1002.

Purusottamayātrā—The twelve *yātīs* of Purusottama at Jagannāthapurī are described in GK pp. 183-190, viz. Snāna, Gundicā, Hariśayana, Dakṣiṇāyana, Pārśvaparivartana, Uttāhāpanaikāḍaśī, Prāvaranotsava, Puṣyābhiśeka, Uttarāyana, Dolāyātrā, Damanakacaturdaśī, Aksayyattīyā.

Puṣka-bandhana—Puskara fair on K śu. 15; KSS 7.

Puṣpadvitiyā—Begin on 2nd tithi of K śu; tithivrata; for a year; Aśvins are deity; one should subsist on flowers fit for divine worship on each 2nd śu. tithi, at end donate flowers made of gold and a cow; performer enjoys happiness with

wife and sons; KKV 40-41, HV I. 381-82 (both quote Bhav. I. 19. 81-89).

Puspāṣṭamī—on 8th of Śr. śu.; tithivrata; Śiva deity; for a year; in each month different flowers, different naivedya and different names of Śiva, KKV 235-238, HV I. 837-839 (both from Bhav.).

Pusya-vrata—It is a nakṣatravrata; in the northern passage of the Sun in a bright fortnight a person desiring prosperity should fast at least one night and should cook a *sthāṭipāka* (dish of barley or rice cooked in milk) and worship Kubera (the god of riches) and should give a dinner to a brāhmana from the remnants of the boiled food mixed with clarified butter and should induce the brāhmana to pronounce a benediction 'May there be prosperity'; this should be repeated every day till the next coming of the pusya-nakṣatra; he should feed two, three and four brāhmanas on the 2nd, 3rd and 4th coming of Pusya; this increase (in the number of brāhmanas to be fed in each month) should be carried on for a year; the performer should fast on the first Pusya and not on every recurring Pusya; the result is that the performer is endowed with great prosperity, Āp. Dh. S. II. 8. 20. 3-9 and sūtras 10-22 lay down certain restrictive rules of conduct. This is q. and explained by KKV 399-400, HV II. 628.

Pusya-nāna—is a śānti described in HV II. 600-628, Br. S. 47. 1-87, Kālikāpurāṇa 89. The Ratnamālā (VI. 70) says 'As the lion is the most powerful among quadrupeds, so is Pusya most powerful of all nakṣatras and all undertakings begun on it succeed even though the moon be unfavourable.'

Pusya-dvādaśī—When Pusya nakṣatra occurs on Dvādaśī, the moon and Jupiter are in conjunction and the Sun is in the sign of Kumbha (Aquarius), one should offer worship to Brahmā, Hari and Śiva or Vāsudeva alone RM verses 1375-1377, folio 80b (vide ABORI vol. 36 p. 333 for these).

Pusya-bhīṣaka—is one of the twelve yātrās of Puruṣottama performed every year when in P. the Full Moon tithi has Pusya nakṣatra, GK 189.

Pusya-kadvādaśī—when the Sun is in Pusya-nakṣatra on a dvādaśī, worship Janārdana, this removes all sins, even if Pusya-nakṣatra is not there on 12th tithi, the procedure should be followed; fast on 11th and donate a vessel full

of ghes on 12th; KKV 351, HV I. 1176-77, S. Pr. folio 22a (all quote Devipurāna).

Pūrnāhuti—to be offered standing (and never sitting) with the mantra 'Mūrdhānam divo' (Rg. VI 701, V. S. 7.24, Tai. S. I 4. 13. 1). Vide TT 100 and Kṛtyakalpataru (on Śāntika, folio 8a).

Pūjā—vide above pp. 34-36 for the upacāras; in most vratas five upacāras are enjoined viz gandha, pūspa, dhūpa, dīpa and naivedya. There are many rules about certain flowers &c. not being employed in the worship of certain gods and goddesses such as no dūrvā in worship of Durgā, no bilva leaves for the Sun. In mahābhiseka water should be poured with a conch except in the worship of Śiva and Sūrya. For general pūjavidhi common to all vratas, vide VR 47-49.

Pūrnāmāvratā—(1) all pūrnimās should be honoured with flowers, sandalwood paste, dhūpa &c. and the house-wife should take a meal only at night; if unable to observe the vrata on all pūrnimās, it should be done at least on K. śu. 15th; Umā to be worshipped, HV II 243 (from Vi. Dh.); (2) on Śr. Full Moon one should fast, control senses and go through a hundred prāṇāyāmas; one becomes free from all sins, HV II 244, (3) on K. Full Moon a woman should draw on the house or park wall Umā and Śiva, worship of these two with *gandha* &c. and offer particularly sugarcane or products of sugarcane juice, she should eat in nakta way without sesame oil; she would enjoy *saubhāgya*; HV II 244 (from Viśnudharma). 'Pūrnimā' is derived by Kṣīrasvāmin as 'pūranam pūrnih, pūrnim mīmīte pūrnimā.' Vide HK 311 quoting Mat and Br. for derivation.

Pūrnāmāvratas—Vide under Paurṇamāsīvratas

Pūrvāhna—Vide p. 267 under 'ahan' for what should be done on it and Manu IV. 152, Anuśāsana 104. 23 (almost same as Manu), Viśnupurāna III. 11. 22.

Pṛthivīvrata—worship of Earth as goddess; HV. I. 574 (only one verse).

Paurandaravratā—on 5th a person should make the figure of an elephant from sesame cake, deck it with gold and also a rider with a goad, cover elephant with red garments and rest its tusk on a copper vessel or kunda and donate it to a brāhmaṇa and his wife with garlands and ornaments, ear-

rings and unsullied garments; the person would long dwell in Indraloka; HV 567-568 (from Bhav. U)

Pauṇṣapratipad-vrata—begin on Cai śu 1st tithi, tithi-vrata; the performer standing in holy water should contemplate on Viṣṇu, should offer worship with *gandha* and the rest and recite Puruṣasūkta (Rg X. 90 1-16), for a year on both *paksas*; HV I. 344 (from Vi Dh. III. 128. 1-7).

Paurṇamāsi—Many grants on the Full Moon days of M., K., Jy., and Ās; vide E I vol VII, Appendix Nos 26-28, 30, 32, 33, 36 from *śake* 608 to 635 (686 to 723 A D.). The word 'paurṇamāsi' is derived as 'pūrno mās ('mās' means 'moon') pūrnamāh, tatra bhavā paurṇamāsi (tithih)' or 'pūrno māso vartate asyām-iti paurṇamāsi'; HV II. 160 says 'pūrnamāso bhaved yasyām pūrnamāsi tatah smṛta' (quoting Bhav. U.) Vide above p 66 (pūrnamāsad-an &c.). When the Moon and Jupiter are seen together (in the same *nakṣatra*) on a Full Moon day, that Paurṇamāsi is called great (Mahā), gifts and fasts on such a paurṇamāsi yield inexhaustible merit (V. Dh. 49. 9-10 q by KR pp. 430-431 and KKN 373); vide KV 346-347, HK 640, VKK 77 and Vi Dh I. 60. 21 for a similar verse. Such a paurṇamāsi is called mahā-caitṛi, mahā-kārtiki, mahā-pauṣi &c Vide Cakra praśasti of Śaṅgadeva (of 20-1-1287 A D) for provision made for festival of Caitra full Moon and Bhādrapada Full Moon, in E I vol I p. 271 at p. 279 When Paurṇamāsi or Amāvāsyā is *viddhā* the tithi mixed with 1st tithi is to be accepted except in case of Vatasāvitri; KN 300-301, KTV 59-61, PC 281.

Paurṇamāsi-kṛtya—Vide KN 300-307, VKK 77-81, TT 133, SM 104-116, SmK 270-71.

Paurṇamāsi-vratas—Vide Agni 194, KKV 374-385 (only five), HV II. 160-245 (about 38), SmK 432-439, PC 311-314, VR 587-645. Some unimportant matters about Full Moon tithi are mentioned here. On Ās pūrṇimā, ascetics (*yatis*) are to shave their heads and not to shave during *cāturmāsya*, they are to stay in one place for four or two months from Āśāḍhi and perform Vyāsapūjā (PC 284), on Śr. pūrṇimā *Upākṛma*, on Bh. Full Moon śrāddha to be performed for *Nūndīmukha* pitrs, on M. pūrṇimā donate sesame, in Phā. theft of firewood allowed to boys from śu 5th to 15th and fire is to be set to such wood on 15th (PC 309). V. Dh. 90.

3-5) provides that if on Full Moon of P. there is Pūṣya-nakṣatra and a man bathes Vāsudeva image in ghee and himself applies white mustard paste to his body and bathes with water mixed with *sarvaśādhī* and fragrant things and worships the image with mantras of Viṣṇu, Indra and Bhāspati he prospers (q by KR 484).

Pausavratas—KR 474-486, VKK 487-490, NS 211-12, SmK 432-439; some matters are briefly mentioned here Stream of clarified butter in P. on Śiva (linga) from a vessel with song, dance and instrumental music and with illuminations makes the performer free from all sins and takes him to Śivaloka (KR 478), on P. śu. 8th with Wednesday, bath, japa, homa, feeding brāhmanas in worship of Śiva yields merit thousands of times (NS 211); fast on P. 9th of both *paksas* and worship of Durgā thrice in the day, nakṣa for whole month and bathing Durgā image in ghee, feeding eight maidens and worship of Durgā image made of flour, lead a man to Durgā-loka (KR 477 from Bhav.).

Paustika—Br S. 2 enumerates among the qualifications of the sāmvyatsara (astrologer) that he should be well-versed in the śāntika and paustika rites. The difference between the two is: Paustika rites are homa and the like performed for longevity, while Śāntika rites are homa and the like performed for averting threatened evil influence of planets and danger foreboded by unusual occurrences like comets, meteor showers &c; NA 48. KKN 254 states that Śānti means the removal of worldly calamities by means of acts in accordance with Dharma (or Dharmaśāstra).

Prakṛinaka—(miscellaneous) vratas—Vide KKV 452-468, H V II, 868-1002, KR 540-593, KN 326-358, VKK 533-564 Most of these will be dealt with separately.

Prakṛtipurusa-vrata—on Cai. śu 1 fast, on 2nd worship of Agni with Puruṣasūkta (Rg X. 90) with *gandha* &c; Purusa and Prakṛti are identical with Agni and Soma and the same are Vāsudeva and Lakṣmī, worship Lakṣmī with Śrīsūkta, gifts of gold, silver and copper, performer to subsist on milk and ghee; for a year, secures all desires and the road to mokṣa; HV I pp. 391-92 (from Vi. Dh. III. 129. 1-6).

Prajāpativrata—in the Śāṅkhāyana Br VI 6 it is said 'he should not see the Sun rising or setting'. These rules are called Prajāpativrata by Śābara on Jai IV. I 3 and he

declares that they are 'purusārtha' and not 'kratvartha', (2) In the *Prāśnopanīśad* I. 13 and 15 it is said 'day is the prāna and the night the food of Prajāpati and those who have sexual intercourse by day attack prāna while those that have it by night are observing brahmacharya, that those who observe the Prajāpati-vrata produce children (a son and a daughter).' In *Prāśna* I. 15 Prajāpativrata means indulging in sexual intercourse only at night; this meaning is different from that given by Śabara.

Pratipad-vratas—Agni 176 (only two vratas), KKV 35-40, HV I 335-365, KN 140-149, PC 56-81, VR 49-78, HK 614 (quoting Bhav.) say the 1st tithis of Cai., K. and Āśv are the holiest (also HV II 350). If Pratipad is *vaddhā* all dānas should be performed on 1st mixed with 2nd (KN 140).

Pratimūnata—begin on 14th of K. śu; tithi, for one year, Umā and Śiva deities; images should be made of rice flour; hundreds of lighted lamps, saffron to be applied to the images, dhūpa to be *guggulu*; 108 offerings of milk and ghee; HV II 57-58 (from Kalottara)

Prathamāstamī—This is the first of the 14 yātrās of Bhuvanēśvara; on Mārg. kr. 8, for increase of the life of the first child, Ganeśa and Varuna are worshipped and then bowing to Bhuvanēśvara; GK 115-116, 191.

Pradīptanavāmī—on 9th of Āśv. śu., tithivrata, for a year, worship Devī with mantra of 16 syllables (om mahābhagavatyai Mahisāsūramardinyai hum phat) and worship Śiva by offering in fire a lump of guggulu, one should take on that day as much food as can be eaten while a grass fire-brand, only one cubit in length held between the thumb and forefinger being lighted, does not go out; HV I 899-900 (from Devīpurāṇa)

Pradoṣa—Vide p. 102 above on Nakta

Pradosavrata—in the first quarter of the night of 13th tithi, he who sees (image of) Śiva with an offering (or present) becomes free from all sins. HV II 19 (from Bhav., one verse).

Prapādāna—begin on Cai. Śu. 1, distribute to all for four months water, pītra become satiated, PC 57, SmK 89 (quoting Aparārka).

Prabodha—rising of Viṣṇu and other gods from sleep in K. Vide pp. 109-111 above.

- Prabhā-vrata*—one who fasts for a half month and then donates two Kapilā cows goes to Brahmaloṇa and is honoured by gods, Mat. 101. 54 q. by KKV 447, HV II. 884-85 (from Pad.). This is 33rd Sastivrata in KKV.
- Prātaḥ-snāna*—(bath in early morning) BB (p 350 verse 1530) and RM (verse 1361, ABORI vol. 36 p. 33) state that one should always bathe early morning when the Sun is in Tulā (Balance), Makara (Capricorn) and Mesa (Ram). This is quoted by KR 149 from RM and by VKK 240 (from Bhav.); V. Dh. 64. 8 directs that one who undertakes prātaḥ-snāna must bathe when he sees eastern quarter suffused with the rays of Aruṇa.
- Prāyāpatyavrata*—one who at the end of Krocchra penance donates a cow and feeds brāhmanas acc. to ability goes to the place of Śaṅkara; Mat. 101. 66 q. by KKV 448, HV II. 883 (from Pad.) This is 44th Śastivrata in KKV.
- Prāptivrata*—one who follows ekabhakta way for a year and then donates a jar full of water and food goes to Sivaloka for the period of a Kalpa, Mat. 101. 55 q. by KKV 447 (34th Sastivrata); HV II. 866 (from Pad.).
- Prāvaranasasthi*—on Mārg śu. 6, one should offer to gods and brāhmanas some thing (such as a blanket) as protection against cold, GK 84.
- Prāvaranotsava*—one of the twelve yātrās of Purusottama on Mārg. śu. 6; GK 189.
- Pr̥itivrata*—one who omits taking oil bath for four months from Āśāḍha and then donates food with condiments goes to Viṣṇuloka; Mat 101. 6 q. by KKV 40.
- Preṭacaturdaśī*—on 14 of K. kr, the vrata is begun to be performed at night; if in addition there is Tuesday and Oitṛā naksatra, the merit is far greater; Śiva is deity; if 14th is viddhā, the day on which 14th exists at night is to be preferred; fast on 14th and worship of Śiva and dinner to devotees of Śiva and gifts; by bath in Ganges on this tithi, one becomes free from all sins, one should whirl over one's head a twig of apāmārga plant and engage in tarpana of Yama uttering his names (14 in all), one should light rows of lamps on a river, in temples of Brahmā, Viṣṇu and Śiva, houses where four roads meet; the performer reaches Śivaloka together with 21 generations of his family; on this tithi

firebrands are lighted for persons of the family that died by wounds from arms and for others on amāvāsyā, the performer listens to the story called Pretopākhyāna (of five *pretas* which a brāhmaṇa met in a desert) set out from Samvat-sarapradīpa (in VKK 461-467) which was narrated by Bhīṣma to Yudhiṣṭhira about the actions by which a man is reduced to the condition of a *preta* (a disembodied spirit, a ghost), and the actions which relieve him from that condition; the performer should also partake of 14 vegetables that are enumerated in Kṛtyacintāmaṇi set out in Introduction (p. XIII) to Vivāda-cintāmaṇi (G. O. S.); RM 1338-1345, ABORI vol 36 pp. 328-329, VKK 459-467 (which quotes on p. 460 two verses viz. 1343-1344 from RM), KT 474, SM 100, SmK 371, PC 242-243, TT p 124 and KT 45, set out the fourteen vegetables. This was probably named Pretacaturdaśī because Pretopākhyāna was to be recited on it.

Phalatrityū—begin on 3rd tithi of śu; for one year, Devī (Durgā) is deity for all, but mostly for women; donate fruits, while performer gives up fruits and follows nakṣa method and mostly partakes of wheat and several kinds of pulse (such as gram, *mudga*, māsa, &c.), result no lack of wealth and foodgrains and no ill-luck, HV I. 500 (from Pad. Prabhāsakhaṇḍa)

Phalatyāga-vata—Begin in Mārg. śu. on 3rd, 8th, 12th, or 14th tithi for a year, Śiva deity; performer to avoid taking all fruits a year except 18 dhānyas, should prepare golden image of Rudra with his bull and of Dharmarāja; should make golden replicas of 16 kinds of fruits (such as kūsmaṇḍa, mango, badara, banana), 16 silver ones of other smaller ones (such as āmalaka, udumbara, cardamom), 16 copper ones of other fruits (such as tamarind, inguda); should place on a heap of dhānya two jars full of water covered with cloth and prepare a bedstead, all these together with a cow should be donated to a brāhmaṇa and his wife at year's end, if unable to give all he may donate only the metal fruits, the jars and golden images of Śiva and Dharma, performer remains in Rudraloka for thousands of yugas, Mat. 96. 1-25 (q. by HV II. 906-909, KKV 436-439)

Phalamata—(1) give up partaking of big fruits (like jack fruit and kūsmaṇḍa) for four months from Ās and donate in K. same fruits made of gold with a pair of cows, Śun

deity; performer is honoured in the world of Sun; Mat 101. 62 (one of the Sastivratas) q. by KKV 448, HV II. 818 (from Pad., one half verse being different from Mat.). (2) KN 140 quotes Brah (2½ verses); on Bh. śu. 1 the performer observing silence should cook three kinds of fruits (16 in each group) and offer them to god and donate to a brāhmana.

Phalasasthivrata—begin observing niyamas on 5th of Mārg. śu.; on 6th prepare a golden lotus and one golden fruit, on 6th at midday he should place the lotus and fruit with sugar on a vessel of clay or copper and offer worship with flowers &c. and observe fast; on 7th all these should be donated with the words 'May the Sun be pleased with me'; he should give up one fruit till the next 5th of dark half, this should be repeated for a year (viz. gift of golden lotus and fruit and giving up one fruit till kr. 5th); in each month on 7th one of twelve names of the Sun to be repeated; performer is freed from all sins and is honoured in Sun's world; HV I. 602-604 (from Bhav. U. 39. 1-12).

Phalasañkrāntivrata—on a sankrānti day worship after bath the Sun with flowers &c. and donate to a brāhmana a vessel filled with sugar and eight fruits; then worship a golden image of the Sun placed on a jar with flowers &c.; HV II. 736 (from Skanda).

Phalasaptamī—(1) on Bh. śu. 7th fast and worship of the Sun; on 8th morning worship the Sun and donate to brāhmanas dates, coconut fruits and *mātuluṅga* fruits and say 'May the sun be pleased', performer to eat (on 8th) one small fruit with the mantra 'May all my desires be fulfilled' and he may eat only fruits to his heart's content but nothing else; this to be done for a year; the vrata endows performer with sons and grandsons; KKV 204-205, HV I. 701-702 (both quote Bhav. I. 215. 24-27). (2) on Bh. śu. 4th, 5th and 6th the performer should respectively observe ayācita, ekabhakta and fast, worship Sun with gandha &c. and should sleep at night in front of the altar on which sun image is placed; on 7th after sun worship offer naivedya of fruits, feed brāhmanas and eat food himself; if unable to procure fruits he should cook flour of rice or wheat mixed with ghee and jaggery and nutmeg bark and nāgakesara as naivedya; this to be carried on for a year; at end he may,

if able, donate golden fruits, a cow with calf, a field, a mansion, clothes, copper vessel and coral; if poor feed brāhmanas on fruits and powdered sesame and donate silver fruits; performer is freed from poverty and hardship and goes to world of Sun; KKV 117-121, HV I 731-734 (from Bhav. I. 64. 36-61; (3) on Mārg śu. 5 observe niyamas, on 6th fast, donate a golden lotus and a fruit with sugar with 'may the Sun be pleased with me'; on 7th feed brāhmanas on meal with milk; he should give one kind of fruit from this day to kr. 5th, do this for a year using different names of Sun in each month; at year's end honour a brāhmana and his wife with clothes, jar, sugar, golden lotus and fruit, performer becomes free from sins and goes to sūryaloka, Mat. 76. 1-13 q in KKV 213-214 (without name), HV I 743-44 (from Pad. V. 21. 249-262)

Phalāhūrahapriyamata—Vi. Dh. III. 149. 1-10 (This is a caturmūrtivrata); begin fast for three days on Visuva day in Vāsanta and worship Vāsudeva; for three months Vāsudevapūjā every day; then for three months subsist on fruits; then in śarad Visuva fast for three months, and Pradyumna worship; subsist on yāvaka, at end of year gifts to brāhmanas; goes to Viṣṇuloka

Phālguna-kṛtya—HV II 797-799, KR 515-531; VKK 506-517; NS 222-229, SmK 513-519.

It may be noted that generally all the grand annual festivals in big and small temples in South India are celebrated in Phālguna.

A few minor matters are noted here; On Phā. śu. 8 worship of Lakṣmī and Sītā with gandha &c. (KKN 441-443, KR 527, quoting Brah) On Phā pūrṇimā if there be Phālguni-nakṣatra one should donate a bedstead with good coverlets and thereby one secures a beautiful wife that brings a fortune (V. Dh. 90.), as Aryaman was born of Aditi and Kāśyapa and the Moon from Atri and Anasūyā on Phā pūrṇimā, both the Sun and Moon should be worshipped at moonrise and songs, dances and music should be indulged in, KR 530, quoting Brah. and KKN 443; on this pūrṇimā a temple festival is held in South India called Uttira.

Phālgunaśṛavanadhādaśī—when Dvādaśī has śṛavana-nakṣatra, fast and worship Hari; NM p. 53, verses 626-627.

Bakapañcaka—The five days from K. śu. 11 when Visnu rises from sleep up to K. pūrṇimā are so called and it is stated that even a crane would not eat a fish in these days; therefore men should abstain from meat-eating during these days; KV 338, KR 425, VKK 479, KT 454.

Bakulāmāvāsyā—on P. amāvāsyā, the pīṭra are to be satiated with bakula flowers and milk boiled with rice grains and sugar; GK 446.

Balipratipad—vide pp 201-204 above The Junagad Inscription of Skanda-gupta refers to Visnu's bringing back Laksmi for Indra from Bali (vide Gupta Inscriptions pp 59,62).

Balipratipad-rathayātrā-vrata—on K. śu. 1; fast on preceding amāvāsyā, Agni and Brahmā are the deities; on a ratha (car) Agni should be worshipped, the ratha should be drawn by learned brāhmanas at the instance of a brāhmana performer and should be taken round the town; to the right side of Brahmā image of Sāvitrī; car should be stopped at different places and waving of lights should be done; all those who take part in this yātrā, who draw the car, who light lamps, who look at it with devotion—all reach the highest place; K. śu. 1 is Balipratipad and so this rathayātrā is so called; HV I 345-347 (from Bhav.)

Bastatrivātra-vrata—In Cai offer to the sun for three days three white lotuses on each day and observe nakta every day for three days; donate five milk-yielding she-goats with some gold to a brāhmana; this removes all diseases and the performer is not born again; HV II 323 (from Bhav. U.).

Bahulā—Bh. kr. 4 is so called in Central India; cows to be honoured and one should partake of cooked yavas; NS 123, VKD 67.

Bālavrata—giving a bull and kūsmaṇḍa, gold and garment; Pad, III 5 14 and 31-32; man or woman that killed a child in a former life or did not save a child though able becomes childless and should donate a kūsmaṇḍa with garments and a bull with gold.

Bālenduvrata or *Bālendudhātīyā-vrata*—on Cai. śu. 2; bath in evening in a river, draw a figure to represent the moon's crescent, worship it with white flowers and *nairedya* of best food and products of sugarcane juice; after worship performer himself to eat food; he should give up food fried in oil; one

year; he secures blessedness and goes to heaven; HV I 380-82 (quoting Vi. Dh. III. 131. 1-7), SmK 90.

Bilvatrūrātramata—on Jy. pūrṇimā with Jyesthā-nakṣatra one should bathe with water mixed with mustard seeds, then sprinkle water on bilva tree and worship it with *gandha* &c.; for one year one should subsist by ekabhakta way; at year's end one should approach bilva tree with bamboo vessel full of sand or full of barley, rice, sesame &c and worship images of Umā and Mahēśvara with flowers &c., address bilva tree with a mantra praying for absence of widowhood and for wealth, health, sons &c; homa with a thousand bilva leaves, make a bilva tree of silver with golden fruits, *jāgara* for three days from 13th to pūrṇimā with fast; bath next morning and honouring the ācārya with garments, ornaments &c and feeding 16, 8 or 4 householders with their wives; by this vrata Umā, Lakṣmī, Śacī, Savitṛī and Sītā respectively secured as husbands Śiva, Kṛṣṇa, Indra, Brahmā and Rāma; HV II 308-312 (from Skanda), SmK 123-124 (simply copies HV).

Bilvarotaka-vrata—see Rotakavrata.

Bilvalakṣavrata—a man or a woman may begin in Śr, Vai., M. or K. and burn every day three thousand bilva wicks (wicks of cotton thread spun by the woman herself and dipped in ghee or sesame oil) placed in a copper vessel in honour of Śiva in a temple or on the Ganges or in cowpen or near a brāhmaṇa; a *lakh* or crore of wicks may be prepared; all may be burnt in a single day if possible; *Udyāpāṇa* on a pūrṇimā; VKD 398-403.

Bilvāśāhhāpūjā—on Āśv. śu. 7; SM 23 and VR 248; vide p. 160 under Durgotsava

Buddhajānamamahotsava—on Vai. śu. when the Moon is in Pūṣya-nakṣatra an image should be established with texts uttered by Śākya and the temple should be white-washed; for three days *naivedya* and gifts to poor people, NM pp 66-67, verses 809-816. It should be noted that in NM also Buddha is declared to be an avatāra of Viṣṇu in Kalyuga. Buddha's Parinirvāṇa took place in Kārtika according to Sarvāstivādin and in Vaiśākha according to Ceylonese tradition. Vide Bajaur casket inscription of Menander's reign in E I. vol. 24 p. 6.

Buddhadvādasi—in Śr. śu 12; tithi; worship of golden image of Buddha with *gandha* &c; donate it to a brāhmana; Śuddhodana did this vrata and so Viṣṇu himself was born to him as Buddha; KKV 331-332, HV I. 1037-1038 (as a Dharani-vrata from Var.), KR 247-248. The printed Var. (47. 1-24) which contains only the first half verse occurring in KKV and HV narrates the story of Nrga. In Var. 55. 37 reference is made to avatāras from Nrsimha to Rāma and it proceeds 'namostu te Buddha Kalkin vareṣa'. Vide Buddhapūrnimā Vai. śu. 15 and Br. S. 57. 44 for directions as to image of Buddha.

Budhavrata—When planet Budha (Mercury) comes to Viśakhā nakṣatra one should observe for seven days nakta way; a golden image of Budha should be placed in a bell metal vessel with white garlands and *gandha* &c. and donated to a brāhmana; Budha sharpens intellect and conveys real knowledge; HV II. 578 (from Bhav. U.)

Buddhāstami—Begin when there is Wednesday on śu. 8; follow ekabhakta way and donate on eight astamis respectively eight jars full of water with a gold piece inside and with different edibles at each astami; then at end donate a golden image of Budha; HV I. 866-873 (from Bhav. U. 54. 1-59); stories of Aila Purūravas and of Mithi and his daughter Urmila were to be heard at the time of each astami. VKK (39-40) quotes three verses from RM on this vrata which are also quoted in Vratatattva p. 151. VR (256-265) deals with this vrata and its udyāpana.

Buddhyavāpti—begin on the day after Cai. pūrnimā; one month; worship of Nrsimha; homa with mustard every day; dinner to brāhmanas containing *trīmadhura* and gift of gold on Vai. pūrnimā; Vi. Dh. III. 206. 1-5.

Bṛhattapo-vrata—begin on Mārg. śu 1 called Bṛhattapā; Śiva deity; for one year or 16 years; destroys sin even of brāhmana murder; HK 105-106, PG 80; vide Bhav. U. 12 for details.

Bṛhad-gaurivrata—on Bh. kr. 3 (amānta reckoning) to be performed when moon rises; only for women; a plant called Dorli or Ringani (in Marathi) should be brought together with its roots, water should be sprinkled over it when placed on an altar of sand; on seeing the moon rise the woman performer should bathe, should worship Varuna in a jar and

then Gauri with various *upacāras*; a thread should be put round one's neck in the name of Gauri; five years, VR 111-114 (from Bhav. U.), Vratārka folio 53 b-56 a (from Bhavisyottara. Both say it is well-known in Karmāṭaka.

Brahmakūcavata—(1) on K. kr. 14; fast and drink pañcagavya, the five ingredients of which (urine, dung, milk, curds, ghee) are to be taken from cows of different colours, on next day worship gods and brāhmanas and then take food; all sins destroyed, HV II 147 (from Bhav. U.); (2) fast on 14th and drink on pūrṇima pañcagavya and then subsist on *haviṣya* food; for a year every month; HV II 238 (from V₁ Dh.); (3) the same as No 2 but twice every month on amāvāsya and pūrṇima; HV II 937 (from Brah.).

Brahmagūyati-candārohinī-vata—KKV 417, HV II 694 (from Pad.). No details.

Brahmadvādasi—begin from P. śu. 13 when there is Jyesthā-nakṣatra; tithi; Viṣṇu deity; for one year every month worship Viṣṇu and observe fast on that day; in each month gift of different things such as ghee, rice and barley. VI Dh. III 220. 1-6.

Brahmaputrāsāna—bath in the Brahmaputrā river (also called Lauhitya) on Cal śu. 8, removes all sins, as, on that day all holy rivers and the sea are supposed to be present in that river. VKK 522 (quoting Kālikā and Bhav. U. 77 58-59.)

Brahmavata—(1) on any auspicious day, it is prakrāṇa; make a golden image of the *brahmāṇḍa* (universe); for three days one should donate sesame; worship Agni and make a gift of the image and sesame to a householder and his wife; performer reaches the world of Brahmā and is not born again; KKV 445-446 (27th Śastivrate) = HV II 886 (from Pad.) Mat. 101. 46-48 has the same verses; (2) on 2nd honour Vedic student (*brahmacārin*) with a dinner; make an image of Brahmā and place it on a lotus leaf and offer worship with *gandha* &c; homa with ghee and fuel-sticks; HV I 377 (from Bhav.).

Brahma-sāvitrī-vata—on Bh. śu. 13th one should make a resolve to observe fast for three days; if unable, observe nakṣa on 13th, *ayūcāta* on 14th and fast on Purnamāsi; worship golden, silver or clay images of Brahmā and Sāvitrī; *jāgata* and *utsava* at night on pūrṇimā; donate next morning

images with daksinā of gold; HV II 258-272 (from Bhav U.); it is just like the Vatasāvitṛivrata except the date and the story of Sāvitṛi is set out at length here in HV.

Brahmūṇapti—begin on 10th of śu. in any month; tithivrata; fast on it and worship of ten gods (named) called Angirasah; for a year; HV I 966 (from Vi. Dh.).

Brāhmanyāprāpti—begin on 1st to 4th tithis of Cai. śu ; worship in order of tithis images of four gods, Indra, Yama, Varuna and Kubera who are four forms of Vāsudeva with *gandha* &c ; homa; the garments to be offered on the four days should be red, yellow, dark and white; one year; performer secures heaven till end of world; HV II. 500-501 (from Vi Dh). It is a *caturmūrti* vrata

Brāhmanyāṇapti—on Jy. purnamāsī give dinner to brāhmana and his wife and donate garments and honour them with *gandha* &c ; performer secures birth in brāhmana-varna for seven lives; HV II. 245 (from Prabhāsakhaṇḍa); KR 278-279.

Brāhmīpratipad-tābha-vrata—begin on Cai. śu 1; fast thereon; make a lotus of eight petals with coloured powders; on pericarp worship image of Brahmanā; on the four main quarters from the east place the Rgveda and the other Vedas; on the four intermediate points from south-east place the Angas, Dharma-śāstras, Purānas and Nyāyavistara; he should worship these on 1st tithi of every month for a year and donate at end a cow; performer would be learned in Veda and if he performs for 12 years he would reach Brahmaloka; Vi Dh. III. 126. 1-12 of which verses 6-12 are q. by HV I, p 343. The arrangement of works reminds one of Yāj. I. 3.

Bhadrakālīnavamī—fast on Cai. śu 9 and worship Bhadrakālī with flowers &c , or on all 9th tithis of all months Bhadrakālī may be worshipped; NM 63, verses 762-63.

Bhadrakālīpūjā—prescribed in RNP p. 438 for a king; the same as Bhadrakālīvrata (2).

Bhadrakālīvrata—(1) begin on 9th of K. śu ; fast on that day; Bhadrakālī (or Bhavānī) deity; worship her every month on 9th for a year, at year's end donate two garments to a brāhmana; performer obtains what he desires such as freedom from disease, sons, fame; HV I. 960 (from Vi. Dh.

III. 175. 1-5); (2) on 9th of Āśv. śu; draw Bhadrakālī on the wall of a mansion or on a piece of cloth; worship her and her weapons and shield; observe fast on 9th and worship Bhadrakālī; one secures great prosperity and success, HV I. 960-62 (from V; Dh. II. 158. 1-8), KR 350, VR 337-338. Vide Brah. 181. 46-53 for Bhadrakālī and offerings of wine and meat to her.

Bhadracatuṣṭayāvratā—there are four Bhadras viz. three months (called Tripuskara or Tripuspa) from 2nd of Phā. śu, three months (called Tri-puspaka) from 2nd of Jy. śu, three months from Bh. śu. (called Trirāma) and three from 1st of Mārg. śu (called Viṣṇupada), on first tithi he should eat by nakta way, on 2nd he should after bath offer tarpana to gods, pitrs and human beings and should not laugh nor talk till the moon rises and repeat the names Kṛṣṇa, Agyāta, Ananta, Hṛsīkeśa on the four tithis respectively from 2nd to 5th; in evening offer arghya to moon, take his meal on bare ground or on a stone; for one year for all varṇas and women also; the performer secures fame, success and remembers his former births (*jātsman*), HV II. 383-392 (from Bhav. U. 13. 1-100).

Bhadravidhi—Sunday if on Bh. śu. 6th is called Bhadra; observe nakta on that tithi or fast; mālatī flowers to be offered and white sandal-wood, Vijaya-dhūpa, and pāyasa as *nanedya* in worship of the Sun at noon; it is a vārāvratā, then daksina to brāhmaṇa, performer goes to Bhānu-loka; KK V 12-13, HV II. 523-524 (calls it Bhadrāvidhi from Bhav.), KR 278.

Bhadrāvrata—on 3rd of K. śu. a person should subsist by *nakta* method after taking in cow urine and yāvaka (food prepared from barley), this should be continued for a year every month, at end donate a cow; he will dwell in world of Gauri for a kalpa; HV I. 483 (from Pad.), KN 330.

Bhadrāstami—GK 116.

Bhadrāsaptamī—when on 7th śu. there is Hasta-nakṣatra, that tithi becomes Bhadrā; tithivratā; Sun deity, a person should follow from 4th to 7th tithis respectively ekabhakta, nakta, ayācita and fast; one should bathe the image with ghee, milk and sugarcane juice and offer *upacāras* and arrange near image various precious stones in the several directions; the performer goes to Sun's world and then to

the world of Brahmā; KKV 138-141, HV I. 671-673 (from Bhav.), HK 625, PC 105.

Bhadraparūsavrata—the same as Bhadra-catustayavrata

Bhartṛdvādaśivrata—on Cai. śu. 12; fast on 11th and worship of Viṣṇu on 12; every month different name of Viṣṇu out of 12 from Keśava to Dāmodara to be taken; one year; KR 131-134 (from Var.), KKV 339-340.

Bhartṛprāpti-vrata—Nārada told this to a bevy of Apsarases who desired Nārāyaṇa should be their husband; on 12th of Vasanṭa śu; fast thereon and worship of Hari and Lakṣmī; silver images of both and *nyāsa* of the god of love under different names on the several limbs of the image; next day gift of the images to brāhmaṇa. HV I. 1198-1200 (from Bhav.).

Bhavāññyātrā—on Cai. śu. 8; 108 pradakṣiṇās; *jāgara*; next day worship of Bhavānī; SmK 94, PC 109, VKD 43.

Bhavānivrata—(1) on 3rd a person should apply unguents in Pārvatī temple to the image of Pārvatī; for a year; at end donate a cow; HV I. 483 (from Pad.); (2) when for a year a man (or woman) observes a fast on each paurṇamāsī and amāvāsyā and at year's end donates an image of Pārvatī with all fragrant things, he secures the world of Bhavānī; HV II. 397 (from Līn.); (3) nakta in temple of Pārvatī on 3rd; for a year; at end gift of cow; KKV 450 (from Mat. 101. 77). Mat reads 'vitānakam' (canopy).

Bhāgyarkṣadvādaśi—on 12th tithi with Pūrvāphalgunī-nakṣatra a man should worship image of Harihara, half of the image represents Hara (Śiva) and the other half Hari; the result is same even if the tithi is dvādaśī or saptaṁī and nakṣatra may be Pūrvāphalgunī, Revatī or Dhanisthā; he secures sons, kingdom &c.; KKV 352-354, HV I. 1175-76 (from Devīpurāṇa); Pūrvāphalgunī is called Bhāgya, as Bhaga is its presiding deity; 'rkṣa' means 'nakṣatra'.

Bhādrapada-kṛtṭya—NM 71, verses 868-874 (about śu. only), KR 254-301, VKK 298-343, NS 123-144, KT 438-444, SmK 201-287, GK 24.

Bhānuvrata—begin on 7th tithi: subsist by nakta that day; Sun deity; for one year; at end donate cow and gold; goes to sūryaloka; KKV 448 (quoting Mat. 101. 60), HV I. 786 (same verse from Pad.).

Bhānuṣaptami—when 7th tithi falls on a Sunday it is so called; GK 610.

Bhārabhūteśvara-yūṭi-ā—on Ās. pūrṇimā; worship of Bhārabhūteśvara in Kāśī; PO 284.

Bhāskarapūjā—It is said that the sun should be worshipped as a form of Viṣṇu and that the sun is the right eye of Viṣṇu, that the sun should be worshipped in a mandala resembling a chariot wheel and that the flowers offered to a sun image and later removed should not be worn by a person on his own body; TT 36, PO 104; Br. S. (57. 31-57) gives directions as to how the images of certain gods were to be made and verses 46-48 describe the image of Sūrya, one characteristic being that the body from the feet to chest should not be shown but covered with a jacket.

Bhāskarapūjā-saptami—when the sun passes from one Zodiacal sign into another on śu. 7, then it is called mahājyā, is very dear to the Sun and bath, gifts, *tapas*, *homa*, worship of gods and *pitra* performed on that tithi yield merit a crore of times; KV 416, VKK 35 (from Bhav.), TT 145 (from Brah.).

Bhāskaravrata—fast on 6th (of kr. ?) and on 7th śrāddha with the words 'may the Sun be pleased'; tithivrata, Sun deity; performer freed from diseases and goes to heaven; HV I. 788 (from Bhav.).

Bhīmadvādasi—(1) It was first imparted to Bhīma, one of the Pāṇdavas, by Vāsudeva and came to be known by his name; this was formerly called Kalyāṇinī. It is elaborately described in Mat. 69. 19-65 (which also occur in Pad. V. 23), most of which are q by KKV 354-359 (from Mat) and HV I. 1044-1049 (from Pad.); on 10th of M śu bath with ghee applied to the body and worship of Viṣṇu with the words (namo Nārāyaṇāya), the various limbs of Viṣṇu being honoured with different names (Kṛṣṇa, Dāmodara &c.), worship of Garuḍa, of Śiva, Gaṇeśa; total fast on 11th; on 12th bathe in a river and raise mandapa in front of house, hang a jar full of water from a *torana* with a small hole at the bottom and take the drops on one's hand the whole night; *homa* through four priests learned in R̥gveda, Rudra-japa by four Yajurvedins and *sāmans* to be sung by Sāmavedins; these twelve priests to be honoured with rings, garments &c., on next tithi donate 13 cows;

after priests go he should say ' May Keśava be pleased, and Visnu is the heart of Śiva and Śiva is the heart of Vismu ' ; should listen to *stihāsa* and *purāna*; vide Gar. I. 127 for this, (2) on M. śu. 12; this was imparted by Pulastya to Bhīma, king of Vidarbha and father of Damayanti wife of Nala; arrangements as in the preceding; performer freed from all sins; this vrata is superior to Vājapeya and Atirātra &c. HV. 1049-1056 (from Bhav. U.).

Bhīmavrata—one who having fasted for a month donates at end a fine cow reaches the world of Visnu; Mat. 101. 51 q by KKV 446, HV II. 884 (from Pad).

Bhīmakādaśī—M. śu. 11th joined with Pusya or without it is very sacred and dear to Visnu. Dhaumya describes to Bhīma in Pad. VI 239 28 ff.

Bhīmapañcaka—For five days from 11th tithi of K. śu.; performer bathes three times applying pañcāmṛta, pañcagavya and water mixed with sandalwood paste; *tarpana* of pītṛs with yava, rice and sesame; 108 times repeat the mantra 'om namo Vāsudevāya' at worship and when performing homa offer sesame, yava and rice mixed with ghee with mantra of six letters 'om namo Visnave'; this procedure to be followed for five days, on the 1st to 5th day the feet, knees, navel, shoulders and head of Hari should respectively be worshipped with lotuses, bilva leaves, bhṛṅgaraka, (on 4th day) *bāna*, *bilva* and *Jayā*, *Mālati*; on 11th to 14th he should respectively partake of cow-dung, cow urine, milk and curds for purifying the body; then on 5th day performer to feast brāhmanas and give gifts; the performer's sins are all wiped out; HV II. 336-341 (from Nār. and Bhav. U., the first saying that Bhīma learnt it from Kṛṣṇa, while the latter makes Kṛṣṇa declare that he learnt it from Bhīma when the veteran hero was lying on his bed of arrows); Bhav. U. allows the performer to eat vegetables and the food of ascetics KV 324 cites the last verse occurring in HV II. 34 from Bhav. U. Later medieval works like NS 204, SM 158-159, SmK 386 add (from Pad.) that *arghya* and water should be offered to Bhīma by men of all varnas and the *tarpana* mantra is note-worthy 'Vaiyāghra-padya-gotrāya Sāṅkṛtyapravarāya ca | Gaṅgā-putrāya Bhīsmāya pradāsyeham tilodakam || aputrāya dadāmyetat salilam Bhīsmavarmane |'. These occur in BB p. 364 verses 1714-15 and the verse 'Vaiyāghra' occurs in RM (vide ABORI

vol. 36 p. 332) and in HK 628 By doing this a man becomes free from sins Vide Agni 205 1-9, Gar I. 123. 3-11, Pad. VI 125 29-32 that contain a very elaborate description of this vrata.

Bhismāstamī—on M. śū. 8; offer water and śrāddha every year to Bhīṣma who died a bachelor, he who does so becomes free from sins committed in one year and secures progeny; HK 628-29, VKK 503, TT 58, NS 221, SM 61 One whose father is alive also can offer water to Bhīṣma (SM 61). This tithi is probably based on Anuśāsanaparva 167, 28 (Māgho-yam samanuprāpto.. tribhāgaśeṣaḥ paksoyam śuklo bhavitumarhati). With great respect to Prof. P. C. SenGupta I must say that his interpretation of 'samanuprāpta' as 'samanupravista' is quite wrong and unwarranted and it is not possible to accept his conclusion that Bhīṣma died on 8th of dark half of Māgha and not on 8th of bright half. Vide his paper in JASB vol. XX No. 1 (Letters) pp 39-41 (1954). The Bhujabalambandha p 364 has two verses, which are quoted in TT, NS and other works 'सङ्काश्या तु मासस्य दद्याद् भीष्माय यो जलम् । संवत्सरकृतं पापं तत्क्षणादेव नश्यति ॥ देवाग्रपथ-गोत्राय सङ्कलिप्रवराय च । अपुत्राय ददात्येतत्सलिलं भीष्मवर्जने ॥'. Even brāhmanas were called upon to offer water to the noble ksatriya warrior Bhīṣma.

Bhuvaneshvara-yātrās—The fourteen yātrās of Bhuvaneshvara are enumerated and described (such as Prathamāstamī, Prāvā-rasasthī, Pusyasnāna, Ājyakambala) in GK 190-194.

Bhūtacaturdaśī—Same as Pretacaturdaśī pp 351-52 above; vide KT 450-451.

Bhūtamahotsava—The same as Udashavikā pp 275-76 above; HV II. 359-365 (from Skanda).

Bhūtamūlīyutsava—From 1st to pūrṇimā of Jy, HV II. 365-370. Same as Udashavikā. The Sarasvatikanthabharana of Bhoja (V. 94) on Poetics mentions it among *kṛiḍās* Bhṛatrbhāṇḍa, Bhūtamāṭā and Udashavikā are three names of one utsava (HV II. 367).

Bhūbhājanavratā—It is a sāmvaṭsara vrata; the man who for one year takes his food on bare ground (not in a plate or on a leaf like that of plantain) after presenting it to pīṭra becomes sole ruler of earth, HV II. 687 (from Pad.)

Bhūmivratā—on śū. 14th; worship of Sun acc. to procedure of Lingavratā and fast in honour of Śrva; offer saffron,

flowers, pāyasa with ghee and gifts of land to a devotee of Śiva; performer secures position of king; this vrata should be performed by a king; HV II. 63-64 (from Kalottara).

Bhṛguvrata—begin on Mārg kr. 12; tithi; worship of twelve gods called Bhṛguś to whom *yajña* is offered (names set out are somewhat peculiar and unusual), for one year (on each kr. 12); at end donate a cow; Vi. Dh. III. 180. 1-5 q. by HV I. 1172.

Bhāmī-ekādaśī—when on M. su. 11 there is Moon in Mrgaśīrśa-nakṣatra, one should observe fast and on 12th the performer should be *ṣattīli* i. e. he should bathe with water mixed with sesame, rub sesame paste on his body, offer sesame in fire, drink water mixed with sesame, make gift of sesame and eat them; if a person fasts on this ekādaśī called 'Bhāma-tithi' he reaches Visnuloka; Ekādaśī-tattva p. 101, TT 113-114, VKK 504.

Bhairavajayanti—K. kr. 8 is known as Kālāstamī; fast on that tithi and jāgara; worship of Bhairava for four praharas of the night and jāgara in listening to and narrating legends about Śiva; the performer becomes free from sins and becomes a good devotee of Śiva, this is obligatory on persons dwelling in Kāśī; SM 60-61, SMK 427-429, PO 138.

Bhogasāṅkrāntivrata—on Sankrānti day call together women and give them saffron, lampblack collyrium, vermilion, flowers, scents, *tāmbūla* and camphor, fruits and also to their husbands; feed them and present pair of garments; on each sankrānti for one year, at end worship the Sun and donate a cow to brāhmaṇa who has a wife; performer secures happiness; HV II. 733 (from Skanda).

Bhogāvāptivrata—worship Hari for three days from the 1st tithi after Jy. pūrṇimā and donate a bedstead; performer enjoys pleasures and goes to heaven; Vi. Dh. III. 212. 1-3 q. by HV II. 752.

Bhaumavātravrata—Mars is the son of the Earth and fine in appearance; on each Tuesday one should donate a copper vessel filled with jaggery for one year; at end donate a cow; performer secures beauty and wealth; HV II. 567.

Bhaumavrata—(1) when Tuesday has Svāti-nakṣatra a man should eat by nakta way; this is to be repeated seven times; he should place in a copper vessel golden image of Mars covered

with red cloth and saffron used as unguent; offer flowers and naivedya and donate to a brāhmaṇa householder with a mantra 'though you are *Kuṣanmā* still the wise call you *Mangala*'. There is a pun on *Kuṣanmā* that has two senses (1) 'born on an inauspicious day', (2) 'born of the earth'. As Mars is red in appearance, copper, red cloth and saffron are used to match his colour; HV II. 567 (from Bhav. U.); (2) worship Mars on Tuesday; repeat in the morning the several names of Mars (21 in all, such as *Mangala*, *Kuja*, *Lohita*, favouring *Simavedins*, *Yama*); draw a triangular figure with a hole in the middle and draw three names (*Āra*, *Vakra*, *Kuja*) with saffron and red sandalwood paste on each angle; Mars was born in *Ujjayini* in a *Bhāradvāja* family and rides a ram, if a man performs this *vratā* throughout life he becomes prosperous, has sons and grandsons and reaches the world of the planets; HV II. 568-574 (from Pad.); VKD 443-451 has a far more elaborate procedure of *Bhaumavāra-vratapūjā*

Bhrātṛdvitīyā—on K. śu 2; it is also called *Yamadvītiyā* because in ancient times *Yamunā* treated her brother *Yama* to a dinner on this day; some works like KT 453, *Vratārka*, VR 98-101 combine the two viz. worship of *Yama* and dining at one's sister's house. Vide pp 209-210 above for the latter.

Maṅgala—Acc. to *Ātharvanaparisisṭa* q by HV II. 626 brāhmaṇa, cow, fire, land, mustard, clarified butter, śamī, grains of rice and barley are eight auspicious things *Dronaparva* 127. 14 speaks of eight mangalas; *Drona* 82, 20-22 contains a much longer list. Vā 14 36-37 enumerate several things as auspicious which should be touched when going out of one's house viz. *dūrvā*, clarified butter, curds, jar full of water, cow with calf, bull, gold, clay, cowdung, *svastika*, aksata grains, oil, honey, brāhmaṇa maidens, white flowers, śamī, fire, Sun's disc, sandalwood and *asvattha* tree (q by Sm C. I. p. 168) Vide *Parāśara* XII 47, *Viṣṇudharmottara* II. 163. 18 ff. for other lists of mangala objects.

Maṅgala-candikāpūjā—VKK (552-558) gives an elaborate procedure; *Mangalacandikā* is called *Lalitakāntā*; the mantra (i.e. *Lalitā-gāyatrī*) for her worship is *Nārāyaṇaī vidmahe tvām Candikāyāi tu dhīmahi* (tan-no *Lalitā-kānteti tatah paścāt pracodayāt* ||); worship on 8th and 9th tithis; she may be worshipped on a piece of cloth or as an

image or on a jar; whoever worships her on Tuesday secures desired objects. Vide TT 41 also.

Maṅgalacandī—on Tuesday; worship of Candī who was first worshipped by Śiva, then by Mars, by king Mangala and by beautiful women on Tuesday and then by all men desiring good fortune; Brahmavaivarta, Prakṛti-khaṇḍa 44. 1-41 (specially 32, 37-38).

Mangalavrata—begin on kr. 8th of Āśv., M., Cai., or Śr. and carry it on till next śu. 8th; on 8th ekabhakta, dinner to maidens and devotees of Devī, nakta on 9th, ayācita on 10th, fast on 11th; repeat this; every day gifts, homa, japa, pūjā and dinner to maidens; sacrificing a paśu; jāgara with dance and drama; japa of 18 names of her; HV II. 332-335 (from Devī-purāṇa).

Maṅgalāgaurīvrata—on all Tuesdays in Śr. by married girls for five years after marriage; prevalent in Mahārāstra; the worshipping women take noon dinner silently; 16 kinds of flowers; 16 svāsinīs are required; nīrājana of Devī with 16 lamps; jāgara; Gaurī is deity; prayer to Mangalā for freedom from widowhood, for sons and for fulfilment of all desires; leave is taken of Gaurī next morning; VR 787-795 (from Bhav.).

Maṅgalāstaka—The eight substances to be distributed to women when invited in a vrata like Saubhāgyasundarī are saffron, salt, jaggery, cocoanut, tāmbūla leaf, dūrva, vermilion, collyrium; VR p. 119.

Mangalyasaptamī or *Maṅgalya-vrata*—on 7th; on square mandala Hari and Laksmī should be invoked and worshipped with flowers &c, four vessels of clay, copper, silver and gold should be got ready and four clay jars covered with cloth and full of salt, sesame, turmeric powder; eight young chaste women whose husbands are alive and who have sons should be honoured and given daksinā and in their presence performer should pray to Hari for 'mangalya' (auspicious life); then the women should be dismissed; on the 8th again worship Hari and pūrāṇa with honouring eight young women and feeding brāhmanas; every one, male or female, prince or peasant, secures his desired objects; HV I. 768-770 (from Gar.).

Matsya-jayantī—on Cai. śu 5; image of Viṣṇu in the Fish avatāra to be worshipped; AK folio 360 b. It is also called *Haya-paṇcamī*.

Matsya-mūṣa-bhaksana-mūṣedha—Vide above under Kārtika and Bakapāṇicaka and TT 146, GK 32

Matsyadāśī—on Mārg śū. 10 take up the niyamas, on 11th fast, on 12th he should bring some clay with a mantra, present it to Āditya, apply it to his body and bathe; tithi vrata; worship Nārāyaṇa; four jars filled with water and flowers and covered over with plates of sesame to be looked on as four oceans; make a golden image of Viṣṇu as Fish and offer worship, *jūṇa*; donate the four jars to brāhmanas; even grave sins are destroyed; KKV 311-317, HV I. 1022-26 (both from Var chap. 39. 26-77), KR 462-466 (same verses from Brah.)

Mathurā-pradaśinī—(circumambulating Mathurā, one of the seven holy cities of Bhārata)—on K. śū. 9; SmK 378 (from Var.).

Madanaturdaśī—also called Madanabhāṇjī—on Cai śū. 14; tithi; worship of Madana (god of love) with songs and music and utterance of lascivious words for pleasing him. KT 466, TT 133.

Madanatrāyodaśī—vide Anangatrāyodaśī and Kāmadevatrāyodaśī above pp 257, 282. KR 137 quotes Brah that on all 13th tithis Kāma should be worshipped by people.

Madanadāśī—on Cai śū. 12; tithivrata; draw on a copper plate full of jaggery and edibles and gold placed on a jar containing water with white rice grains and fruits, the figure of Kāma and Ratī his wife, place food in front of them and sing songs and love music; bathe image of Hari calling it Kāma and worship it; donate the jar next morning and feed brāhmanas and performer should take food without salt and utter after giving dakṣiṇā the mantra 'May god Janārdana in the form of Kāma who is the joy in the hearts of all be pleased', fast on 13th tithi and worship Viṣṇu and sleep on bare ground after eating a single fruit on 12th; go on for a year; at end donate a cow and garments and perform homa with white sesame; performer becomes free from sins, gets sons and prosperity and becomes one with Hari; KKV 367-368, HV I. 1194-98 (from Mat.), KR 135-136.

Madanapūjā—Vide Anangatrāyodaśī p. 257 above.

Madanabhāṇjī—Same as Madanabhāṇjī p. 310 above.

Madanamahotsava—on Oai. śu. 13; tithivrata; worship image or painting of God of love at mid-day with the mantra 'namaḥ Kāmāya devāya devadevāya mūrtaye; Brahma-Visnu-sureśānām manah-ksobha-karāya vai ||'; sweet edibles to be placed before the figure of Kāma; donate a pair of cows; wife should worship her husband thinking 'this (husband) is Kāma'; at night *jāgara* and dance festivals, illuminations and theatricals; this to be repeated every year; the performer becomes free from sorrow and disease and secures welfare, fame and wealth; HV II. 21-24 (from Bhav. U. which contains the story of the burning of Mādana by Śiva and his re-birth on this tithi.).

Madanotsava—is called Suvasantaka in Kāmasūtra I. 4. 42.

Madhusravā—Śr. śu. 3, NS 111, VR 96 (both say it is well-known in Gurjaradeśa).

Madhusrāvāṇī—KSS p. 10. Śr. śu. 3 is so called.

Madhusūdanapūjā—on Vai. śu. 12, worship of Visnu; performer secures the fruit of Agnistoma and goes to Moon's world; SmK 114.

Madhuratraya—(three things called 'Madhura') —Vide Trimadhura (p. 309); VR 16 says that ghee, milk and honey are called 'Madhuratraya'.

Madhūkavrata—on Phā. śu. 3; fast by women on that day and next day worship of Gaurī on Madhūka tree and prayer to her to confer *saubhāgya*, sons, freedom from widowhood; honour brāhmana women whose husbands are alive with flowers, fragrant substances, garments and edibles; confers health, beauty; HV I. 413-415 (from Bhav. U.). The printed Bhav. U. (16. 1-16) calls it Madhūkatrtīyā, places it on 3rd of dark half of Phā. and is somewhat different in details, though some verses are identical with those in HV. Madhūka is a tree from the blossoms and seeds of which an intoxicating drink is distilled.

Manasūnāta—on Jy. śu. 9 with Hasta nakṣatra or on even 10th without Hasta; Manasādevī is to be worshipped on a twig of *snūhī* plant; vide above p. 125 for worship of Manasā in Śr. (KR 233 and KT 437) HK 621 (quotes Bhav.) says that Manasā is to be worshipped on Āś kr. 5. Vide A. C. Sen's 'Bengali Language and Literature' pp. 257-276 for story of Manasādevī and Manasā-mangala, Manasā being worshipped on 11th tithi of dark half of Śrāvana.

Manorathatṛīṭyū—on Cal. śu. 3rd; worship of Gaurī as possessing twenty arms; for one year; the performer has to use the twigs of certain trees only (like jambū, apāmārga, khadira) for brushing the teeth, to employ certain unguents only or *yakṣakardma*, certain flowers (such as Mallikā, Karavīra, Ketakī) and the naivedya also as specified; at end he donates a bedstead with pillows, mirror &c to the ācārya; four boys and twelve maidens are to be honoured and fed; a person secures whatever object he longs for, Skanda, Kāśikhaṇḍa 80. 1-73 q. by VR 84-88.

Manorathadrūḍaśī—fast on Phā śu. 11, then on 12th worship Hari, homa to Hari and then prayer 'May Vāsudeva yield my desires'; one year divided into three periods of four months; in each period different flowers, different kinds of incenses, different naivedya; dakṣiṇā to be given every month; at end golden image of Viṣṇu to be donated, twelve brāhmanas to be feasted, twelve jars to be given, HV I. 1072-1075 (from Pad.).

Manorathadrūṭyū—on śu 2nd; worship of Vāsudeva by day, arghya to Moon's crescent and partaking of food by nakṣa method before the moon sets; VKK 14, TT 29

Manorathapūrnīmā—begin on K. pūrnīmā, for a year on each pūrnīmā worship the rising Moon and subsist by *nakṣa* way, the Moon should be worshipped on a circle made of salt (from a mine or lake); in K the Full Moon must be in conjunction with Kṛttikā and Rohini; in Mārg with Mṛgaśīras and Ārdrā and so on (but in Phā, Śr. and Bh the Moon to be in conjunction with one or more of three); honour women whose husbands are living, at end of year donate seats coloured with kusumbha (safflower), performer secures beauty, blessedness, wealth and goes to heaven; HV II. 233-235 (from V. Dh.).

Manorathasankrānti—on each Sankrānti day for a year donate a jar full of water with jaggery and garments to a householder; the Sun is deity; the performer secures his desired objects, becomes free from sins and goes to Sūryaloka; HV II. 731 (from Skanda)

Manthūnasasthi—on Bh. śu 6; vide VK No. 397.

Mandūrasasthi—on 6th of M. śu, on 5th the performer takes a light meal; on 6th he fasts and makes a prayer to the Mandāra tree; next day he should apply saffron to Mandāra

(the coral tree) and prepare a lotus of eight petals on a copper vessel with dark sesame, and worship the sun with Mandāra flowers in the eight directions from the east under different names and worship Hari in the pericarp; for a year in each month on 7th śu. same procedure; at end donate a jar on which a golden image is placed; HV I. 606-608 (from Bhav U. 40. 1-15). Mandāra is one of the five trees of paradise, the others being Pārijātaka, Santāna, Kalpavṛkṣa and Haricandana

Mandārasaptamī—on 7th of M. śu; on 5th light meal, on 6th fast; on night eat Mandāra flowers; next day make brāhmanas partake of eight Mandāra flowers; Sun deity; the rest as in the preceding vrata; HV I 650-652 (from Pad. V. 21. 292-306), KKV 219-221; Mat. 79. 1-15 are the same as Pad

Manvādi—there are fourteen Manvantaras; the four Yugas make one Mahayuga of 4320000 years; one thousand Mahayugas are equal to a kalpa which is a day of Brahmā and the night of Brahmā is also of the same duration. As there are 14 Manvantaras in a Kalpa, each Manvantara is a little over 71 Mahayugas; Viṣṇupurāṇa III. 2. 50-51, Mat. 144. 102-3, 145. 1, Brah chap 5; Nār. (I. 56. 149-152) sets out the tithis on which each Manvantara started and that are therefore called Manvādi-tithis; these tithis are sacred and śrāddhas are to be offered on them. Vide H of Dh. vol. IV. p. 375 for the Manvādi tithis and Vi Dh. I chap. 176-189 for names and descriptions of the 14 Manvantaras.

Maricasaptamī—on Cai śu. 7 worship the Sun, feed brāhmanas and make them partake of 100 maricas (pepper) with the mantra 'om khakholkāya svāhā'; the performer has not to undergo separation from those dear to him; Rāma and Sītā, Nala and Damayanti performed this vrata; HV I. 696. (from Bhav. I. 214 40-47.)

Marud-vrata—on Cai śu. 7; fast on 6th, worship of seasons on 7th; performer should arrange seven rows, each row to have seven mandalas drawn with sandalwood paste; in the first row he should put down seven names from Ekajyotiḥ to Saptajyotiḥ; different names in each of the seven rows; 49 lamps to be lighted; homa of ghee and feeding of brāhmanas for one year; at end gift of new garment and cow; this vrata gives health, wealth, sons, learning and heaven; HV

I 775-777 from Vi Dh (III 166 1-22) The Maruts are said to be seven or seven times seven Vide Rg V 52 17 (sapta me sapta sākina), Tai S II 2 11. 1 (saptaganā vai marutah).

Mulamāsakṛiya—for actions to be done in intercalary month and forbidden therein, vide 'adhumāsa' and the next section on Kāla &c

Malladvādasi—on Mārg. śu 12, on the banks of Yamunā Kṛṣṇa sported at the foot of Bhāṇḍiravata on Govardhana hill in the midst of cowherds (who were wrestlers) and Gopis, the wrestlers worshipped him with flowers, with milk, curds and edibles; for one year on each 12th, the mantra is 'may Kṛṣṇa be pleased with me'; this was also called Aranyadvādasi since cowherds and wrestlers gave edibles to each other in a forest; reward is health, strength, prosperity and Visṇuloka; HV I 1115-1117 from Bhav. U.

Mallāri-mahotsava—on Mārg. śu 6; the wife of Mallāri is Mhālāsā (probably a corrupt form of Madālāsā), in worship of Mallāri the principal ingredient is turmeric powder, which is called *Bhaṇḍūrū* in Mahārāṣṭra, the worship is either on each Sunday or Saturday or on each 6th, the procedure of the worship is taken from Brahmandā, Mallāri-māhātmya of Ksetrakhandā, AK folio 421.

Mahātmanavṛata—on Bh. śu 1, tīthi, worship of golden or silver image of Śiva with three eyes, matted hair and five faces by placing it on a jar; bathing it with pañcāmṛta, offering flowers &c.; performer to observe silence; 16 fruits to be offered at end gift of cow, performer secures long life, kingdom &c, SmK p 201 (quoting Skanda from Madana-ratna), NA calls it Maunvṛata, but that is wrong

Mahākārtiki—See p. 234 under Kārtika Vide I. A. vol. III 305 and vol. VI 363 (inscription of the 12th year of Caḷukya king Mangalesvara in Sale 500, 578 A D.) that mention that the king made a Mahānga dhūpa described in KKV 172, HV I 730 (quoting Bhav. I. 105) and to be employed in Kāmadaḥ saptaṁi, Mahādāna to brāhmanas on Mahākārtika-purnamāsī

Mahācaturthi—Bh. śu. 4 falling on a Sunday or Tuesday is so called; by worshipping Gaṇeśa on it, man secures his desires, SmK 210.

Mahācātri—Cai. Pūrṇimā with Jupiter in conjunction with Moon and Citrā-naksatra, PC 313, GK 599.

Mahājyāṣaptamī—When the Sun enters a Zodiacal sign on śu. 7th that tithi is called Mahājyāṣaptamī, bath, japa, homa, worship of gods and Manes yield rewards a crore of times, if the image of the sun is bathed on that tithi with ghee or milk, the man goes to Sūryaloka, if a man fasts on it he goes to heaven; KKV 135-136 = HV I. 669 (from Bhav. I. 199. 1-7) KKV is, as often, silent about the source HK 414 quotes all these from Brah., TT 145 does the same.

Mahājyāsthi—If Jy Pūrṇimā has Jyesthā-naksatra and the Moon and Jupiter are in conjunction and the Sun is in Rohini it is so called and dāna, japa &c. yield great reward; PC 313, GK 600.

Mahātapovātān—numerous little actions are dealt with under this head in several works on vratas. They are not separately entered in this list. Vide KKV 453-469, HV II. 917-931, KR 540 ff, VKK 533 ff.

Mahātrīyā—on 3rd tithi in M. or Cai.; Gaurī is deity: one should offer guḍadhenu and himself abstain from eating jaggery: it causes great happiness and leads to Gaurī-loka; HV I. 484 (from Pad.). For a detailed description of Guda-dhenu, vide Mat 82 and H. of Dh. vol. II. 880.

Mahādvādaśī—the 12th tithi of Bh. śu. with Śravana-naksatra is so called; fast on it and worship of Viṣṇu leads to great rewards; KR 286-287. Vide Vi. Dh. I. 161. 1-8 in one verse of which it is stated that if Bh. śu. 12 falls on a Wednesday and has Śravana naksatra, it is 'atyanta-mahatī' (greater than great) Vi. Dh. I. 162 (1-71) dilates upon the mātām̐ya of Śravana-dvādaśī. Besides this there are eight very holy dvādaśīs for which see p. 119 above.

Mahānandānavamī—9th of M. śu. is called Mahānandā; tithi-vrata, for a year, Durgā is deity; year divided into three periods of four months; in each period flowers, dhūpa, naivedya and the names of the goddess are different; performer secures all desires and Brahma-loka; KKV 306-307, HV I. 955-56 (from Bhav.).

Mahānavamī—(1) This is the same as Durgapūjā-utsava, for which see pp 174-175 above and Kṛtya-kalpataṛu (on Rājadharmā) pp. 191-195 and RNP pp. 439-444 (both quoting

Devīpurāṇa), HV I 903-920, NS 161-185, KR 349-364, (2) begin on 9th of Āśv śu or K śu, or Mārg śu, tithi-vrata, Durgā deity; for one year; flowers, dhūpa, material for bath different in several months, dinner to maidens; performer goes to Deviloka, KKV 296-299, HV I 937-939 (calls it Durgānavami and quotes Bhav), PO 134, HK p 107 quotes Skanda, Prabhāskhanda, that Mahānavami is 8th tithi in Āśv śu with Mūlanakṣatra or the same tithi with Mūla when the Sun is in the sign of Kanyā (Virgo) and Gar. I chap 133 3-18 and chap 134, Kālikāpurāṇa (chap 62) speaks of Mahānavami and pūjā thereof; and also Gar I 133 3-18 and chap 134, E I p 260 mentions a grant by Pulakeśi Mahārāja of 800 nivartanas of land on Kārtika-Mahānavami on Thursday.

Mahamāsā—Vide p 117 n. 302 above for the meaning

Mahāpaurṇamāsivrata—on all paurṇamāsīs with the prefix Mahā; worship Hari for a year; even a small gift on it yields great reward; HV II 196-197 (from Bhav)

Mahāpauṣi—GK 600. Vide explanation of Mahākārtiki under Kārtika.

Mahāphaladvādasi—On P. kr. 11th with Viśākha-nakṣatra; Viṣṇu deity; for a year, use certain things for purification of the body in the several months and donate on *dvādasi* each month one out of the several things in order, such as ghee, sesame, rice; on death reaches Viṣṇuloka, HV I 1095-96 (from Viṣṇurahasya).

Mahāphalavrata—for a *pakṣa*, four months or a year; the performer has to subsist on certain things only from the first to the 15th tithi in the following order, milk, flowers, all food except salt, sesame, milk, flowers, vegetables, bilva fruit, flour, uncooked food, fat, ghee, milk boiled with rice grains and sugar, *yavas*, cow's urine and water in which kuśas are dipped. On all these days a certain procedure has to be followed, on day previous to vrata three times bath, fast, japa of Vedic hymns and of Gāyatrī &c; various rewards promised and ultimately he goes to Sūrya-loka, HV II 392-394 (from Bhav.)

Mahāphala-saptami—When on Sunday there is 7th tithi and Revatī-nakṣatra worship Durgā with Aśoka buds and eat the latter; PO 105.

Mahāphūlgunī—Vide rule under Kārtika about prefixing 'Mahā'; GK 599, PC 314.

Mahābhadrāstamī—P. śu '8 when falling on Wednesday is called Mahābhadrā and is very holy; Śiva deity; SmK 438, GK 605-606, PC 138.

Mahābhādri—Vide under Kārtika for rule about 'Mahā'.

Mahāmāghī—When the Sun is in Śravana nakṣatra and the Moon in Maghā it is called Mahāmāghī, acc to R. M. 1366 (vide ABORL vol. 36 p 331 for three verses on Māghasnāna) and it adds that in Māgha waters exclaim when the Sun is just risen 'what great sinner, whether a drinker of *surā* or murderer of a brāhmana, shall we purify'. This verse is q by VKK 490 from Bhav and by SmK 439 (from Pad), PC (313-314) says that when Saturn is in Mēsa (Ram), the Moon and Jupiter in Simha (Lion) and the Sun is in Śravana-nakṣatra then it is Mahāmāghī. Vide NS 221 for other views. This verse emphasizes the importance of Māghasnāna at Prayāga and other holy rivers and in holy tanks in early morning for the removal of sins. Vide H. of Dh vol IV p 617 for Māghasnāna. In Tamil country 'Makha' is an annual temple festival and Mahāmākha occurs once in twelve years, when a great *melā* is held at Kumbhakonam for a bath in a tank there called mahāmākha tank, the *melā* being comparable to the Kumbhamelā at Prayāga. This festival is popularly known as 'Mamangam' and takes place when the Full Moon is in Maghānakṣatra and Jupiter is in Maghā or in the sign of Lion. It fell on 25th February in 1955 according to south Indian Almanacs. It is reported that about a million people took a bath this year in eight to ten hours from 2 A. M. in the Mahāmākham tank at Kumbhakonam from which muddy water was pumped out and in which fresh water from the Kāverī river was made to flow.

It is surprising that hardly any medieval digest refers either to the Mahāmākham festival or the Kumbhamelā. The great emperor Harsa used to hold once every five years a great *melā* at Prayāga on the great sandy plain to the west of the *sangam* on the site where the Kumbhamelā is held in modern times and distributed the accumulations in his treasury.

Mahāmārgasirṣi—Vide above under Kārtika for prefixing 'Mahā'.

Mahārūjavrata—When 14th tithi (of su. or kr) falls on Ārdra-naksatra or when it is joined to Pūrvābhādrapadā and Uttarābhādrapadā or both, that tithi gives pleasure to Śiva; sankalpa on preceding 13th, on 14th bath one after another with sesame, cow's urine and dung, clay, pañcagavya and then with pure water; then *japa* 1000 times of Śivasankalpa mantra ('Yaj-jāgrato dūram', Śivasankalpo-panisāḍ, 8) for three varṇas and 'om namah Śivāya' for śūdras; bath of images of Śiva and Umā with pañcāmṛta, pañcagavya, sugarcane juice and applying to the images unguents like musk, saffron &c, rows of lamps; *homa* with thousands of bilva leaves while repeating Śivasankalpa or the mantra 'Tryambakam yajāmahe' (Rg VIII 59 12, T. S. I 8 6 2), arghya to Śiva with mantras (set out). jāgara whole night; gift of five or two cows or one, after partaking of pañcagavya the performer should dine in silence; all obstacles are removed and he reaches highest goal; HV II 1039-1047 (from Skanda)

Mahālakṣmīpūjā—There are varying views about this vrata. KSS p. 19 and A. K. (folio 535b-539b) say—begin on Bh. śu 8 and finish on Āś kr. 8 (by Pūrṇimānta reckoning) and that it is to last for 16 days, on each of which Mahālakṣmī was to be worshipped and stories about her were to be listened to Vide N S pp 153-154, where a similar period is prescribed but it is said that one should, if beginning this vrata for the first time, avoid four *dosas*, viz there should not be avamādina, the tithi should not be tryaśprik, should not be mixed with 9th tithi, nor should the Sun be in the half of Hasta naksatra In Mahārāstra the pūjā of Mahālakṣmī is performed on Āś śu 8th by young married women at noon and at night all married women join in worship and hold big empty jars in their hands, breathe into them and bend their bodies in various ways, P C (pp 129-132) has a long discussion on this. According to it, this vrata is for both men and women.

Mahālakṣmīvrata—begin on Bh. śu. 8 before the Sun passes into Kanyā sign (Virgo) the worship of Mahālakṣmī and finish it on 8th tithi (following) while the Sun is in the first half of Kanyā (i.e. in 16 days), begin if possible when the Moon is in Jyesthā-naksatra; for 16 years, for men and women number 16 is predominant here as to flowers and fruits &c; the performer should wear on his right hand a

doraka with 16 threads and 16 knots; Laksmi never leaves the performer for three lives, he secures long life, health &c.; HV II 495-499, NS 153-154, SmK 231-239, PO 129-132, VR 300-315.

Mahālaya—latter half (dark half) of Bh. is so cold and pāryana śrāddha is to be performed on all or one of these tithis; TT 166, VKD 80; vide H. of Dh. IV p. 532.

Mahāvaiśākhi—Vide under Kārtika for rule about 'Mahā' being prefixed to a tithi. The Khanapur plate of Mādhavavarman records the grant of villages in Satara District on Mahāvaiśākhi; vide H. I. vol 27 p. 312 (Prof. Mirashi infers that it was between 510-560 A.D.).

Mahāvratā—(1) In M. or Cal. a person may donate *guḍadhenu* and should subsist only on jaggery on 3rd tithi; he reaches *goloka*; Mat. 101. 53 q by KKV 446 (32nd Sastivrata), KR 118; for *Guḍadhenu* vide Mat. 82 and H. of Dh. II 880; (2) begin with fast on 14th or 8th śu., when in conjunction with Śravana-naksatra; tithivrata, Śiva deity; to be performed by kings; HV I. 864-865 (from Kālotara); (3) on K. amāvāsyā or pūrṇimā a person should take up *niyamas*, eat by *nakta* way pāyasa with ghee, use sandalwood and sugarcane juice; on following *pratipad* he should fast and invite eight or sixteen Śaiva brāhmanas (for dinner); Śiva deity, should bathe Śiva image with pañcagavya, ghee, honey and other things and lastly with warm water; offer *naivedya*, donate to ācārya and brāhmanas with their wives gold, garments &c; this vrata to be performed for 16 years with some different arrangements of *nakta* and *upavāsas* on different tithis acc. to the year, it confers long life, beauty, saubhāgya on male or female performer; HV II 377-391 (from Kālikā-purāna); (4) fast on each *purnamāsi* and worship Hari as *sakala* Brahma and on amāvāsyā as *niskala* (partless) Brahma; for one year; all sins are destroyed and he reaches heaven, if performed for 12 years, reaches Visnuloka; Vi. Dh III 198 1-7, q by HV II 461, 'Sakala' means 'sāvayava' (with parts) i. e. in an anthropomorphic form (such as Visnu with four arms), while 'niskala' Brahma would be without parts as described in Mundakopaniṣad II 2 9; (5) on 8th or 14th tithi in both fortnights observe *nakta* way and worship Śiva; one year; reaches the highest goal, HV II 398 (from Lin.).

Mahāśvetūpryaividhī—on a Sunday if there is a solar eclipse, one should worship Mahāśvetā (and the Sun) after observing ekabhakta or nakta or fast; he reaches the highest place; KKV 21-23, HV II 527-528 Mahāśvetā is the mantra 'Hrim Hrim sah' (KKV 9 and HV II 521)

Mahāsasthi—When on K śu 6 the Sun is in Vṛścika (Scorpion) and there is Tuesday that is called Mahāsasthi, a person should fast the previous day, worship Agni on 6th and celebrate mahotsava of Agni and feed brāhmanas; all sins are destroyed, SmK 378, PC 102.

Mahāstami—Āśv śu. 8 in Navarātra is so called, vide VKK p. 428 ff, NS 178, SM 59.

Mahāsaptami—on M. śu. 5 ekabhakta, on 6th nakta and on 7th fast; worship Sun with Karavīra flowers and red sandalwood paste; for one year divided into three groups of four months from Māgha; in each group flowers of different colours, different naivedya, different dhūpa; at end gift of a chariot, HV I 659-660 (from Bhav I 51. 1-16).

Mahisaghnīpūjā—on Ās śu 8; tithi; Durgā deity, bathe the image of Durgā that killed Mahisāsura with water mixed with turmeric powder, apply sandalwood paste and camphor, feed maidens and brāhmanas and give daksinā, illuminations, all one's desires are fulfilled, PC 109-110, SmK 138.

Mahendra-kicchra—from K śu 6 subsisting on milk alone and worship of Dāmodara; HV II 769-770.

Maheśvaravrata—(1) begin on Phā śu 14, fast on that day and worship of Śiva; at end of vrata donate a cow, if carried on for a year he gets the fruit of Paundarika sacrifice, if he performs for a year this vrata on the two caturdaśis of every month, he secures all desires; HV II 152, (2) one should offer to Daksinā-mūrti every day for a year pāyasa and ghee, at end a fast, jūgara, gift of land, cow and bedstead, performer attains the position of Nandin (the Bull of Śiva); HV I 867 (from Skanda) Daksināmūrti is a form of Śiva and there is a Daksinā-mūrtistotra ascribed to Śaṅkarācārya in 19 verses

Maheśvarāstami—begin from Mārg. śu. 8.; worship Śiva in Linga form or image or on lotus and bathe it with ghee and milk; give cow at end, if done for a year he secures the same rewards as an Āśvamedha and goes to Śivaloka; HV I 747-748 (from Vi Dh.)

Mahotsava-vrata—on 14th of Cai. śu every year worship Śiva by bathing image with milk &c. and applying unguents, offering damanaka, bilva leaves; wave before image lighted lamps made of rice flour; *navvedya* of various edibles; drums to be beaten, rathayātrā of Śiva, performer should say 'may Śiva be pleased' and observe nakta; HV II. 148-149 (from Skanda).

Mahodadhī-amāvāsyā—by bathing anywhere in the sea on Mārg. amāvāsyā mixed with 14th one reaps rewards of Aśva-medha; GK 603.

Mākāṁśi-saptamī—7th tithi, while sun is in the Makara-rāśi; VKK 500-501, VK p. 203, No. 902.

Māgha-kṛtya—KR 487-514, VKK 490-514, NS 213-221, SmK 439-513, GK 37-41 There are several important vratas in Māgha such as Tilacaturthi, Rathasaptamī, Bhīsmāstamī which would be separately mentioned in this list. A few small matters may be briefly disposed off here. M. śu 4 is called Umācaturthi because Gaurī is to be worshipped by men and specially by women with Kunda and other flowers, with offerings of jaggery, salt, *yānaka* and one should honour women who are not widows, brāhmanas and cows (KKN 437-38, KR 503); on M. kṛ 12th Yama produced sesame and Daśaratha brought them to the earth and sowed them and Viṣṇu was made lord of sesame by the gods, hence one should fast on that day and worship Hari with sesame, offer homa with sesame, donate them and eat them (V. Dh. 90 19, KKN 435-6, KR 495-96); on M. amāvāsyā, if it is present on Monday morning, men and particularly women in Tamiḷ country circumbulate the *aśvattha* tree and make gifts

Māghasaptamī—on M. śu. 7; one should bathe at *arunodaya* in a river or other running water after placing on his head seven leaves of the *badara* tree and seven of the *arka* plant, then offer arghya to the Sun with water mixed with seven *badara* fruit, *arka* leaves, rice, sesame, *dūrvā*, *akṣitas* and sandal-wood, bow to Saptamī as Devī, then to the Sun. Some held that this snāna and Māghasnāna were not separate, while others held that the two were quite separate; KR 509, VKK 499-502, KT 459, RM (ABORI vol 36 p 332, three verses).

Māghasnāna—bath in Māgha in the Ganges or in any other fine stream in the early morning is highly eulogised from

early times The best time is dawn when the nakṣatras are still visible, next best is the time when stars are visible but the Sun is not actually risen and the inferior time is after the Sun rises The beginning for the month's bathing should be made on the 11th of P. śu or on P. pūrṇimā (according to the pūrṇimānta reckoning) and the vrata (for one month) is to be finished on the 12th of M. śu or pūrṇimā; some bring it in line with the Saura reckoning by providing that bath when the Sun is in Makara (Capricorn) in Māgha in the morning leads sinners to heaven (VKK 491 quoting Pad), all men and women are entitled to engage in it. The most meritorious Māgha-snāna is at the confluence of the Gangā and Yamunā. Vide for details, Pad VI (in which about 2800 verses are devoted from chap 219 to 250 to the mahātmya of Māghasnāna), HV II 789-794, VKK 490-91, RM 1368 (ABORI vol 36 p. 332), NS 213-216, SmK 439-441 and H of Dh vol IV 617; Pad VI, 237 49-59 and KT 455-57 describe the procedure of the gifts and *nyamas* V Dh 90 last verse eulogises morning bath in M and Phā Vide I. A. vol XI p. 88 on 'Maghamela'.

Mātṛvrata—(1) on 8th, tithi; Mātṛs (mother goddesses) are the deity, one should fast on this day and ask their pardon with devotion; they bestow welfare and health, HV I. 876 (from Vai.), (2) on Āśv. 9th a king and members of all castes should worship the Mātṛs (many enumerated) and attain success; a woman whose children don't live or who has a single child is blessed with progeny, HV I 951-52.

Mārgapūli-bandhana—on K śu. 1, vide p 205 above.

Mārgaśīrṣakṛtya—Vide KR 442-474, VKK 482-487, NS 209-211, SmK 427-432 The whole of the month is held sacred in the Tamil country and *bhajan* parties go round the whole morning, the Gītā (X 35) avers that Mārg. is the best among months and identifies it with Lord Kṛṣṇa Some of the less important matters may be noted here In Kṛtayuga the gods began the year on the first tithi of Mārg and the sage Kāśyapa created the beautiful Kāśmīra country, therefore celebration should be held on it (KR 452); Mārg śu 12—a person should fast on the 12th tithi on each dvādaśī for a year from Mārg to K and should on each dvādaśī dwell on one of the twelve names of Viṣṇu from Keśava to Dāmodara and offer worship; he becomes *jāṭhmarā* (one

who recollects actions of previous lives) and reaches that place from which there is no return to this mortal world (Anuśāsana, chap. 109, Br. S. 104. 14-16); on Mārg pūrṇimā the Moon should be specially worshipped as the Moon was sprinkled with nectar on that day, cows should be given salt, one's mother, sister, daughter and female relatives in one's family should be honoured with a pair of new garments, a festival with dance and songs should be held, those who drink wine should taste fresh wine that day; KKN 432-33, KR 471-72 For Dattātreya-jayanti on Mārg Full Moon, vide above p. 310.

Mārtandasaptamī—begin on P. śu. 7; fast on that day, worship of the Sun and muttering the word 'Mārtanda'; performer to partake for purifying himself of cow's urine or dung or curds or milk; on next day worship of the Sun under the name 'Ravi'; in this way for a year he should proceed for two days each month and give grass and the like for feeding a cow one day; he reaches the world of the Sun; Bhav. I. 109. 1-13 q by HV I 754-55, KKN 147-148.

Māsavrata—during the 12 months from Mārg. to K. the performer should respectively donate the following: salt, ghee, sesame, seven dhānyas, coloured or charming garments, wheat, jar full of water, sandalwood paste with camphor, butter, umbrella, *laḍḍukas* enriched with sugar or jaggery, lamps, at end of year donate a cow and worship Durgā, Brahmā, the Sun, or Visnu, HV II 853-54 (from Devī-purāṇa), KR 442-443.

Māsavātāni—Vide Agni 198, KKV 418-432, HV II 744-799, Dānasāgara 589-621.

Māso-pavāsavāta—This is the greatest among all vratas. This is a very ancient vrata. Inscriptions in Nānaghāt mention that queen Nāyanika (Nāganikā) in the 2nd century B C had performed it, vide ASWI. vol. V p 60. This is described by Agni (204 1-18), Gar. (I. 122. 1-7), Pad VI 121 15-54. Agni being the briefest is summarised here. The performer should have performed all Vaisnava vratas (such as dvādaśī), take the permission of his *guru*; considering his own strength should begin on 11th of Āśv. śu. and make a *sankalpa* to carry it on for 30 days; a forest hermit or a *yati* or a widow should enter upon it (but not a householder); he should offer worship to Visnu thrice in the day with flowers &c.; should sing hymns of praise of Visnu and

contemplate on Viṣṇu, should avoid all idle talk, give up desire for wealth, should not touch any one who does not observe *nyāmas*, he should stay in a temple for 30 days; on the 12th after 30 days he should feed brāhmanas, give them dakṣiṇā and perform *pārana* by inviting thirteen brāhmanas, donate pairs of garments, *āsana* (seat), vessels, umbrella, pair of sandals, worship golden image of Viṣṇu on a bed and his own image should be given garments &c., donate the bedstead to his guru, the spot where the performer stays becomes holy; he takes himself and members of his family to Viṣṇuloka; if the performer faints during the vrata, he should be made to drink milk, clarified butter and fruit juice, the partaking of these with the consent of brāhmanas does not nullify the vrata; vide HV II. 776-783 (from Viṣṇurahasya).

Mūsaṁksapaurṇamāsi-vrata—Begin on K. śu 15th, performer to subsist by *nakṣa* way, on a circle made with salt and pasted with sandalwood paste, he should worship the Moon along with ten nakṣatras i. e. in K. when combined with Kṛttikā and Rohiṇī, in Mārg. with Mrgaśīras and Ārdrā and so on up to Āśv., women whose husbands are alive should be honoured by giving them jaggery, rich food, ghee, milk &c.; then he should himself eat *hamsya* food, at end he should donate garment coloured with gold; V. Dh. III. 192 1-15, NM p. 47 (verses 573-579).

Mitrāśaptami—the 7th of Mārg. śu. is so called, tithivrata. Mitra (Sun) deity, on 6th image of Mitra should be bathed in the way in which Viṣṇu is bathed on K. śu. 11th; fast on 7th (fruits may be eaten). jāgara at night, worship of Sun with various flowers, edibles of flour, feed brāhmanas, the poor and helpless, on 8th distribute money among dancers and actors; NM pp. 46-47 (verses 564-569), KR. 460-461, KKN 432, VKK 483, PO 104

Muktābhānavrata—on Bh. śu. 7th; tithivrata, Śiva and Umā deities; place a doraka (string of threads) before Śiva image; worship Śiva with 16 upacāras from avāhana, the seat is to be of gold studded with pearls and precious stones, after upacāras tie the doraka on the wrist; donate 1100 mandakas (Marathi 'mānde') and vestakas (Marathi 'jilebi'); secures long-lived sons; NS 134, VR 241-247.

Muktādvāra-saptami—When 7th tithi has Hasta nakṣatra on it or Pūṣya nakṣatra, this vrata should be undertaken; he

should brush his teeth with a twig of Arka plant with 'salutation to Arka'; offer homa; draw in his courtyard swept with cowdung with red sandalwood paste a lotus with 16 petals on each of which he should assign several deities from the eastern one onwards, then engage in the upaśāras from āvāhana onwards; he should fast on that day, he should partake only one of the six rasas (sweet, salt, sour, pungent, astringent, and bitter) for two months in rotation for one year; in the 13th month there is to be pārana and he should donate a *kapiṭṭhā* cow; this leads on to mokṣa, HV II. 780-86.

Mukhavrata—giving up *tāmbūla* (mukhavāsa) for a year, at year's end donate a cow; he becomes lord of Yaksas; HV II. 865 (from Pad)

Mūlagaurivrata—on Cai. śu 3; bath with sesame and water; worship of Śiva and Gauri with golden fruits and from feet to head; different flowers to be offered in the twelve months, different substances to be drunk or eaten by performer in the twelve months and different names of Gauri also, he should give up one fruit; donate at end bedstead, a golden bull and cow, Śiva married Gauri on Cai. śu 3; Agni 178. 1-20

Mrgaśīrasavrata—on Śrāvana kr. 1 Śiva pierced the three mouths of the *yajña* that had assumed the form of a deer by an arrow with three prongs; the performer should prepare a clay Mrgaśīrsa in the form of the deer and should worship it with different kinds of *navedya* of vegetables and of flour mixed with linseed HV I 358-59, SmK 146

Meghapālitrīyā—On Āśv. śu 3 men and women should worship the creeper called Meghapālī, that has leaves like betelnut plant and that grows in gardens, hills and rural paths, with fruits of various kinds and the sprouts of seven *dhānyas*; destroys all sins, particularly of traders with false weights and measures; HV I 416-417 (from Bhav. U. 17. 1-14).

Maunavata—(1) after Śrāvana ends (acc to pūrṇimānta reckoning) from Bh. 1st for 16 days; performer should take Dūrva tendrils made into 16 knots and place on the right hand (on left hand of women); on 16th day silence to be observed in bringing water, grinding wheat, preparing *navedya* therefrom and at time of eating; worship of Śiva by bathing image or *lūṅga* with water, milk, curds, ghee and

honey, sugar; then offer flowers &c and say 'May Śiva be pleased'; bestows progeny and all desires; HV II. 482-492, NA 26-27; (2) to be practised for 8, 6 or 3 months or for one month, for half a month or for 12, 6 or 3 days or one day; the vow of silence is said to be capable of securing all objects ('maunam sarvārthasādhakam' p. 880); the performer should not even make the sound 'hum' while eating, he should give up *humsā* in thought, word and deed; when the vrata ends he should make a linga of sandalwood and offer worship to it with *gandha* and other upacāras and offer golden bell and bell-metal bells in different directions of the temple; offer rich food to devotees of Śiva and brāhmanas; placing on his head a copper vessel in which the linga is deposited he should silently go by the public road to Śiva temple and place the linga to the right of the temple image and worship it again and again; the performer reaches Śivaloka; HV II. 879-883 (from Śivadharmas).

Yaksakardama—(an unguent dear to *yaksas*) is constituted by five fragrant substances; vide p. 38, note 88 above.

Yajñasaptamī—on Śu. 7th when there is an eclipse and specially when there is *sankrāntī*, the performer should eat once *hansya* food, bow to Varuna, should lie down on a bed of *darbha* grass on the ground, in the morning next day he should in the beginning as well as at the end sacrifice to Varuna. An elaborate procedure is prescribed; on M. 7th the sacrifice is addressed to Varuna, on Pha 7th to Sūrya, on Cai. 7th to Amśumālīn (a name of the Sun) and so on under different names of the Sun till Pausa, at end of a year a golden chariot to which seven horses are yoked and in the midst of which a golden image of the Sun is placed and is surrounded by twelve brāhmanas representing the twelve names of the Sun in the twelve months is to be honoured and present of the chariot and a cow to be given to *ūcūrya*; a poor man should make a copper chariot; the performer becomes a king of wide regions, KKV 107-112, HV I. 757-760 (from Bhav I. 50. 1-42). HV explains that Varuna means the Sun here.

Yamacaturthī—Worship Yama on 4th tithi falling on Saturday and Bharani nakṣatra; frees from sins of seven lives; HV I. 523-24, PG 95 (from Kūrma). Yama is the lord of Bharani-nakṣatra.

Yamatarpana—offering *añjalis* (handfuls) of water mixed with sesame thrice to each of the names of Yama (such as Yama, Dharmarāja, Antaka); sin committed in one year is destroyed at once.

Yamadīpadāna—on 13th of K. kr., lighting lamps outside the house at night-fall; this prevents accidental death; PO 231, SmK 368.

Yamadūtiyā—Vide above pp. 207–208.

Yamadūtiyāyātrā—one of the 14 Yātrās of Bhuvaneśvara; GK 193.

Yamavrata—(1) He who fasts on 5th, 6th, 8th or 14th of śu. and gives dinner to brāhmanas becomes free from disease and secures handsome form; KKV 389 = HV II. 377 (from MB.); (2) fasting on 14th tithi of kr. one may give seven *añjalis* of water mixed with sesame to each of the names of Yama (viz. Yama, Dharmarāja, Mrtyu, Antaka, Vaiṣasvata, Kāla and Sarvabhūtasaya); one is freed from all sins; HV II. 151 (from Kūrma); (3) bath on 14th of dark half of K. and *tarpana* to Yama; offer *añjalis* of water to Yama's names (given under 2) with the addition of a few more (such as Citra, Citragupta) and donate a vessel full of sesame and gold to a brāhmana; the performer would not have to lament over death; HV II. 151; (4) If king Yama is worshipped on 10th tithi, that removes all diseases; HV I. 983 (from Bhav.); (5) when the 4th tithi falls on Saturday and is joined to Bharanī-nakṣatra, donate a he-buffalo and gold for securing Yama's favour, AK folio 357 (from Kūrma).

Yamūdarśana-trayodaśī—on 13th of Mārg. when it falls on an auspicious weekday (except Sunday and Tuesday) in the forenoon thirteen brāhmanas were to be invited, and given sesame oil to rub their bodies with and bathed with warm water and treated to a sumptuous dinner; this should be done for a year every month; performer never sees the face of Yama; HV II. 9–14 (from Bhav. U.), AK folio 864.

Yamunāsnāna-tarpana—with three handfuls of water mixed with sesame *tarpana* of Yama under different names standing in the waters of the Yamunā; GK 601.

Yātrā (festive procession or festival)—Vide under Dolayātrā and Rathayātrā. Yātrās of gods were famous from ancient times.

The Mahāvīracarita of Bhavabhūti was brought on the stage on the occasion of the Yātrā of Kalāpriyanātha. Vide 'Yātrātattva' ascribed to Raghunandana, published in the Sanskrit Sahitya Parishat series (in Bengali script) which describes the twelve festivals of Viṣṇu. The Anargha-rāghava of Murāri was presented on the stage in the yātrā of Puruṣottama (Act. I prastāvanā) Vide Karamdānda Inscription of the time of Kumāragupta in Gupta *samrat* 117 (436 A.D.) for reference to Devadroni (image procession) of Mahādeva Prthivīvara in E I vol. X p. 70. Vide Kṛtya-kalpataṛu (on Rājadharmā) pp 178-181 (from Brahmapurāṇa) on Devayātrā-vidhi which was to be celebrated every year in the six months from Vaiśākha and on the tithis from 1st to 15th different gods such as Brahmā (lords of the tithis) were to be worshipped, RNP pp. 416-419.

Yugādītithis—Vide H of Dh. vol IV p 374 note 841 and Nār I 56 147-148, HK 649-655, TT 187, NS 94-95, PC 86-89. Viṣṇupurāṇa III. 14. 12-13 are borrowed by BB p 42.

Yugādvratā—The four yugas Kṛta, Tretā, Dvāpara and Kali started respectively on Vai śu 3, K. śu. 9, Bh. kr. 13 and M. amāvāsya, fast, gifts, tapas, japa and homo on these produces results a crore of times more than ordinarily; on Vai. śu. 3 worship Nārāyaṇa and Lakṣmī and donate *lavana-dhenu*; on K śu 9th worship Śiva and Umā and *śladhenu* be donated; on Bh. kr. 13 honour the *pitrs*; on M amāvāsya worship Brahmā with Gāyatrī and donate *navanīta-dhenu*; all one's sins in thought, word and deed are rendered nugatory, HV II 514-517 (from Bhav U)

Yugāntya-śrāddha—is to be performed on these days, the four yugas respectively end on the following, Kṛta in the sun's passage in sign Simha (Lion), Tretā ends in Vṛścika sankrānti, Dvāpara ends in Vṛsa sankrānti and Kaliyuga in Kumbha-sankrānti. HK 656, KB 542-543, KKN 372.

Yugāvalā avratā—on Bh. kr. 18th when Dvāpara-yuga began, one should apply cow's urine, cow dung, dūrva and clay to his body and bathe in a deep sheet of water or a tank; he had as if performed śrāddha at Gayā, he should bathe an image of Viṣṇu with ghee, milk and pure water, he goes to the world of Viṣṇu; HV II 518-519 (from Bhav.) Some say that Tretayuga began on that day.

Yogavata—The Yogas like Viskambha, Vyatipāta will be described in the next section on Kāla, vide HV II. 707-717, SmK 563-564, PO 52.

Yogeshvaravrata or *Yogeshvaradvādaśī*—on K. śu. 11 fast; four jars full of water having *ratnas* inside and marked with white sandalwood paste and having round them white cloth should be covered with copper vessels full of sesame and gold, they being deemed to be four oceans; in the midst of that vessel an image of Hari (who is Yogeshvara) should be placed and worshipped, *jāgara*; next day the four jars should be donated to four brāhmanas and the golden image to a 5th brāhmana and they should be fed and daksinā be paid; this is called also Dharaṇivrata; he is freed from sins and goes to the world of Viṣṇu; KKV 336-339 = HV I. 1041-44 (from Var. 50. 4-29), KR 427-430.

Raktasaptamī—on Mārg. kr. 7; tithi; worship of Sun with red lotuses or of an image of Sun with white flowers and red sandalwood paste and with round cake of pulse (*ratana*, Marathi *vaḍā*) and kirsara (dish of rice, peas and spices) and donate at end a pair of red garments; Vi Dh. III. 170. 1-3.

Raksāpañcamī—on Bh. Kr. 5; draw figures of snakes with dark colours and worship; snakes are pleased and then there is no fear to his descendants; GK 78-79.

Raksābandhana—on Śr. purnamāsī; vide pp. 127-128 above.

Raṅgapañcamī—on Ph. kr. 5. See above p 241.

Ratanti-caturdaśī—on M. kr. 14; tithi; Yama; one should bathe while it is *arunodaya* and offer *tarpana* to Yama under fourteen names (m. in KT 450); VKK 497, KT 457, GK 157-158, vide Pretacaturdaśī above pp. 351-52.

Ratnasasthi—m. in Mrochakatika Act III and in Cārudatta Act III. p. 65 (attributed to Bhāsa) where we have the words 'nanu sasthim-upvasāmi'. But it is difficult to say whether it is Ratnasasthi or any other.

Ratnāni—(jewels or precious things)—for five *ratnas* vide under 'pañcaratnas' p. 337 above. VR 15 (quoting Vi. Dh.) mentions nine viz pearls, gold, valdūrya (cat's eye gem), padmarāga (ruby), pusparāga (topaz), gomeda (gem brought from Himālaya), sapphīra, gārutmata (emerald) and coral.

Rathanavami—on 9th tithi of Āśv. śu. (acc to KKV) or kr. (acc. to HV); tithi; Durgā; fast on that day and worship of Durgā; on a car decked with mirrors, *chouries*, clothes, umbrella, garlands from flagstaves place a golden image of Durgā seated on a buffalo; the car to be drawn over the public road and taken to a temple of Durgā, illuminations; *jāgara* with dance and drama; next morning the image is to be bathed and the car to be presented to Devi, rewards of presenting a fine bedstead, a bull, a cow about to deliver; KKV 294-298 = HV I 946-948 (from Bhav.).

Rathayātrā (car procession of a deity)—HV II 420-424 (quoting Devīpurāṇa) describes the Rathayātrā of Durgā accompanied by crowds of men and women; KR (259-264) describes the same from a different source, Bhav. (I 18, 3-17) deals with the Rathayātrā of Brahmā which is quoted by KR 438-439 and Pūjāprakāśa 293-307; the twelve rathayātrās of Purusottama and fourteen of Bhuvaneśvara are respectively described in GK pp 183-190 and 190-194; HV II, 424-440 (quoting Bhav.) describe at length the *rathayātrotsava* of the Sun and state (p 425) that the latter is equal to Indraśvayotsava and that both the festivals are carried on every year in several countries for averting evil (*sāntihetoh*), for the happiness and health of the people and that it should be begun on Mārg. śu. Vide Var. 177 55-56 for Rathayātrā of Śāmbapuradeva in Mathurā. In Bhav. U. 134. 40-71 there is a description as to how a car is to be made, how procession is to be arranged and how images are to be placed on the car.

Rathasaptami—on M. śu. 7; tithi; Sun is deity; on night of 6th *sankalpa* and submitting to *nyamas*, on 7th fast; performer to prepare a golden or silver car with horses and charioteer; to recite a hymn to the Sun, and at midday he should place that car in a *mandapa* surrounded by (or made of) cloth, worship the car with saffron, flowers &c. and place in the car an image (golden or otherwise) of the Sun; worship the Sun together with the car and charioteer and address mantras to the Sun and in his prayer state the desired object; *jāgara* at night with songs and music, and performer should not close his eyes that night; after bath the next morning he should make gifts, donate the car to the *guru*; HV I, 652-658 (quoting Bhav. U.) Here Kṛṣṇa tells Yudhiṣṭhira the story of king Yaśodharma of Kāmbhoja

country that had in his old age a son suffering from all diseases who became free from all diseases and a *cakravartin* (emperor) by performing this vrata. KV 101 and HK 624 quote Mat to the effect that as on this tithi in the beginning of Manvantara Sun secured a chariot this tithi is called Rathasaptamī. The same quotation from Mat. in HK 624 shows that it was also called Mahāsaptamī. Vide TT 39, PO 104-105, VR 249-253. Vide I. A. vol XI. at p 112 the Sāmangad plate of Rāstrakūta king Dantidurga dated śake 675 (753-54 A. D.) where the phrase 'Māghamāsa-rathasaptamim' occurs. For Rathasaptamī-māhātmya, vide Bhav. I. 50

Rathāṅkasaptamī—on 6th of M. śu. fast and worship of Sun with *gandha*, flowers &c.; sleep before sun image that day; on 7th worship the Sun and give brāhmaṇas a sumptuous meal; carry this on in all months and at end of year have car procession of the Sun. HV I. 656 (from Bhav.); HV I. pp. 657-658 dilate upon a variation of the above procedure. This is called Rathasaptamī by KKV 114-117 and also in Bhav. I. 59. 1-26.

Rathāṅgasaptamī—on M. śu. 5th, 6th and 7th observe respectively ekabhakta, nakta, and fast; some hold that fast on 6th and pāraṇā on 7th; this is called Mahāsaptamī (for which see above) by HV I. 659-660 and the printed Bhav. (I. 51. 1-16) also calls it so.

Rathotsava—on 2nd of Ās. śu.; when it is joined to Pūṣya, car festival of Kṛṣṇa, Balarāma and Subhadrā, the utsava should be performed even if there is no Pūṣya nakṣatra; TT 29, NS 107, SmK 137.

Rambhātṭīyā—(1) on Jy. śu. 3rd, one was to sit facing the east in the midst of five fires viz Gārhapatya, Dakṣiṇāgni, Sabhya and Āhavanīya and the Sun above; face Brahmā and Devī identified with Mahākālī, Mahālakṣmī, Mahāmāyā, Sarasvatī, homa in all directions by brāhmaṇas; worship of Devī and eight substances called Saubhāgyastaka be placed before Devī; in the evening Rudrānī should be addressed with prayer for a charming home; then performer (male or female) should honour a householder and his wife and naivedya placed in śūrpa (winnowing basket) should be presented to women whose husbands are alive: HV I. 426-430 (from Bhav. U. 18. 1-36), KN 176, TT 30-31; this vrata is meant mostly for women; (2) This was so called because

Rambhā formerly performed it for blessed womanhood; on Mārg. śu. 3rd; tithi; Pārvatī deity, for a year, every month Devī to be worshipped under a different name (e. g. Pārvatī in Mārg., Gīrijā in P. &c.) and different gifts to be made, different substances to be eaten; HV I pp 430-435 (from Bhav. U 24. 1-36); Gar. I 120 also describes this vrata. If 3rd is mixed with 2nd and 4th tithis, this vrata has to be performed on 3rd mixed with 2nd (KN 174), vide under 'Tṛtīyāvratas' above p 307.

Rambhātrī ūtra-vrata—begin on Jy. śu. 13th, tithi; for three days; first after bath a woman should pour plenty of water at the root of plantain plant and surround it with threads, make a silver image of the plant with golden fruit and worship it, observe nakta on 13th, *ayācata* on 14th and fast on 15th, water the same plant for a year, worship also Umā and Śiva and Kṛṣṇa and Rukmiṇī; homa with 13, 14, 15 āhutis respectively on the three days from 13th; this vrata confers sons, beauty, freedom from widowhood &c.; HV II. 283-288 (from Skanda), VKK 11; *Rambhā* also means 'kadali' (plantain plant) and hence the name.

Ravivāra vrata—nakta or fast on Sunday, japa of Ādityahrdaya or Mahāśvetā mantra; they secure their desires; Vāra vrata; Sun deity; SmK 556-557, VKD (423-436) gives a very elaborate procedure.

Ravivrata—(1) worship of the Sun thrice a day in M.; secures merit (punya) of six months in one month; HV II. 796; (2) begin on Sunday in M and worship Sun on every Sunday for a year and subsist on certain specified things in order or abstain from partaking of certain things; VKK 37-38.

Ravasthī—fast on 6th and worship Sun on 7th, performer secures wealth and freedom from disease; KN 190 (from Linga).

Rasakalyāṇī—begin on M śu. 3; tithi, Durgā deity; bathes image of Durgā with honey and sandalwood paste and worship the right side of the image first and then left side; salute her limbs from feet to her crown, associating each with a different name, worship Devī with a different name (out of 12, such as Kumudā, Mādhavī, Gaurī) respectively in 12 months from M.; from M. to K. each month the performer should abstain from one out of 12 things in order

viz. salt, jaggery, tavarāja (milk ?), honey, pānaka (spicy beverage), jiraka, milk, curds, ghee, marjikā (Rasāla or Śikharinī), dhānyaka (coriander), sugar; at end of each month donate a vessel full of the thing left off in that month and one of the edibles specified; at end of year donate a golden image of Gaurī (as big as the thumb) studded with *ratnas*; reward is freedom from sins and sorrow and disease; KKV 66-69, HV II 461-465 (from Pad V. 22. 105-135), KR 499-503 (same verses from Mat. 63. 1-29). *Rasālā* was prepared from curds and was somewhat like 'śrīkhandā' of modern Mahārāstra (from the quotations in KR 501).

Rākhi-pūrnīmā—on Śr. śu. 15. See above pp. 127-128 on raksā-bandhana.

Rāgharādvādasi—on Jy. śu. 12th; golden images of Rāma and Lakṣmana to be worshipped; worship of limbs from feet to head with different names in each case (e. g. om namas-Trivikramāyeti katim); a jar filled with ghee to be donated in the morning after worship of Rāma and Lakṣmana; performer dwells in heaven for ages, his sins being destroyed and if he has no desires, he secures *mokṣa*; KKV 127-129, HV I 1034-35, KR 190-191 (all quote Var. 45 1-10).

Rājarājeśvaravrata—fast on 8th tithi when it has Svātī nakṣatra and falls on Wednesday, worship of Śiva with many edibles full of sweet-meats as naivedya; donate before image of Śiva to the ācārya neck ornament, crown, girdle, ear-ring, two finger rings, an elephant or horse; performer attains the position of Kubera for countless years; HV I 864 (from Kālotara), Rājarāja means Kubera, the friend of Śiva and Rājarājeśvara may mean Śiva or Kubera who is himself lord (of *Yaksas*).

Rājñisnūpana—on Cai. kr. 8; the land of Kāśmīra is deemed to be *ra'astalā* for three days from Cai. kr. 5th; it is washed by women (whose husbands are living) in each home with flowers and sandalwood paste and then by brāhmanas with water in which *sarīausadhīs* are put; then people should listen to music of lutes; the earth is the queen of the Sun; therefore this vrata is so called; KR 532-533 (from Brah.), NM p 54 (verses 651-660) puts it down for Phā. kr. 5th to 8th (probably the *amānta* reckoning).

Rājyadvādasi-vrata—on Mārg. śu. 10 make *saṅkalpa*; on 11th fast and worship Viṣṇu; homa with best food, the mantra

being ('*tad-Visṇoh paramam*' Rg. I 22, 20) for dvīyas and for śūdras the mantra of twelve syllables ('*om namo bhagavate Vasudevāya*'); jāgara, song and dance; this should be done for a year; on all dvādaśis silence should be completely observed; the same procedure to be followed on dvādaśis of dark half except that worship of god is to be done after wearing red garments, lamps to be fed with oil (and not ghee); this vrata would make the performer a king in a mountain valley; in three years a Mandalesvara (provincial governor) and in 12 years a king, HV I. 1060-1063 (from Vi Dh.)

Rūpyavāta—on Jy. śu. 3 one should worship the three viz Vāyu, the Sun and the Moon, in early morning worship Vāyu on a pure spot, at midday worship Sun in fire and at sunset worship Moon in water, for one year; he secures heaven; if performed for three years, performer stays in heaven for five thousand years, if performed for twelve years, then he goes to heaven for a lakh of years; HV I. 457-479 (from Vi Dh.).

Rājyūpādakṣamī—begin on K. śu. 10; worship of Keśava in the form of the ten Viśve-devas (viz. Kṛatū, Dakṣa &c.) in mandalas or images (of gold or silver); at end (of year) donate gold; he secures the world of Viṣṇu and then becomes a king or best of brāhmanas, HV I. 965-66 (from Vi Dh.). For the names of the ten Viśve-devas, vide H. of Dh. vol IV p. 457 note 1018.

Rūdhūstamī—on Bh. 8 in both fortnights; Rādhā was born on Bh. śu. 7; worship of Rādhā on 8th destroys many grave sins, Pad. III 4. 43, III 7. 21-23.

Rāmacandrudolotsava—on Cai. śu. 3; the image of Rāmacandra should be put in a swing on this day and rocked for a month; those who see the image being swung become free from a thousand sins, SmK 91.

Rāmanavamī or *Rūmajayanti*—Vide pp 84-88 above.

Rāmanāmalekhana-vrata—this should be begun on Rāmanavamī or at any time, Rāma's name should be written a lakh of times or a crore of times, even a single letter of Rāmanāma destroys mahāpātaka (ekāikam-akṣaram pumsām mahāpātaka-nāśanam); worship of Rāmanāma with 16 upacāras; VR 330-332. Magic virtue came to be attached to Rāmanāma and 108 names and one thousand names of Rāma came to be coined.

Pāṣṭivratā—to be performed on each purnamāsī in months from Kārtika, on K. pūrnimā one should observe nakta way and donate a golden ram; on Mārg. pūrnimā he should see the king and donate a pair (of bulls ?) and at the end donate a female slave; this vrata destroys the evil influence of planets, fulfills all desires and leads to Somaloka; HV II. 238-239 (from Bhav.).

Rukmīyaṣṭamī—on Mārg kr. 8th; in the first year the performer (a woman) should prepare a house of clay with one door in which she should cast all household gear, paddy, ghee and should make toy images of Kṛṣṇa, Rukmīnī, Balarāma and his wife, Pradyumna and his wife, Aniruddha and Uśā, Devakī and Vasudeva; worship these images and at sunrise offer *aṅghya* to the moon; next morning donate that house to a maiden, in the 2nd, 3rd and 4th years performer should construct additional wings and donate them to maidens; in the 5th year a house with five doors and in 6th year a house with six doors should be donated to a maiden; in 7th year a house be built with seven doors and white-washed, containing bedstead, sandals, mirror, mortar and pestle, vessels &c. and one should worship golden images of Kṛṣṇa, Rukmīnī and Pradyumna with fast and jāgara and next morning donate the last house and a cow to a brāhmana and his wife; after this vrata a male performer would know no sorrow and a woman would know no grief for a son; HV I. 853-855 (from Skanda).

Rudralakṣaṇa-ti-vrata—offering a lakh of lamps with cotton wicks dipped in ghee from cow's milk before a Śivalinga; before the vrata is begun linga is to be worshipped with 16 upacāras; vrata is to be begun in K. or M., Vai. or Śr. and finished in the same months; the performer gets wealth, sons and whatever he or she desires; SmK 411-414.

Rudramata—(1) on Jy. 8th and 14th tithis of both *paksas* (i. e. in all 4 days) one should perform *tapas* with five fires and donate on the 4th day in the evening golden cow; Rudra deity; HV II. 394 (from Pad.), KKV 450 (reads 'on 6th and 13th'), this is Mat. 101. 76. For five fires, vide H. of Dh vol. II, p 679; (2) one should subsist by ekabhakta method for a year and donate at end a golden bull and tiladhenu, it is a *samatsara-vrata*, Śankara deity; this destroys sins and sorrow and performer reaches Śivaloka; HV II. 866 (from

Pad.) = KKV 439; this is Mat 101. 4; (3) begin from K. su. 3rd; subsist for one year on cow urine and *yāvaka* by nakta way, samvatsara vrata; Gauri and Rudra deities; at year's end donate a cow, stays in Gauri-loka for a Kalpa; KKV 445 (two verses which are Mat. 101. 42-43)

Rūpanāmi—begin on Mārg. 9th; tithivrata, Candikā devy, the performer should observe a fast or nakta or ekabhakta on 9th, make a trident of flour and a silver lotus with a golden pericarp and present them to Durgā, who destroys all sins; in P. and the following months different artificial animals are prepared and placed in different vessels and presented (such as a golden elephant with four tusks placed in a golden vessel, golden ram in a golden vessel) to Svāhā; he stays in Candra-loka for numberless years and then becomes a handsome king, KKV 288-294 = HV I. 933-937 (from Bhav.). Rūpa means 'manufactured article or figure resembling an animal.' The deities mentioned are either forms of Durgā or of Mātṛs.

Rūpasankrānti—on the day of Sankrānti the performer takes oil bath, places in a golden vessel ghee along with some gold and presents it to a brāhmaṇa, observes *ekabhakta* that day, a sankrāntivrata; reward is the same as a thousand Āśva-medhas and beauty, youth, long life, health and wealth, heaven, HV II. 734 (from Skanda)

Rūpasattra—on 8th of the dark half after Phā. pūrṇimā when joined with Mūla nakṣatra one should begin the vrata, worship nakṣatra, its lord, Varuna and the Moon and Viṣṇu; homa, honour guru, next day fast, he should worship Keśava and assign to the several limbs of Keśava from the feet upwards to the head and hair thereon different nakṣatras, the sattra is finished at the end of Cai. śu.; at end of vrata worship Viṣṇu with flowers, *dhūpa* &c, homa with mantra (Rg. I. 22. 20), gift to guru, dinner to brāhmaṇas, goes to heaven and when he returns becomes a king &c, HV II. 671-675 (from Vi. Dh), vide Br. S. 104. 6-13 for same vrata on Cai. kr 8, with fast and worship of Nārāyaṇa and nakṣatra.

Rūpāṅgī—(1) by worshipping the ten Viśve-devas on 5th tithi one reaches heaven; HV I. 574-75 (from Vi. Dh.), for ten Viśvedevas, vide H of Dh vol. IV p 457 note 1018; (2) This is a Māsavrata, from the 1st tithi after Phā pūrṇimā

up to Cai. pūrnimā; one should worship the image of Keśava reclining on the hoods of Śeṣa, subsist by ekabhakta way, sleep on the ground (not on a cot); fast for three days and then perform worship on Cai. pūrnimā and donate silver and a pair of garments; this confers beauty (rūpa); HV II. 744 (from Vi. Dh. III. 202. 1-5).

Rogamukta—by worshipping the attendants of Skanda, Rudra and Yama one secures freedom from disease; HV I. 628 (from Vi. Dh.),

Rogahandh—when on Sunday there is Pūrvāphalgunī-nakṣatra worship Sun image; the performer becomes free from diseases and reaches sūryaloka; at night worship the sun with flowers of arka plant, eat arka flowers and *pūyasa*, lies at night on the ground; becomes free from all diseases and goes to sūryaloka; this is a vāravrata; sun deity; KKV 20-21, HV II. 525-527 (from Bhav. U.), KR 600-601.

Roca—name of several vratas such as Māsopavāsa, Brāhma-roca, Kālaroca; to be begun on Cai. śu. 1 and continued for a month or a year; Vi Dh. (III. 222-223) describes them; chap 224 dilates upon the uncertain character of women, but winds up 'women are the root of evils and also the means of securing *dharma*, *artha* and *kāma*; one should not trust them, but they should be guarded like a gem ' (verses 25-26).

Rotaka—begin on first Monday in Śr. śu.; for 3½ months; fast on 14th of K. and worship with bilva leaves; five rotakas (wheat bread or cake toasted on an iron or earthen dish) to be made, one for naivedya, two for brāhmaṇa and two for performer, worship of Śiva, perform for five years, on finishing vrata two rotakas of gold or silver to be donated; Vratārka, folios 30b-32b. Also called Bīlvarotaka-vrata.

Rohinīcandra-sayana—Mat. 57 describes it at great length (verses 1-28) and Pad (IV. 24. 101-130) has also almost the same verses, here Viṣṇu is worshipped under the names of the moon; when on a pūrnimā there is Monday or on pūrnimā there is Rohinī-nakṣatra, one should bathe with pañcagavya and mustard and should recite 108 times the mantra ' apyāyasva ' (Rg. I. 91. 16 addressed to Soma) and a śūdra should say ' bow to Soma, bow to Viṣṇu ' ; he should worship Viṣṇu with flowers and fruits and recite the names of Soma and address Rohinī, dear wife of Soma; he should

drink cow's urine, take food but no flesh, take 28 morsels and offer various flowers to the moon; this should be done for a year, at end donate a bedstead and golden images of Rohini and the moon; should pray 'O Kṛṣṇa! just as Rohini does not go away, leaving you that are Soma, so let me not be separated from prosperity', this confers beauty, health, long life and performer reaches candraloka; KKV 378-382 (quoting Mat), HV II, 175-179 (same verses from Pad V. 24 101-130); KKV and HV call it candrarohiniśayana. Bhav. U. (206 1-30) also describes it just like Mat.

Rohinīvādāśī—on 11th of Śr. kr. people (male or female) prepare a mandala with cowdung near a tank or the like and draw a picture of the Moon and Rohini and worship them, offer *naivedya* and give it to a brāhmaṇa, then enter reservoir of water and contemplate upon Candra and Rohini and while still in water eat one hundred pellets of powdered māsā and five *modakas* with ghee, then coming out give dinner and clothes to a brāhmaṇa; this should be done every year; HV I 1113-14 (from Bhav. U.).

Rohinivrata—A nakṣatravrata; one should establish a copper or golden image of Rohini decked with five *ratnas* and worship it with two garments, flowers, fruits and *naivedya*; performer to subsist by nakta way that day, next day donate image to a learned brāhmaṇa householder. Rohini is the nakṣatra of birth of Lord Kṛṣṇa; HV II, 598-99 (from Skanda).

Rohiniśmāna—a nakṣatravrata; performer and his priest to fast on Kṛttikā and on Rohini the performer is to be bathed with five jars of water while standing on a heap of rice decked with sprigs of trees exuding milky juice, white flowers, *priyangu* and sandalwood paste; he should worship Viṣṇu, Moon, Varuṇa, Rohini and Prajāpati, homa to all these deities with ghee and all seeds, he should wear a precious stone set in a horn in three parts made of clay, horse's hair and its hoof; secures sons, prosperity and fame; HV II, 599-600 (from Vi. Dh.)

Rohinyastami—the 8th of Bh. kr. when joined to Rohini. nakṣatra is called Jayanti, when 8th tithi extends at least a *kalā* before and after midnight that is the most holy time on which Lord Hari himself was born, fast on Jayanti

and worship of Hari destroy the performer's sins for a hundred past lives; this Rohini-vrata is superior to a hundred Ekādaśī-vratas; RM 1231-1255 (ABORI vol 36 pp. 320-322), KR 258, VKK 298-304.

Raudraṇṇyākayāga—When on Thursday there is ekādaśī and Pūṣya-nakṣatra or when Saturday occurs on ekādaśī with Rohini, this yāga should be performed and it yields sons and blessedness; HV. II. 591.

Lakṣanamaskāravrata-saṅkalpa—on 11th of Ās. sū. to offer one hundred thousand namaṣkāras to Viṣṇu; to be finished on K. pūrṇimā; worship of image of Viṣṇu by the hymn 'ato devā' (Rg I. 22. 16-21), SmK 407-408.

Lakṣapradakṣiṇāvrata (one hundred thousand circumambulations)—begin on the start of cāturmāsya and finish on K. pūrṇimā; Viṣṇu deity; SmK 406-407.

Lakṣavartivrata—begin in K., Vai., M., the best month being Vai. and finish in three months on a pūrṇimā; every day waving lights before Viṣṇu and Lakṣmī, Brahmā and Śaṅkṛ, Śiva and Umā with a thousand wicks, SmK 410-411, Vratārka, folios 399-403b (from Vāyu).

Lakṣahoma—is a śānti, for which see the section on śānti; Nṛsiṃhapurāṇa, chap. 35, SmK 475-479.

Lakṣanārdrāvrata—When on Bh. kr. 8th there is Ārdra-nakṣatra, begin this; worship of golden image of Umā and Śiva by bathing it with pañcāmṛta, then with gandha, flowers etc., with mantras mentioning several names of both; arghya, dhūpa, naivedya with 32 edibles of wheat flour marked with figures of fish &c. containing five rasas (curds, milk, ghee, honey and sugar) and modakas, donate the golden images and edibles to a learned brāhmaṇa; secures removal of sins, charm, wealth, long life, fame; HV I. 826-829 (from Mat.).

Lakṣeśvari-vrata—same as *Koṭīśvarīvrata* above.

Lakṣmīpūjana—in *Dvāli*—Vide pp 199-200 above and VKK 472-476, TT 186-87, NS 200.

Lakṣmīnārāyaṇavrata—on Phā. Pūrṇimā; tithi, worship of Nārāyaṇa and Lakṣmī, for one year, divided into three periods of four months each on every pūrṇimā, in four months from Ās. employ the name Śrīdhara and Śrī and in 4 months from K. the name Keśava and Bhūti; at night

offer arghya to Moon on each 15th; different substance in each period for purification of the body viz. pāñcagavya, water with kuśas, water heated with Sun's rays; HV II. 664-666 (from V₁ Dh.).

Lakṣmīpadavata—It is one of the Kṛcchravratas in HV II. 769-771; on K. kr. 7th tithi to 10th one should subsist respectively on milk, bilva leaves, lotuses, and morsels of lotus fibres and on 11th fast; worship Keśava on these days, secures Viśnuloka; HV II. 770.

Lakṣmīvrata—(1) on every 5th tithi observe fast and worship Lakṣmī; one year; at end donate a golden lotus and a cow; he secures wealth in each life and reaches Viśnuloka; HV I. 568 (from Yamapurāṇa), KR 118 (2) on Cai. su. 3 subsist on ghee and boiled rice, on 4th bathe outside the house in a tank having lotuses and worship Lakṣmī in a lotus and offer on 5th lotus with the hymn to Śrī; on 5th bathe the same and donate gold; one year; V₁ Dh. III. 154. 1-15.

Lalitakāntādevī-vrata—the same as Maṅgala-candikā above. TT p. 41 quotes Kālikapurāṇa to the effect that Maṅgala-candikā is called Lalitakāntādevī, that has two arms, is fair, is seated on a red lotus and so on.

Lalitāvrata—on M. śu 3rd; bath in a river at midday with sesame and āmalaka, worship Devī with flowers &c; a copper vessel containing water, a piece of gold and aksatas should be placed before a brāhmana who should sprinkle water from it on the performer with a mantra; the woman performer should donate the gold and drink water in which kuśas are dipped and pass night sleeping on the ground and contemplate Devī, on 2nd day honour brāhmanas and a woman whose husband is alive; this vrata is for a year, in each month of which twelve different names of Devī were to be employed in worship (such as Īśānī in 1st, Lalitā in 8th and Gaurī in 12th¹) and in the 12 months she fasts on śu. 3rd and subsists on one of twelve things in order, viz water made holy with kuśas, milk, ghee &c; at end honour brāhmana and his wife; she secures sons, beauty, health and freedom from widowhood; HV I. 418-421 (from Bhav. U.). Agni (178. 1-2) speaks of Lalitā-ṛtīyā and remarks that on Cai. su. 3 Gaurī was married by Śiva. Mat. 60. 14-15 say the same and Mat. 60. 11 says that Sati is called

Lalitā. because she is supreme in all worlds and excels them in beauty. At the end of Brahmānda-purāṇa there is a section of 44 chapters on the Lalitā cult.

Lalitāsasthi—mostly for women; on Bh. śu. 6 collect sand of a river in a new bamboo vessel, make five balls of that sand and worship Lalitādevī thereon with 28 or 108 flowers of various kinds and fruits and naivedya of several edibles; *jāgara* on that night with female friends without closing the eyes on 7th give all naivedya to a brāhmana and feed maidens and five or ten brāhmana house-wives and dismiss them with the words 'May Lalitā be pleased with me'; HV I. 617-620 (from Bhav. U 41. 1-18), VR 220-21 (remarks that it is well-known in Gurjaradeśa).

Lalitāsaptamī—m. in VKV 13 (Saptamī mixed with Sasthi to be preferred).

Lavanadāna—on Mārg. pūrṇimā when it has Mrgasīras-nakṣatra, donate at moonrise to a brāhmana one prastha of ground salt in a vessel with a golden centre; secures beauty and *saubhāgya*; V. Dh. 90. 1-2 q. by SmK 430 and PC 306.

Lavanasankrāntivrata—on day of sankrānti after bath draw with saffron paste a lotus with eight petals and pericarp, worship of the picture of Sun, place in front of it a vessel full of salt and jaggery and donate the vessel; this to be carried on for a year; at end make a golden image of Sun and donate it with the vessel of salt &c. and cow; this is a sankrāntivrata; HV II. 732-33 (from Skanda)

Lāvanyagaurivrata—on Cai. śu. 5; observed by Tamil people as shown in the pañcāṅga (almanac).

Lāvanyavrata—From the 1st tithi after K. pūrṇimā, worship picture of Pradyumna on a piece of cloth or as an image, observe nakta way; when Mārg. begins observe three days' fast, worship Pradyumna, offer homa in fire with ghee; dinner to brāhmanas with salt prominent; donate a prastha of powdered salt, two garments, gold, bell-metal vessel; for a month; this is a māsavrata; confers beauty and heaven; HV. II. 785 (from Vi. Dh. III. 203 1-7)

Lāvanyāṇṇṭivrata—HV II. 785 calls it so; same as above.

Lāṅgavratas—in all these begin from K. śu. 14, worship Śiva; subsist by nakta way; make a līṅga with flour of rice grains as high as a *ratnī* (distance from elbow to end of closed

fiſt): caſt over Liṅga a *praſtha* of ſeſame; on Mārg. ſu 14 ſmear liṅga with ſaffron paſte, in this way every month for a year different ſubſtance for ſmearing, different dhūpa, naivedya &c; even one guilty of grave ſins reaches Rudra-loka; HV II. 50-56 (from Kālotara) A liṅga may be made with holy aſhes, dry cowdung balls, from ſand or cryſtal, the beſt being from clay on the mountains whence Narmadā flows

Laṅgūcanavāta—on K. ſu 13 with Saturday; one hundred names of Śiva to be repeated, bath of liṅga with pañcāmṛta and worſhip of Śiva in the form of liṅga at the time of *pradoṣa*; Skanda (I. 17. 59-91) deſcribes this; verſes 75-99 ſet out the one hundred names.

Līlāvāta—Same as Nīlavāta above p. 335.

Lokaṇvāta—Begin from Cāi. ſu. and ſubſiſt for ſeven days therefrom reſpectively on cow's urine, cow's dung, milk, curds, ghee and water in which kuśas are dipped and faſt (on 7th); home of ſeſame accompanied by mahā-vyāhṛtiſ (bhūh, bhuvah, svah &c); at end of year donate garment, bell-metal, cows; he becomes an emperor; HV II. 463 (quoting Vi. Dh. III. 162. 1-7).

Lohābhiſārakakṛtya—also written as Lohābhihārika or Lauhābhiſārika—From Aśv. ſu. 1ſt to 8th tithi a king deſirous of conqueſt ſhould perform this rite; NS 178-179, SmK 332-336, RNP 444-446, Sm 28-32, PO 59, 70-72 A golden, ſilver or clay image of Durgā iſ to be worſhipped, ſo alſo the weapons and ſymbols of royalty with mantras, there iſ a legend that there waſ a demon named Loha who waſ ſhattered into pieceſ by the godſ and all the iron and ſteel in the world iſ produced from hiſ limbſ Lohābhiſāra means putting forth or brandiſhing iron or ſteel weapons ('Lohābhihāroſtrabhr-tām rājñām nīrājano vidhiḥ' Amarakoṣa). When a king ſtarted on an invaſion the ceremony of ſprinkling ſacred water on him or waving lightſ before him waſ performed and that waſ called Lohābhiſārika-karma In Udyogaparva 160. 93 we read 'Lohābhiſāro nirvṛtiḥ' &c. Nīlakantha explainſ that it compriſeſ waving of lightſ before weaponſ and invoking deitiſ.

Lohatyasnāna—(bath in waterſ of Brahmaputrā river). Vide under 'Brahmaputrasnāna' 358 above.

Vaṅḡulivrata—Vaṅḡuli is one of the eight great dvādaśis enumerated above on p. 119; Vaṅḡuli is dvādaśi that exists the whole of one civil day (from sunrise to sunrise) and extends over the next day, so that it is possible to fast on dvādaśi and perform pāraṇā not on the next tithi but on dvādaśi itself; worship of golden image of Nārāyaṇa, in merit it is superior to thousands of Rājasūya sacrifices; NS 48, SmK 252-253.

Vatasāntrivrata—Vide above pp. 91-94.

Vatsarādhipapūjā—(worship of the lord of the year). The week-day on which the year begins in Cal. determines the lord of the year; vide p. 83 above and SmK 87, PO 56.

Vatsadvādaśi—K. kr. 12th is so called, deck a cow (with calf) with sandalwood paste and honour it with garlands, with arghya in a copper vessel at its feet and with naivedya of circular cakes made of *māsa*; on that day he should abstain from food cooked with oil or in a cooking pan and from cow's milk, ghee, curds and buttermilk: SM 91-92.

Varācaturthi—begin on Mārg. śu. 4th; tithivrata; every month worship Ganeśa and observe ekabhakta on that day but without ksāra and lavana; continue for 4 years, but with *nakṣa* in 2nd year, *ayāta* in 3rd and fast in 4th; HV I. 530-31 (from Skanda), KR 504 (in M.), KV 190 (in M.), VKK 498.

Varadacaturthi—on M. śu. 4th; tithivrata; worship of Varada (i. e. Vināyaka) on 4th and on 5th worship with *kunda* flowers, S. Pr. (folio 47 b), while KR 504 and VKK 498 say that Varadacaturthi is confined to 4th and worship on 5th with *kunda* flowers is Śrīpāñcamī and that 'vara' means 'Vināyaka'.

Varādācaturthi—on M. śu. 4th, tithi; Gaurī deity; specially for women; GK 77, HV I 531 has Gaurī-caturthi (from Brah.) which appears to be the same. NS 133 says Bh. śu. 4 is Varadacaturthi, while PO 95 says that Mārg. śu. 4th is so called.

Varanavamī—on each 9th tithi subsist for nine years on flour; tithi; Devī is deity; all desires fulfilled; if performer subsists on food not cooked on fire for life on each navamī he reaps here and in next world endless rewards, KKV 296 = HV I 937 (from Bhav.), latter calling it 'Varavrata'.

Varalakṣmīnata—on Śr. Pūrṇimā, when Venus shines in the east; erect a mandapa to the north-east of one's house, establish a *kalāṣa* therein, on which Varalakṣmī should be invoked and worshipped to the accompaniment of Śrīśūkta, vide pp. 147-149 of the transcript of *Sāmrājyalakṣmīpithikā* (transcript No 43 of 1925-26 in B. O. R. I. Poona).

Varanata—(1) Vide 'Varanavami' above; (2) one fasting for seven days and donating a jar of ghee to a brāhmana reaches Brahmaloka, *Saṁvatsara-vrata*; *Brahmā* deity, KKV 449 (Mat 101 68 calling it *Ghṛta-vrata*), HV II 886 (from Pad.).

Varātīkṣapāṇi—on any 7th tithi; a person should subsist on only such food as he can purchase with three *varātīkās* (*couries*), whether it is proper for him to eat it or not, *Sun* deity, reward not stated; KKV 184, HV I 726 (from Bhav.).

Varāhadāśasi—on M. śu 12: tithivrata. *Varāha* form of *Viṣṇu* is deity, *sankalpa* and worship on 11th, golden image of *Varāha* to be placed on a jar in which pieces of gold, silver or copper and all seed had been cast and worship thereof and *jāgara* in *mandapa* of flowers; next morning donate the image to a learned and well-conducted brāhmana; reward is *saubhāgya*, wealth, beauty, honour and sons in this very life; KKV 319-321, HV I 1027-29 (both quoting Var 41. 1-10), GK pp. 151-152.

Varunavrata—If a man standing a whole night in water donates a cow the next morning, he secures *Varuna-loka*; KKV 450 (52nd *Sastivrata*), HV II 905 (from Pad.), the verse is Mat 101 74); (2) *V1 Dh.* (III 195. 1-3) is somewhat different, worship of *Varuna* from the beginning of *Bh.* to the Full Moon thereof, at end donate *jaladhenu* together with umbrella, sandals and two garments. The word *jaladhenu* occurs in *Anuśāsana* 71. 41 and in Mat. 53. 13; vide H of Dh vol. II. p. 880.

Vaiṇavavrata—This is a *Caturmūrtivrata* extending over four months from *Carī* śu.; in *Carī*, *Vai.*, *Jy*, *Ās.*, the performer observes a fast and worships *Vāsudeva*, *Sankarsana*, *Pradyumna* and *Aniruddha* and donates respectively materials useful for sacrifice by a brāhmana, war materials to a *ksatriya*, merchandise to a *vaiśya* and materials for manual work to a *śūdra*, performer secures *Indraloka*; HV II 828 (from *Vi. Dh.*).

Vardhāpanavidhi—(procedure of birthday ceremony and festival).

In the case of a child this was done every month on the tithi of birth and in the case of a king it was done every year; sixteen goddesses (such as Kumudā, Mādhavi, Gauri, Rudrāni, Pārvatī) should be drawn with indigo or saffron with the Sun in the middle of a circle, Vedic verses should be loudly recited and a festival held with loud music and the goddesses should be worshipped after bathing the child and 16 vessels of wicker-work filled with rich materials, edibles, flowers, fruits &c should be donated in honour of each of the sixteen goddesses and gifts should be made to brāhmanas and women whose husbands are alive with the prayer 'May the goddesses Kumudā and others confer on my child health, happiness and increase his life'. The parents may then have dinner along with their relatives; in the case of a king an offering (*havis*) was made to Indra and the *Lokapālas* and Vedic verses such as Rg. VI. 47. 11, X. 161. 4 were recited; HV II. 889-892 (from Atharvana-gopathabrahmana and Skanda).

Vaiśnavavratā—begin on 9th of Cait. śu; tithivratā; worship of the great mountains Himavat, Hemakūta, Śrngavat, Meru, Mālyavat, Gandhamādana; fast on that day; at end gift of a silver model of Jambudvīpa, secures all desires and heaven; HV I. 959 (from Vi. Dh) Himavat, Hemakūta and others are styled varsaparvatas in Brah. 18. 16, Mat. 113. 10-12, Vāyu 1.85.

Vallabhotsava—festival in honour of the great Vaisnava teacher Vallabha said to have been born in 1497 A. D., who wrote many works, emphatically taught a non-ascetic view of religion and rested his doctrines on the Bhāgavata. It is held on Cait. kr. 11.

Vasantapāñcamī—on 5th tithi of M. śu.; tithivratā; worship of Viṣṇu; VR 220.

Vasantotsava—(festival of spring). There is a poetic and detailed description of the advent of spring in Vā. 6. 10-21; the Mālavikāgnimitra and Ratnāvalī were both brought on the stage in Vasantotsava as expressly stated in the *prastāvanū* to both; the third Act of the former drama shows that in this festival presents of red Aśoka flowers were sent to one's dear ones and wives in high families used to be seated on a swing with their husbands. NS 229 puts

it on Cal. kr. 1 (by pūrṇimānta reckoning), while PU 100 places it on M. śu 5 (following NA) The first Act of a drama Pārjātamañjarī-nāṭikā is called Vasantotsava in Caitra-parva; vide E. I. vol. VIII pp 96 ff where two Acts of the drama by Madana, upādhyāya of Arjunavarman of Dhārā, are published from a stone.

Vasundharūdevivrata—m. in *Aśvaghosa-nandimukha-avadānam*. Vide JRAS vol VIII (new series) pp 13-14

Vasuvrata—(1) worship of the eight Vasus that are really forms of Vasudeva on the 8th tithi with fast from Cal. śu. drawn in a circle or as images; at end donate a cow; secures wealth and crops and Vasuloka The eight Vasus are Dhara, Dhruva, Soma, Āpah, Anila, Anala, Pratyūsa and Prabhāsa Vide Anuśāsana 150 16-17, Mat 5. 21, Brāhmānda III. 3 21 for these. HV I 848-49 (from Vi. Dh.); (2) gift of a cow together with plenty of gold when it is about to be delivered and subsisting on milk alone that day; performer reaches the highest goal and is not born again; HV II. 885 (from Pad.) For the high importance of the gift of a cow in that condition (and called 'ubhayatomukhi') vide H. of Dh. vol. II. p. 879

Vastatirvātā—see 'Bastatirvātā' above p. 355.

Vahnivrata—(1) by worship of Agni one secures the reward of Agnistoma; HV I 791 from Vi. Dh.; (2) begin on Amāvāsyā of Cal; tithivrata; worship of Agni and homa with sesame on every amāvāsyā for a year, at end donate gold; HV II. 255-256; this is Vi. Dh. III. 190. 1-3, but HV quotes same verses from Viṣṇupurāṇa

Vāṇjyāubhāvata—fast on Mūla nakṣatra and on Pūrvaśadhā; the performer with face to east is to be bathed with water from four fresh jars in which conch-shell, pearl, roots of reed plants and gold are cast and then he is to worship Viṣṇu, Varuna and the moon in his court-yard; homa with ghee in honour of these deities, gifts of blue garments; sandalwood, wine, white flowers; by this the trader secures success and does not fail in sea voyage and agriculture; HV II. 648-649 (from Vi. Dh.)

Vāmanajayanti—on Bh. śu. 13th; Vāmana (avatāra of Viṣṇu) is said to have been born at mid-day on this tithi when there was Śravana-nakṣatra; fast on this day; removes all sins; GK pp. 147-148, Vratarka folio 244a to 247a (from Bhav.

U.). Vide Bhāgavata VIII. chapters 17-23. In chap. 18. 5-6 it is said that Vāmana appeared in month of Śr. on 12th tithi when the nakṣatra was Śravana, the *muhūrta* was Abhijit and this tithi is called *Vijayādvādāśi*. Vide HV I. pp. 1138-1145 (from Bhavisyottara) much of which is quoted by Vratārka.

Vāmanadvādāśi—On Cai. 12; tithivrata; Viṣṇu deity; fast on that day; worship of the limbs from the feet to the head connecting each with a different name (such as 'Vāmanāyeti vai pādam'); establish a golden image of Vāmana in a jar with white *yajñopavīta*, umbrella, sandals, rosary near it and donate them next morning with the words 'May Viṣṇu in the form of a dwarf be pleased' after taking the twelve names (Keśava, Nārāyaṇa &c.) with the months respectively from Mārg., result-sonless man has a son, one desiring wealth gets wealth; Var. 43. 1-16 q. by KKV 323-325 and HV I. 1030-1032, VKK 320-21, NS 140-141, SmK 249-250; some authorities say that Vāmana appeared on 11th; others say that was on 12th. Vide NS. 140 for these views.

Vāyuvrata—(1) by worship of Vāyu, performer secures the highest goal; HV I. 791 (half a verse); (2) begin on 14th tithi of Jy. śu.; tithivrata; Vāyu deity; for a year; fast on each śu. 14th, at end of vrata gift of two garments; HV II. 152 (from Vi. Dh. III. 185. 1-3)

Vārāvrata—Agni chap. 195, KKV 8-34, Dānasāgara pp. 568-570, HV II. 520-592, HK 517-521, KR 593-610, SmK 549-588. Some works like Vratārka deal with vratas on Sunday, Monday and Tuesday alone.

Vārālakṣmīvrata—on a Friday nearest to Śr. pūrṇimā or on 14th of Śr. śu.; vārāvrata; Lakṣmī deity; Vratārka 358b-362b, from Bhav. U.

Vārivrata—a māsavrata; Brahmā seems to be the deity; one should subsist in *ayāta* way in the four months of Cai., Jy., Ās and M. or P.; at end of vrata donate a pitcher covered with garments, food, vessel containing sesame and gold; he reaches Brahmāloka; HV II. 857 (from Pad.).

Vārūṇi—The 13th of Cai. kr. if it falls on Śatābhisak nakṣatra (of which Varuṇa is the presiding deity) is called Vārūṇi and is equal to a crore of solar eclipses; if in

addition it falls on Saturday it is called Mahā-vārunī; if in addition to all these there is a śubha-yoga, then it is mahā-mahā-Vārunī; VKK 518-519, KT 463, SmK 107, GK 611 (from Skanda), KTV 189-190

Vāsudeva-hāḍaśī—on Ās śu. 12; tithi, Vāsudeva is deity; worship of the limbs of Vāsudeva from feet to head with different names of Vāsudeva and his *vyūhas*; a golden image of Vāsudeva to be worshipped which is to be placed in a water jar, covered with two garments and donated; it is worthy of note that this vrata is said to have been imparted by Nārada to Vāsudeva and Devakī; the performer gets a son or kingdom if he has lost it and his sins are destroyed; HV I. 1036-37 (several verses are the same as in Var. 46).

Vighna-cināyaka-vrata—For four months from Phā; AK folio 356.

Vijaya—(1) on 10th of Ās. śu a little after sunset when the stars are just appearing, being most auspicious time for accomplishing all objects; SmK 353; (2) it is also the name of the 11th muhūrta of the day divided into 15 muhūrtas; SmK 353.

Vijaya-dhūpa—described in HV II. 51 (from Bhav. I. 68 3-4).

Vijaya-hāḍaśī—(1) *Sankalpa* on 11th; fast on dvādaśī on which there is Śravana-nakṣatra; a golden image of Viṣṇu clad in yellow robes to be made and to be worshipped with *arghya*; *jāgarana* at night; next day at sunrise donate image; dvādaśī with Śravana when the Sun is in Lion and the Moon in Śravana is not possible except in Bh., HV I. 1136-38 (from Agni), KR 287-288; (2) same in HV I. 1138-1140; (3) Phā śu. 11th or 12th if joined to Pūṣya-nakṣatra is called Vijaya; (4) Bh. śu. or kr 11th or 12th if joined to Wednesday and Śravana-nakṣatra is called Vijaya. vrata in śu. leads to heaven and in kr. to destruction of sins; Viṣṇu deity; HV I. 1152-1155 (from Brahmanavarta). Some of these occur in KKV 348-50 (from Ādityapurāṇa)

Vijayaridhi—a vāravrata; on Sunday falling on śu. 7 with Prājāpatya (Rohiṇī) nakṣatra; Sun deity; KKV 17-18.

Vijayavata—worship of (image) of Airāvata (Indra's elephant) with a strap in his mouth and Uccaiḥśravas (horse of Indra), secures victory; HV I. 576 (from Vi. Dh.).

Vijayā—the name is given to several tithis e. g. śu. 7 falling on Sunday is so called (Bhav. U. 43 2, VKK 9, HK 625, PC 105); vide also entry *Vijayavidhi*; the Garuda (I 136. 1-2) notes that dvādaśī or ekādaśī joined to Śravana-nakṣatra is so called; KKV 349, KR 287-291. *Vijayā-saptamī* occurs in E. I. III 53-56 and I. A vol. 25 p. 345, Torkhede grant of Rāstrakūta king Govinda, dated in śaka 735 current (813 AD) Pausa. VKK 36 states that if *Vijayā-saptamī* has the Sun in Hasta it is called 'mahā-mahā'; śu. Ekādaśī when it has Punarvasu nakṣatra is called *Vijayā*; HK 633 quoting Vi. Dh.

Vijayāsaptamī—(1) on 7th of śu with Sunday; tithi-vrata; Sun deity; KKV 127-129 = HV I. 663-64 (both quote a few verses from Bhav. U. 43 1-30); (2) on M. śu 7th; tithi; Sun deity; fast on that day and repeating one thousand names of the Sun (set out in HV I. pp. 707-716); for a year; reward-freedom from diseases and sins; HV I. 705-717; (3) Garuda (I 130. 7-8) notices another variety of this vrata performed on seven saptamis by fasting and foregoing wheat, māsa, yava, saṭika, bell-metal vessel, food ground on stones, honey, sexual intercourse, meat, wine, oil bath, collyrium and sesame.

Vijayāyāñāsaptamī—on M. śu. 7; tithi; Sun deity; for one year, different name of the Sun being employed in each month; 12 brāhmanas to be honoured; at end donate a golden image of the Sun with a golden car and charioteer to the ācārya; HV I. 757-760 (from Bhav.)

Vitastāpūjā—At the end of Bh. from the 10th of śu. for seven days one should see, bathe in, drink water of, worship and contemplate on the river *Vitastā* (Hydaspes of the Greeks, modern Jhelum), that is an incarnation of Sati (Pārvatī); special worship at confluence of Vitastā and Sindhu; festival in honour of the river wherein actors and dancers should be honoured; KR 286 (quoting Brah)

Vidyūpralīpad-vrata—on the first tithi of a month, person desiring learning and wealth should worship images of Viṣṇu and Lakṣmī on a square figure made with husked rice grains with full blown lotuses (1000 or less in number) and with milk or pūyasa, and of Sarasvatī placed by their side, and of the Moon and honour his guru and fast that day and on 2nd worship Viṣṇu, offer gold to his ācārya and then dine, HV I. 338-340 (from Garuda).

Vidyāūpavṛata—from 1st tithi of M. after P. pūrṇimā for one month, worship of Hayagrīva with sesame, homa with sesame and fast for first three days; this is *māsavṛata*; performer becomes learned, HV II. 796-97 (from Vi. Dh. III. 207. 1-5).

Vidyāvṛata—on 2nd tithi of a month, draw square figure with white rice grains and in its midst a figure of a lotus with eight petals on the pericarp of which draw Lakṣmī with lotus in her hand and the latter's eight *śaktis* (such as Sarasvatī, Rati, Maitrī, Vidyā), these to be placed on the petals; salutations to these latter in the form 'om Sarasvatyai namaḥ', draw several deities (named) as lords of four quarters and four intermediate quarters; place four (Vyāsa, Kratu, Manu, Dakṣa) as gurus and Vasiṣṭha and others on the maṇḍala, worship all these with various flowers, repeat Śrisūkta (one of the Khilasūktas beginning with 'Hiranyavarṇam harinīm'), the Purusasūkta (Rg. X. 90) and hymns to Viṣṇu; donate a cow and a bull and a jar of water to the priests and also five vessels filled with fried rice, sesame and (by a woman performer) turmeric powder, gold to a house-holder and food to the hungry; the pupil should pray to the ācārya to impart learning and the ācārya should impart it in the presence of images; HV I. 386-389 (from Gar.)

Vidhāna-dvādaśa-saptamī—Observance of vrata on the 7th tithi in the twelve months from Cai. described at length; they are also given separate names such as Marica-saptamī, Phala-saptamī, Anodanā-saptamī; in all these Sun is deity; mantra is 'om namaḥ Sūryāya', HV I. 792-804 (from Āditya-purāṇa)

Vidhānasaptamī—tithi vrata; Sun deity; a man should begin on M. su. 7 and subsist on one of the twelve things alone in order on the 7th tithis of the twelve months from M. viz the tips of arka flower, pure cowdung, *marica*, water, fruit, *mūla* (radish), nakta way, fast, ekabhakta, milk, taking in air, ghee; KV 419, VKK 37-38, TT 36-37, KT 459-460. VKK 38 distinguishes this from Ravivṛata (which is to be observed on Sunday beginning from the first Sunday in M.).

Vināyaka-caturthī—(1) Vide Gaṇeśa-caturthī above pp 145-149, (2) on each 4th tithi the performer donates sesame food and himself partakes of sesame and water at night; for two

years; KKV 79 (quoting Bhav. I 22. 1-2), HV I. 519-520 (quotes same verses and calls it Ganapati-caturthi).

Vināyaka-vrata—begin on Phā. śu. 4; tithi, Gaṇeśa deity; four months, on every śu. 4 the performer observes nakta, makes homa with sesame, donates sesame, at end in the 5th month donates a golden image of Gaṇeśa with four copper vessels filled with *pāyasa* and a 5th one with sesame; freedom from all obstacles; Bhav U. 33. 1-13.

Vināyakasnapana-caturthi—in Bhav. U. 32. 1-30 (reproducing several verses of Yaj. I. 271-294). This is really a Śānti and not a vrata and may be dealt with under the section on Śānti.

Vibhūti-dvādaśī—on 10th of śu. in K., Vai., Mārg., Phā. or Ās., performer should undertake the niyamas (restrictions) of this vrata; fast on 11th and worship Janārdana (image); he should offer worship to the several limbs from the feet (of Viṣṇu) to the head in such forms as 'vibhūtide namaḥ pādau vikośayeti janūni'; he should place in front of Viṣṇu image a golden fish in a jar of water; jāgara with stories (about Viṣṇu) and donate next morning the golden image and jar with prayer 'just as Viṣṇu is never bereft of his great manifestations, may you free me from the mire of all the sorrows of *samsāra*', he should donate every month the image of each of ten *avatāras* of Viṣṇu and of Dattatreya and Vyāsa, together with a blue lotus on dvādaśī; after finishing twelve dvādaśīs he should donate to the guru or ācārya a *lavanācala*, a bedstead with all appurtenances, a cow, a village (by kingly performer) or a field (the village chief) and to other brāhmanas cows and garments; this procedure may be followed for three years, he becomes free from sins, saves a hundred *putra*s &c; KKV 364-367, HV I. 1057-1060; both quote from Mat. 100. 1-37 (some verses are different), which are also found in Pad. V. 20. 4-42. For the gift called *Lavanācala*, vide H. of Dh. II. p. 882, Mat 84. 1-9.

Virūpākṣa-vrata—begin on 14th of P. śu., worship of Śiva for one year; at end donate all materials to a brāhmana and donate a camel, becomes free from fear of *rākṣasas*, from diseases and secures all objects; HV II. 153 (from Vi. Dh. III. 186 1-3).

Viśokadīdāsi—sankalpa on 10th night of Āsv. sū. 'I shall fast on 11th, worship Keśava and shall partake of food the next day (on 12th)'; worship of Keśava from feet to head; a mandala should be made and thereon a four-cornered altar; place on altar a winnowing basket in which an image of Lakṣmi called Viśokā (that frees from sorrow) is kept and the prayer 'May Viśokā destroy sorrow, confer wealth and all success', on all nights worshipper to drink water in which darbhas are dipped; dance and song all night, honour pairs of brāhmanas; this procedure every month, at end donate bedstead and *guḍadhenu* and the śūrpa (basket) together with Lakṣmi image; KKV 350-364, HV I 1075-1078 (from Pad V 21 22-80.); Mat 81 describes this and 82 describes Guḍadhenu which is only a subsidiary part (*anga*) in this vrata Vide H of Dh vol II pp 880-81 for *guḍadhenu*.

Viśokasasthi—on M sū 5th bath with black sesame and partake food made up of rice and sesame; then on 6th make a golden lotus and worship it as Sun with red karavira flowers and two red garments and pray for freedom from sorrow (*śoka*); should drink cow's urine and then sleep; on 7th donations to guru and brāhmanas and partake of food without oil and salt, observe silence and listen to Purāṇa works; this should be done in both fortnights for one year; at end on M. sū. 7th donate a jar containing a golden lotus, a furnished bedstead and a kapilā cow; HV I 600-602 (from Bhav. U. 38. 1-7); KKV (211-212) gives these very verses as *Viśokasaptamī*

Viśokasankrānti—When on an Ayana day or Visuva day there is Vyatipātayoga the performer should bathe in water mixed with *tilas* and observe ekabhakta; he should bathe a golden image of the Sun with pañcagavya and offer *gandha* and flowers, clothe it in two red garments and place it in a copper vessel and worship the Sun (image) from feet to head with different names of Sun, and offer arghya; one year; at end worship Sun, offer homa with mantras addressed to the Sun, donate twelve kapilā cows or one cow if poor; secures long life, health and prosperity; this is a *sankrānti vrata*; HV II 742-743 (from Skanda)

Viśokasaptamī—HV I 746-47 quotes from Bhav. thirteen verses on this which are the same as Mat 75 1-12 (=Pad. V. 21. 235-248) and which are the same as the verses under *Viśokasasthi*.

Viśvavāpavata—on śu. 8th or 14th when it falls on Saturday and Revatī nakṣatra: Śiva is deity; the linga should be bathed in mahāsnāna, camphor as unguent, white lotuses and many ornaments to be placed on linga, burn camphor as incense, naivedya of pāyasa and ghee; gift to ācārya of a horse or elephant; performer gets whatever he desires (son, kingdom, pleasures &c.), hence vrata is called Viśvarūpa (lit. having all forms); drink at night water mixed with kuśas and observe jāgara; HV I. 865-866 (from Kālotara).

Viśvavāta—(1) Ekabhakta on 10th of every month; tithivrata for a year, at end donate ten cows and golden or silver images of the ten directions with a trough full of sesame; performer becomes an emperor and all his sins are destroyed, KKV. 451, HV I. 983 (from Pad.); Mat. 101. 83 mentions this; (2) Viśvedevas to be worshipped on ekādaśī; images of them to be placed on lotus petals; tithivrata; Viśvedevas deity, offer stream of ghee and fuel sticks, curds, milk, honey; HV I. 1148 (from Bhav.) This vrata is like Vaiśvānara-pratipad.

Viśvedeva-daśamī-pūjā—from K. śu. 10, tithi; ten Viśvedevas enumerated in Vi. Dh. III. 176. 1 that are manifestations of Keśava are deity; worship them in mandalas or as images; one year; at end donate gold; reaches Viśvedevaloka. Vi. Dh. III. 176. 1-5.

Vistivrata or *Vistibhadrā*—The *kananas* will be described in the section on Kāla. They are of two classes, *cara* (moveable) and *sthira* (fixed). The first are seven of which Visti is one. Vide Br. S. 99. 1. Visti is half of a tithi. The works on astrology raised it to the status of an ill-formed malignant demoness Visti comprised 30 ghatikās which were distributed unevenly in her mouth, throat, heart, navel, waist and tail (respectively 5, 1, 11, 4, 6, 3 ghatikās); HV II. 719-724 (from Bhav. U), KN 330, SmK 565-566 describe her as the daughter of the Sun and sister of Saturn, she has the mouth of an ass, three feet &c. Visti was generally destructive and was to be avoided for any auspicious undertaking, but it was a favourable time for destroying enemies or poisoning them (Br. S. 99. 4); fast on the day that has Visti; but if Visti occurs at night then ekabhakta may be resorted to on two days; worship gods and pitrs and then image of Visti made of darbhas with flowers &c., naivedya is of *krśana*

(dish of rice and peas and spices, *Marathi: khicadi*); gift of dark garment, dark cow and dark blanket *Visti* and *Bhadra* mean the same thing *Vide* HV II 719-724, KN 330, SmK 565-566.

Visnu—Vi. Dh. III 123 lays down what names of *Visnu* should be taken on certain occasions, such as crossing a river (when one is to remember *Matsya*, *Kūrma* and *Varāha*), or when the planets or *naksatras* are unfavourable or when one is in danger from robbers and tigers &c (remember name *Nisinha*); Vi. Dh. III 124 sets out the names of *Visnu* to be uttered in months from *Cai*, or on weekdays, *naksatras*, *tithis*; chap. 125 deals with the names to be taken when visiting certain holy places, countries &c.

Visnūtmūrtavata—*Visnu* has three forms or manifestations viz. *Vāyu*, the Moon and the Sun; these protect all the three worlds; they are also inside the bodies of men as *vāta*, *pitta* (bile) and *kapha* (phlegm); in this way *Visnu* has three palpable forms; worship Him on Jy. śu 3 observing a fast; in early morning worship *Vāyu*, offer at midday homa in *Agni* with *yavas* and *sesame*, at sunset worship the Moon in water; for a year (on each 3rd of śu.); worshipper reaches heaven; if he performs for three years, he is in heaven for 5000 years; Vi. Dh. III 136. 1-26

Visnūtrārātravata—on K. śu 9th; make a golden image of *Hari* and of *Tulasī* and worship for three days and celebrate marriage of *Tulasī* with *Hari*, NS 204.

Visnudevākīavata—begin on 1st *tithi* of K.; for a year; bathe with *pañcagavya* and partake of it; worship of *Vasudeva* with *bāna* flowers, sandalwood paste and sumptuous *naivedya*; resolve to abstain for a month from harming any living being (even animal), from telling an untruth, from theft, flesh and honey; engage in constant thought on *Visnu*, no reviling of *śāstra*, sacrifice or *devatās*; partake of *naivedya* with silence every day; same procedure in *Mārg*, *P* and *M*. and other months except that flowers, incense and *naivedya* are different; HV II 636-638 (from Vi. Dh.). It is worthy of note that this *vrata* was imparted to *Devakī*, mother of *Kṛṣṇa*, who wanted a good son and she was asked to worship *Vasudeva* who is no other than her own son.

Visnupañcaka—the last five days of K. are so called, worship *Hari* and *Rādhā* during those five days with five *upacāras*

viz gandha &c ; all sins being destroyed he goes to Visnu-loka; various ways of service are described viz worship on 11th, drinking cow's urine on 12th, milk on 13th, curds on 14th, worship Keśava on 15th and drink pañcagavya in evening, or worship Hari with Tulasi leaves, Pad. III. 23. 1-33.

Visnupada or *Visnupadi*—name of the four zodiacal signs of Vrsabha, Simha, Vṛścika and Kumbha; vide KN 332 and under Sankrānti above p. 213.

Visnupadavrata—begin on Pūrvāsādhā-nakṣatra in Āsādhā; worship the three steps of Visnu placed in milk or ghee; performer to subsist on sacrificial food (*hansya*) at night alone, in Śrāvana on Uttarāsādhā worship of Govinda and Visnu's three steps, gift and food being different; in Bh. on Pūrvāsādhā, in Phā. on Pūrvāphalgunī and in Cai. on Uttarāphalgunī similar worship; performer secures health, prosperity and goes to Visnuloka; HV II. 665-667 (from Vi. Dh.).

Visnuprabodha—Rising of Visnu from sleep in K. Vide pp. 109-110 above and HK 903-4, KR 421-425.

Visnuprāptivrata—fast on dvādaśī, arghya to the Sun with the words 'Namo Nārāyaṇāya'; worship of Visnu image with white flowers with the mantra 'O, best among gods! O support of earth! having accepted with a gracious mind these flowers may the Lord Visnu be pleased with me'; he should subsist on śyāmāka (millet) or corn that ripens in sixty days from sowing with condiments, rice or barley or *nivāra* (wild rice); then pārāṇā; performer reaches Visnuloka; KKV 343-344, HV I. 1203-4 (from Bhav.).

Visnulaksavartivrata—cleanse cotton of dust and pieces of grass &c. on an auspicious tithi and *laṇa* and spin threads therefrom four finger-breadths in length and five such threads would make a wick; one hundred thousand of such wicks immersed in ghee placed in a vessel of silver or bell-metal should be kindled before Visnu image; the proper time for kindling is either K., M., or Vai, the last being the best; every day a thousand or two thousand lighted wicks should be waved before Visnu; finish the vrata on pūrṇimā of one of the above three months; then *udyāpana*; nowadays this is done in the Deccan by women only; VKD 383-398.

Viṣṇuvrata—(1) worship of Viṣṇu image drawn on a lotus; this vrata has the same procedure as Vaiṣṇavaravrata; HV I 1177 (from Bhav.); (2) fast on twelve dvādaśis (in a year) and gift of cow, calf and gold; performer secures highest goal; HV I 1202 (from Pad), VKK 70, (3) begin on 2nd tithi of P. śu.; for a year divided into two periods of six months each; the performer bathes on the four days from 2nd tithi with water respectively mixed with mustard, sesame, *racū* (plant with aromatic root) and *sarvausadhi*; the names to be worshipped on those four days are respectively Kṛṣṇa, Ācūyuta, Hṛṣīkeṣa and Keśava; arghya to be offered to the crescent of the moon on the four tithis respectively as Śaśin, Candra, Śaśāṅka and Nīlāpati; performer to eat once at night while moonlight lasts; dakṣiṇā to be given on 5th, this was performed by ancient kings (Dilīpa, Duśyanta), sages (Marīci, Cyavana) and high-born ladies (Devakī, Sāvitrī, Subhadrā); result-removal of sins and securing desired objects, Agni 177. 15-20, HV II 458-460 (from Vi. Dh.); (4) early morning bath for four months from Ās, gift on K. pūrṇimā of a cow and dinner to brāhmanas; reaches Viṣṇuloka, KKV 444 (quoting Mat. 101 37), KR 219; (5) on Cai. śu 4th observe fast and worship the several groups of four forms in which Hari appears, viz Nara, Nārāyaṇa, Haya and Hamsa, or as Mitra, Varuṇa, Indra and Viṣṇu, the first two being Sādhya and the latter two siddhas; perform for twelve years; he finds the way to mokṣa and becomes equal to the Highest, Vi. Dh. III 151. 1-8

Viṣṇuśāṅkavarata—This is to follow the procedure of Umāmaheśvaravrata (p 277 above). It is to be performed in Bh. or Āsv. on Mrgaśīras, Ārdṛā, Pūrvāphalgunī, Amṛāśṭhā or Jyesthā; the only differences are that garments for Viṣṇu image should be yellow, the dakṣiṇās for Viṣṇu and Śāṅkara were respectively to be gold and pearls; HV II 593-594 (calls it Śāṅkara-Nārāyaṇa-vrata), KR 282-283 (both quote Devipurāṇa).

Viṣṇuśayanotsava—The festival on the sleeping of Viṣṇu either on the 11th or 12th of Ās śu.; NS 102; vide above pp. 109-110 for Viṣṇuśayana. This is not to be performed in intercalary month.

Viṣṇuśṛṅkhala-yoga—when dvādaśī is mixed up with ekādaśī and dvādaśī has also Śravana-nakṣatra on it, it is called

Viṣṇuśrṅkhala; by fasting thereon one's sins are wiped out and one secures *sāyujya* (absorption) into Viṣṇu; HV 295, KV 464, PO 216-219.

Virapratipadā—same as Balipratipadā above p. 201-203.

Virāvata—on 9th tithi a person should observe ekabhakta, treat to dinner maidens and donate a golden jar, two garments and gold; for a year (on each 9th dinner to maidens), in each life he becomes handsome and is not subdued by enemies and reaches Śiva's capital, the deity appears to be Śiva or Umā or both; Mat. 101. 27-28 q. by KKV 443, HV I. 958 (from Pad), VKK 41.

Virāsana—a posture required in all Kṛcchras; HV I. 322 (quoting Gar.) and II. 932 and also in Aghamarsanavratas (Śāṅkhaśmṛti 18. 2) It removes all sins. Vide H. of Dh. IV. p. 148 note 342. For another meaning (in Yoga system), vide H. of Dh. vol. II. p. 957 note 2127a.

Vṛkṣotsavavidhi—Great importance was attached to the planting of trees Mat 59 (verses 1-20 same as Pad. V. 24. 192-211) contains the procedure of tree festival. It is briefly as follows:—trees in a garden should be sprinkled with *sarvausadhi* water, decked with fragrant powder and flowers and cloth should be wound round them; the trees should be pierced with a golden needle (imitating karnavedha) and collyrium applied to them with a golden pencil; on the platforms of trees seven or eight golden fruits should be placed, jars containing pieces of gold should be established under the trees *homa* to be offered to Indra, Lokapālas and Vanaspati; a milch cow covered with white cloth decked with gold ornaments and having horns tipped with gold should be let loose from the midst of trees; the performer (owner of the trees) should honour all priests with gifts of cows, golden chains, rings, clothes &c. and feed brāhmanas with a dinner full of milk for four days; *homa* with yavas, black sesame and mustard and *palāśa* fuel sticks and festival on 4th day; performer reaps all desires Mat 154 512 states that a son is equal to ten deep reservoirs of water and a tree planted is equal to ten sons It is said by Var. (172 36-37) that just as a good son saves his family, so a tree laden with flowers and fruits saves its owner from falling into hell, and that one who plants five mango trees does not go to Hell; Vi Dh. (III. 297. 13) remarks about trees 'a single tree nurtured by

a man performs what a son would do in that it gratifies gods with its flowers, travellers with its shade, men with its fruits; there is no fall in hell for the planter of a tree.'

Vṛntāka-tyāga-vidhi—it involves the abstention from eating vṛntāka (fruit of egg-plant) for a life-time or a year or six or three months; fast on Bharanī or Maghā nakṣatra for one night, invoke the presence of Yama, Kāla, Oitrāgupta, Mrtyu and Prajāpati on an altar and worship with *gandha* &c; ; homa with sesame and ghee with svāhā to Yama, Nīla, Nīlakantha, Yamarāja, Oitrāgupta, Vaiśvasvata, 108 *āhniks*, gift of a vṛntāka made of gold, dark cow and bull, finger rings, ear-rings, umbrella, sandals, a pair of dark garments and dark blanket, dinner to brāhmanas who pronounce blessings; he who gives up vṛntāka for life goes to Viśnūloka; one who performs this for a year or a month even does not see the city of Yama, it is a *prakirṇaka* vrata, HV II 909-910 (from Bhav U.).

Vṛndāvanadīdāśi—on K śu. 12 observed in Tamiḷ lands.

Vṛsabhavrata—(1) fast on 7th śu, on 8th gift of a bull covered with two white garments and decked with ornaments (bell &c); tithivrata, Śiva deity, the performer reaches Śivaloka and thereafter becomes king, HV I 882 (from Bhav U); (2) worship of bulls on Jy. Amāvāsyā, manufacture wooden bulls the previous day and establish them in one's own house and worship with *gandha* &c, prayer to bulls calling them Dharma. Dharma is often spoken of as vṛsa as in Manu VIII 16 (= Śāntiparva 90 15.

Vṛsavatā—(1) the same as Viśnūvrata (2) above; KKV 448 quoting Mat 101. 64, (3) on K pūrṇimā let loose a bull and observe nakta, tithi; Śiva deity, performer reaches Śivaloka, HV II 242 (from Pad one verse)

Vṛtsarga—(letting loose a bull) on pūrṇimā of Cāi or K once in three years on Revatī nakṣatra, bull to be three years old and accompanied by four or eight cows three years old; KR 432-433 (from Brah.) The most frequent letting loose of a bull takes place on the 11th day after the death of a person For treatment thereof, vide H of Dh. IV pp 539-542 The same subject is treated at length in HV II. 983-997, SmK 390-405.

Vedavrata—This is a Caturmūrtivrata; from Cāi one should worship Rgveda and should subsist by nakta way and listen

to its recitation and on last day of Jy. donate two garments, gold, cow, bell-metal vessel full of ghee; in Ās, Śr, Bh. he should observe Yajurveda vrata, in Āśv, K. and Mārg. Sāmaveda vrata and in P., M, Phā. for all vedas; this is really worship of Vāsudeva who is the soul of the Vedas; perform for twelve years; becomes free from all trouble and goes to Viṣṇuloka; HV II. 827-28 (from Vi. Dh. III. 141. 1-7).

Veśyāvratā—HV II. pp. 541-548 (quoting Bhav. U.) deals with this vrata and contains the startling story narrated by Kṛṣṇa to Yudhiṣṭhira that the former cursed his 16000 wives, when he noticed their erotic emotion roused by the charms of his son Sāmba, that after his death *dasyus* would kidnap them and the story of a prior curse pronounced by sage Nārada on Apsarases who proudly did not bow to him that they would have Nārāyaṇa as their husband but that ultimately they would be kidnapped by robbers and become *Veśyās* (prostitutes). The long and short of this story is that they were advised to follow the profession in palaces and temples, that they should not love any male who has no wealth, but that they should have as their sole object wealth, whether the man who approached them was handsome or ugly. It is further stated that they should make gifts of cows, fields, gold to brāhmanas, should bathe with *sanvāsadhī* water when on a Sunday there is Hasta, Pusya or Punarvasu nakṣatra and offer worship to Kāmadeva from the feet to the head, that they should worship Cupid as Viṣṇu, honour a brāhmana learned in the Veda with gift of a *prastha* of husked rice grains and render their person to him on Sunday as above for a year and in the 13th month make a gift of bedstead, gold chain and an image of Kāmadeva, this is the vrata for all *Veśyās*, this is *vārāvratā*; Anaga (god of love) is *devatā*, KKV (27-31) has this vrata and calls it *Veśyādityavārānangadāna-vrata*

Vaṅkunthacaturdaśī—(1) K. śu. 14 is called *Vaṅkuntha*; if worship of Viṣṇu is to be done it should take place at night; NS 206; (2) on K. śu. 14 in the cyclic year Hemalamba at the time of Arunodaya and on Brāhma *muhūrta* Lord Viśveśvara himself is said to have bathed in Manikarnikā at Banaras, performed Pāsupatavratā and together with Umā worshipped Viśveśvara and established Viśveśvara; NS 206, SmK 388-389, PC 246-247.

Vaitānīmata—Mārg. kr 11th tithi is called Vaitarani; one should undertake *nyāmas* (restrictions) for this vrata on that tithi, at night he should worship a dark cow from its front foot to its tail; apply sandalwood paste to its body, wash its feet and horns with water scented with sandalwood paste and worship its limbs with Paurāṇika mantras; since one crosses the Vaitarani river of the nether world by means of a cow, so this ekādaśī on which cow is honoured is so called; this vrata is for one year in three periods of four months, in which naivedya of boiled rice, of cooked barley and of pāyasa is offered respectively in 4 months from Mārg, in four months from Cāit and in 4 months from Śr., one third of each naivedya is to be given to the cow, to the priest and to the performer, at end of one year gift of bedstead and a golden cow to the priest and one *druma* of iron; HV I. 1110-1112 (from Bhav. U.), Vratārka 230a-231b (notes that it is well-known in Gurjara-deśa), Pad. (VI. 68. 28 ff) describes this but says that Mārg. kr. 12th is Vaitarani.

Vaināyaka-vrata—on every 4th tithi practise *nakta* for a year; at end of year donate an elephant; tithivrata; Gaṇeśa deity; leads to Śivaloka; Mat. 101. 61 quoted (with variations) by KKV 448 and HV I. 532 (from Pad.).

Vaiśākha-kṛtya—Vide HV II. 748-750, KR 145-179, VKK 240-259, KT 423-430, NS 90-97, SmK 108-117, GK 15-23. Some of the vratas in Vaiśākha, such as Aksayyatrītiyā have been separately mentioned. Other small matters are briefly dealt with here. In this month morning bath, particularly in holy rivers, is specially commended along with baths when the Sun is in Tūlā (Balance) or Makara (Capricorn). Vide RM (ABORI vol. 36 p. 331 'Tūlā-makara' &c), KR 149 (quoting 'Tūlāmakaramessu prāṭha-snānam vidhiyate'), KV 423-424, SmK 106, 108. The *prāṭhaśnāna* may be begun on Cāitra Full Moon or on the ekādaśī or Full Moon of Vaiśākha (NS 90); for mahātmya of Vaiśākha-snāna, vide Pad. IV. 85. 41-70 saying that early morning bath in Vai. is equal to Aśvamedha; on śu. 7 the worship of the Ganges, as it was let off on this tithi from his right ear by Jahnu who drank it up in anger (KKV 387, Pad. IV. 85 41-42, NS 95, SmK 112); on Vai. śu. 7 Buddha was born and his image should be worshipped for three days from that tithi, especially when it has Pūṣya

naksatra (KKN 388, KR 160). On śu. 8 worship of Durgā called Aparājita after bathing image with water containing camphor and Jātāmāññi and the performer himself should bathe with the juice of mangoes (NA 56, SmK 113); on Vai. pūrṇimā, white and dark sesame were produced by Brahmā, therefore one should bathe with water mixed with them, offer in fire sesame, donate sesame and *madhu* (honey) and vessels full of sesame (KKN 388, HV II. 167-171, KR 163-164, SmK 115-116, NS 97); vide V. Dh. 90. 10 for a similar provision. The Vaiśākha-pūjā of Buddha was started in Ceylon under Duttha-gāmanī (about 100-77 B. C.); vide 'Buddhism in Ceylon' by Walpola Rāhula (Colombo; 1956) p. 80.

Vaiśvānara-vrata—(1) On 1st tithi worship Agni and offer into fire ghee and all kinds of corn; Agni the lord of 1st should be drawn in the midst of a lotus; the main mantras would be 'Om Agnaye namaḥ' in worship and 'om Agnaye svāhā' (in *homa*) with grains anointed with ghee and then with a stream of ghee, fuel sticks &c ; HV I. 354-355 (from Bhav.); (2) to donate fuel sticks to a brāhmaṇa in the four seasons beginning from the rainy season and at end to donate *ghṛta-dhenu* is Vaiśvānavrata destroying all sins; this is *ṛtu-vrata*; Mat. 101. 57 q by KKV 447, HV II. 360 (from Pad.).

Vaiśnavavrata—In this a person takes an early morning bath every day for four months from Āṣ.; at end feeds a brāhmaṇa and donates a cow and a jar of ghee; *māsavrata*; Viṣṇu deity; HV II. 818 (from Pad.)

Vyātīpātavrata—Vyātīpāta is one of the 27 Yogas (Viskambha, Pṛthi &c) enumerated in Bhujabala p. 37 verses 136-138. It is variously defined. Vide H. of Dh II. p. 852 note 2010 for one definition and VKK 242 for another. More will be said under Kāla.

For Vyātīpātavratas, vide HV II. 708-717, Vratārka folios 391a-395a On Vyātīpāta day one should bathe with pañcagavya in a great river; a golden figure of Vyātīpāta with 18 arms should be placed on a golden lotus and should be worshipped with *gandha* &c ; fast on that day; one year, on the 13th Vyātīpāta *udyāna*; hundred *āhuti*s of ghee, milk and sesame with fuel sticks of trees that exude milky juice with the words 'Vyātīpātāya svāhā'. Vyātīpāta is said to be the son of the Sun and Moon Vide I. A. vol. 23 p. 117

No 27 Inscription dated *sale* 1199 (1277 A. D.), where there is a mention of 'Vyatipāta-punya' (language is Canarese). Vide I. A. 20 pp 292-293 for several meanings of Vyatipāta.

Vyāsapūjā—on Ās pūrṇimā; particularly by ascetics (sannyāsins); SmK 144-145, PC 284 In Tamil country it is done on Jy su 15 (Mithuna)

Vyūhrtirā'a—beginning from Cai su 1st, one should, after a bath outside the house (in a river &c), respectively drink and observe on the seven days cow's urine, cow's dung, milk, curds, clarified butter, water with kuśas dipped therein and fast; every day homa of sesame to the accompaniment of the Mahāvyaṁrtis (bhūh, bhuvah, svaḥ, mahah, janah, tapah, satya); every month this be done for a year; at end donate daksinā, unused garment, gold, bell-metal vessel, milch cow; the performer becomes an emperor; Vi. Dh. III. 162 1-7. For Vyāṁrtis and Mahāvyaṁrtis, vide H. of Dh. vol. II 301 note 713.

Vyomavratā—the sky should be made with white sandalwood paste of the length of thumb joint and placed before the Sun; worship of the Sun with Karavīra flowers, to the east, south, west and north of the figure of sky apply saffron, aguru, white sandalwood and *catuḥsama* respectively and red sandalwood in the middle; the mantra is 'Khakholkāya namah'; Sun deity, HV II 904-5 (from Bhav.)

Vyomaśaṁthi—worship of the Sun in the sky (and not of an image) and also of the sky (*vyoma*), offering to the Sun of ghee and honey contained in a vessel of the capacity of a *prastha*, one *prastha* of sesame and three *prasthas* of rice grains; worship of the Sun in the evening of the tithi, reaches Sūryaloka; HV I 616-17 (from Bhav.)

Vratārājapūjā—on su 3rd tithi draw on two pieces of cloth figures of *Umā* and *Śiva* with *rocana*, camphor and indigo and worship them with necklaces of gold and jewels and utter two (Paurāṇika) mantras separately addressed to them; homa; this vrata leads to non-separation from husband, son, brother &c, particularly for women; HV I 484-85 (from Devīpurāṇa)

Vratasaṁthi—Mat 101 and Pad. V 20. 43-144 set out 60 vrates (almost in identical words) all of which find place in KKV pp 439-451.

Śakādhvajamahotsava—Same as *Indradhvajotthānotsava* above p 274. Vide Vi Dh II 154-157 for detailed description. *Sarasvatikanthābharana* of Bhoja (on Poetics) V. 95 mentions Śakrārcā festival.

Śakāvrata—(1) from Āśv. śu. 5; HV I. 1204; (2) on Āśv. pūrṇimā fast and worship Indra, his wife Śacī, Airāvata, Vajra (thunderbolt), Mātulinga (Mātali?) with gandha &c., for a year; at end donate gold; reaches Indra-loka; HV II. 237 (from Vi Dh. III. 196. 1-3); (3) one should eat food in the open; for a year; at end donate a cow; reaches Śakraloka; HV II. 866 (from Pad.).

Śāṅkara-nāṭyana-vrata—same as *Viṣṇu-Śāṅkara-vrata* above p. 414, KKV 416-17, HV II. 693-94 (from *Devīpurāṇa*).

Śāṅkarāṇakavṛata—on 8th falling on Sunday; worship of the Sun who is the right eye of Śāṅkara; in the half moon figure a circular spot be made by applying saffron and red sandal-wood paste and in the circular spot place a ruby fixed in gold; this would be eye (Sun) of Śāṅkara; tithivrata; Arka (Sun) as Śāṅkara's eye is deity; KKV 271-72, HV I. 831-32 (from *Kālikā*). If no ruby available use gold.

Śāṅkarācārya-jayanti—on Cai śu. 5 in Southern India, but on Vai. śu. 10 in *Mahārāstra*.

Śatabhisāsānāna—on *Dhanisthā-nakṣatra* fast for both performer and his priest; performer seated on *Bhadrāsana* was to be bathed with water from one hundred jars filled with conches and pearls and after bath, he, wearing unused garment, should worship *Keśava*, *Varuna*, *Oandra*, *Śatabhisak nakṣatra* (the presiding deity of which is *Varuna*) with gandha &c.; donate to *ācārya* liquids, cow, jar and gold and *dakṣiṇa* to other *brāhmanas*; he should wear a jewel surrounded by three coverings of *śamī* and *śālmali* (silk-cotton) leaves and tips of bamboo; all diseases vanish; *nakṣatra-vrata*; *Viṣṇu*, *Varuna* deities; HV II. 653-54 (from Vi. Dh.).

Satī unāsana-vrata—worship *Vāsudeva* with saffron, white flowers, *guggulu dhūpa*, lamp fed with ghee, red garment; homa; *nakṣatravrata*; this destroys enemies, HV II. 597 (from Vi Dh.).

Śaṅkrapadosavrata—on śu. 13th tithi if falling on Saturday in the months from K.; for one year; for progeny; worship of *Śiva*

and taking food after sunset; SmK 40-41, PO 225-229, Vratārka, folios 265a-269b.

Samvāra-vrata—on each Saturday in Śrāvana bathe an iron image of Saturn with pañcāmṛta, offer flowers, fruits &c. and recite the names of Saturn as 'Konastha, Pingala, Babhru, Kṛṣṇa, Raudra, Antaka, Yama, Sauri (son of the Sun), Śanaiscara, Manda (reference to slow motion of Saturn); naivedya on the four Saturdays of Śrāvana are rice and māsa pulse boiled together, pāyasa, ambili (gruel prepared with rice flour and butter-milk) and pūrīkā (wheat cake); SmK 555-56 (contains a stotra of Śanaiscara from Skanda)

Samvata—on Saturday take an oil-bath and donate oil to a brāhmana; worship Saturn with dark flowers; for one year; at end donate the iron image of Saturn placed in iron or clay jar filled with oil and accompanied with a pair of dark garments; the mantra for a brāhmana performer is 'śan no devīrabhistaye' - Rg X. 9.4 and for others several Paurāṇika mantras in praise of Śani (called also Kona, probably from a Greek word); this averts all trouble caused by Saturn; HV II 580-586 (from Bhav. U.), SmK 555.

Samvājana—worship of Śami tree. Vide Vijayā-daśami above pp. 188-194 and SmK 355.

Sambhuvrata—person that burns in fire two thousand palas of ghee from buffalo milk for a year reaches the position of Nandi; samvatsaravrata; Śiva deity; HV II 866-67 (from Pad.)

Śayana—sleeping of Viṣṇu and other gods and goddesses Vide above pp 109-111 and HK 897-915, KV 265-273.

Śayyādāna—gift of bedstead. This is required in several vrates as in Māsopavāsavrata, Śarkarā-saptami. Vide SmK 417-418.

Śarkarā-saptami—on Cai. śu. 7th tithi morning bath with water mixed with white sesame; draw on an altar a lotus and pericarp with saffron and offer on it dhūpa and flowers with words 'namah Savitre', place a jar containing a gold piece covered with a plate containing sugar and offer worship with Paurāṇika mantra; drink pañcagavya and lie on the ground near the jar and recite inaudibly Saura hymn (Rg. I. 50); on 8th donate all the above materials and feed

brāhmanas with sugar, ghee and pāyasa and himself partake of food without salt and oil; every month this procedure for a year; at year's end donate a furnished bedstead with sugar and gold, a cow and a house (if possible) and a golden lotus made with one to 1000 *niskas*; when Sun drank *amṛta* some drops fell down from which sprang rice, *mudga* and sugarcane (from which sugar is produced); tithivrata; Sun deity; this vrata removes sorrow and confers sons, long life and health; Mat. 77. 1-17 q. in KKV 214-217, HV I. 642-43 (from Pad. V. 21. 263-279), KR 157-159 (from Mat.), Bhav. U. 49. 1-18 has almost the same verses as Mat.

śāka—(vegetable) is said to be of ten forms viz. 'roots, leaves, sprouts, blossom, fruits, stalks, corn that has germinated, bark, flower and mushroom; HV I 47, NS 105 (both quoting Kṣīrasvāmī on Amarakośa), VR 17.

śākasaptamī—begin on K. śu. 7th; every month for one year divided into three periods of four months; on 5th ekabhakta, on 6th nakta and fast on 7th; offer to brāhmanas food with well spiced vegetables and should himself eat at night; tithivrata; Sun deity; in each period of four months different flowers (Agastī, fragrant flowers, Karavīra), unguents (saffron, white sandalwood, red sandalwood), dhūpas (Aparājita, aguru, *guggulu*), naivedyas (pāyasa, jaggery cake, boiled rice-grains); dinner to brāhmanas at year's end and listening to Purānas read by a reader; Bhav. I. 47. 47-72, q. by KKV 103-107, HV 760-763, KR 417-419.

śāntā-caturthī—4th tithi of M. śu. is called Śāntā; fast on it and worship Ganeśa; tithivrata; Ganeśa; homa, naivedya of boiled rice full of ghee and jaggery and salt; bath, gifts, offerings made on this yield a thousand times more reward than ordinarily; HV I. 513-514 (from Bhav. I. 31. 6-10).

śānti-pañcamī—on 5th tithi of Bh. draw with black and other powders figures of snakes and worship with *gandha* &c., and on 5th tithi of Āśv. make figures of snakes with darbhas and worship them and also Indrāni; snakes are pleased with performer: the mantra is 'Kurukulle hum phat svāhā'; KKV 95 (only the one on 5th of Āśv.), HV I. 563-64 (from Bhav. I. 37. 1-3 and I. 38. 1-5).

śāntivrata—(1) on 3rd tithi prepare an altar and make a maṇḍala thereon with white rice grains and invoke

Narasimha and establish an image showing all the features of that *avatāra* and decked with numerous flowers of various kinds and bilva fruit and sesame &c., worship image with various upacāras, dance, songs and music; place in front of image a jar full of water and eight other jars in eight directions, elaborate procedure of homa with sesame, ghee &c. and also *tarpana* and *japa*. This vrata removes all distress, diseases and all sins; HV I. 465-471 (from Gar.); (2) begin on 5th of K. śu., give up sour things for a year and worship at night image of Hari sleeping on Śesa and with one foot on lap of Lakṣmī; worship limbs from feet to head associating each limb with one of the eight *nāgas* (Ananta &c. mentioned on p. 124 above) and bathe *nāgas* (images) with milk, homa with sesame and milk, at end donate golden snake, cow, and gold, this vrata makes for freedom from danger of snake bite; KV 96-97 and HV I. 556-557 (both quote from Var. 60 1-8).

Śāmbharāyanivrata—a nakṣatravrata; Acyuta deity; for seven years, twelve nakṣatras viz Kṛttikā, Mrgaśīras, Pūṣya and so on give names to the twelve months of the year, viz. Kārtika, Mārgaśīrṣa, Pausa &c.; begin in K. and the naivedya for four months from K. is kṛsāra (Marathi *Khicaḍi*), Samyāva in four months from Phā; and pāyasa in four months from Ās.; brāhmaṇas are to be fed with the same food that is offered as naivedya, a silver image of the brāhmaṇī woman Śāmbharāyanī (who was asked by Brhaspati about Indra's predecessors was to be established); Kṛṣṇa tells the story of this venerable woman; HV II. 659-665 from Bhav. U.)

Śukhravata—on 1st tithi in both *pakṣas* in each month subsist by ekabhaktā way; for one year; at end donate a *kapilā* cow; reaches Vaiśvānaraloka; Agni 176 6-7, VKK 29 (quotes same from Mat. 101. 92, which calls it Śīvavrata as printed).

Śmīovrata—m. in Mundakopanisad III. 2 10 and Vas. Dh. 26. 12. Śāṅkarācārya explains that it consists of carrying fire on the head.

Śīlāvratā—on 4th tithi a person should eat in ekabhaktā way and donate once to a house owner and distribute among seven houses salt, coriander, jiraka, marica, asafoetida, dry ginger and turmeric with manahśilā; this confers prosperity, HV I. 531-32 (from Bhav. U.), KR 97-98.

Śivakṛsnūstamī—on 8th of Mārg. kr.; tithivrata; Śiva deity; worship of Śivalinga on every 8th tithi for one year; every month different name of Śiva, different substance to be eaten up to K; reward-freedom from all sins. Bhav. U. 75. 1-30 q. by V P folios 141b-143a.

Śivacaturdaśivrata—on Mārg. śu. 13th (by amānta reckoning) observe ekabhakta and pray to Śiva; fast on 14th; worship Śankara and Umā with white lotuses, gandha &c and from feet upwards; the same to be done on kr 14th also and on all 14th tithis: from Mārg for 12 months the salutation to Śankara is under a different name; he has to drink in each month one of 12 substances viz cow's urine, cow dung, milk, curds, ghee &c and also offer in each month different kinds of flowers, Mandāra, Mālatī &c.; for a year or twelve years in K; at end of year he has to let loose a nila bull, donate a bedstead with a jar to a learned and well-conducted brāhmana; reward same as that of a thousand Aśvamedhas and all, even grave, sins are destroyed; Mat 95 5-38, q. by KKV 370-374 and HV II. 58-61, KR 466-471, NS 226; for *nilavṛṣa* vide H. of Dh. vol. IV. p. 540 note 1215.

Śivanakṣatravrata—(1) observe nakta on kr. 8th and 14th; secures pleasures in this world and reaches Śivaloka; KKV 386, HV II. 398 (from Bhav), (2) nakta on each parva for a year, and worship of Śiva for a year; KKV 386 For *parvan*, vide H. of Dh vol. III. p. 737 note 1425; (3) on 8th, 9th, 13th and 14th, performer takes only ekabhakta, food being served on the ground; for a year; KKV 386-387.

Śivanakṣatra-purusāvrata—When there is Hasta nakṣatra on Phā śu., then this vrata may be resolved upon by one unable to fast; this is a nakṣatravrata, Śiva deity; worship of limbs of Śiva from feet to head with different names of Śiva in connection with Hasta (on which vrata begins) and the other 26 nakṣatras; subsist by nakta method but without oil and salt and make gifts on each nakta day of a *prasṭha* of rice grains with a vessel full of ghee; in *pāraṇā* donate golden images of Śiva and Umā and a bedstead with all appurtenances. HV II. 703-706 (from Vi. Dh.)

Śivayogaśulāśivarātrivrata—on M. kr. 14th with Śivayoga; tithivrata; Śiva deity; story of king who in a former life

was a merchant with thieving propensity; HV II, 87-92 (from Skanda).

Śivāthavṛata—ekabhakta in Hemanta (Mārg. and P.) and M.; at end of M. make a chariot decked with variegated cloth and having four white bulls yokod; place in chariot a *linga* made with the flour of an *ādhaka* of rice; drive chariot at night on the public road and bring to a Śiva temple, *jāgarn* with illuminations and theatricals; next morning dinner to Śiva devotees and to the blind, poor and distressed; this is *rituvrata*; present the chariot to Śiva; HV II, 859-60 (from Vī Dh.).

Śivārātrivṛata—Vide above under Mahāśivarātri

Śivaliṅgavṛata—apply white sandalwood paste to *linga*, worship with white full-blown lotuses and bow to it, a small *linga* of the size of the thumb be placed in white lotus filaments near Daksināmūrti and worship it with *bīlva* leaves, offer other upacāras of dhūpa &c; performer is freed from all sins and reaches Śivaloka; HV II, 887-889 (from Śiva-dharmottara).

Śnavrata—(1) For four months from Ās. pūrṇimā give up paring of nails and egg-fruit; donate on K pūrṇimā a golden jar filled with ghee and honey, Mat 101 11-12 c. by KKV 440-441; (2) from Mārg. to K worship Śiva, offer before Śiva and donate in each month in order the following things made of flour, viz horse, elephant, chariot, herd of eleven bulls, a moon-lit. (or camphor) house with slaves and slave girls and household gear, seven plates full of paddy, two hundred fruits and *guggulu*, a mandala with offerings consisting of various edibles and pictures, a vehicle made of flowers, *guggulu* dhūpa and pine and *bīlva* seeds and ghee and aguru burnt throughout Bh. month, vessel made of *arka* leaves filled with milk and ghee (for entire month of Āśv.), a vessel filled with sugarcane juice and covered with cloth, at end of year treat Śiva devotees to food and drink and donate gold and clothes, HV II 819-821 (from Kālotara); (3) on 14th or 8th of both pakṣas or on pūrṇimā from month of P. to Mārg special worship to be offered viz. as *navedya* a *prastha* of yāvaka, candid sugar with milk and ghee, an image of *kapila* cow made of barley flour of the height of one *vitast* with a bull and feed eleven brāhmanas, flour rhinoceros in M., ruddy goose in Phā.,

Śiva image of flour in Cai., and so on different articles made of flour in the other months; one year; HV II 398-400 (from Kālotṭara); (4) on 8th and 14th of both *paksas* fast and worship of Śiva in afternoon; japa and homa; honour guru; drink three *cūlukas* (hollowed hand) of pañcagavya; the next day subsist on *hamsya* food; observe for whole of life; three male ancestors dwell in Śivaloka; HV II 343 (from Kālotṭara); (5) begin on P and subsist by nakta way on wheat, rice and milk only; on 8th of both *paksas* fast and sleep on the ground and bathe Rudra with ghee and on pūrṇimā; this be carried on for a year up to Mārg. with different food in each month and different offering to Rudra, Lingapurāṇa 83 13-54; (6) from one *ayana* to another (i. e. for six months) give flowers and ghee; at end donate flowers and feed brāhmaṇa with pāyasa and ghee and donate ghṛtadhenu; confers wealth and health; KR 219 (from Agni); (7) give up paring of nails from Ās pūrṇimā to K. pūrṇimā and at end donate a jar of honey and ghee with gold, performer goes to Rudraloka, KR 219-220, VKK 292.

Śivamatseṣa pūjā—VR (pp. 57-61) gives the procedure of worship in all pūjās of Śiva.

Śivaśaktimahotsava-vrata—a great festival when astamī and navamī tithis are mixed up may be held in honour of Śiva and Śakti or in Śivakṣetra such as Kāśī or Śrīśaila; KN 197.

Śivācatūrtthī—Bh śu 4th tithi is called Śiva; bath, gifts, fast and japa on that day yield a hundredfold reward; tithivrata; Gaṇeśa deity; HV I 512-513 (from Bhav. I. 31. 1-5).

Śivopāsanavṛata—on 8th and 14th tithis of both *paksas*, one should take no food and should worship Śiva; for one year; he reaps the same merit as the performer of *sattha* does; KKV 385-386, HV II. 397 (calls it Śaivopavāsavrata). For Sattra, vide H. of Dh. vol II, p. 1239.

Śivapūṇḍrāvrata—on Ās. pūrṇimā worship of Śiva, giving sacred thread to Śiva and dinner to Śiva devotees, again on K. pūrṇimā worship Śiva, give to ascetics garments and daksina; HV II 843 (from Śivadharmottara).

Śitalāvrata—on Śr. kr. 7th establish one jar and on it worship golden image of Śitalā and feed seven maidens eight or less

years old; confers freedom from widowhood, removal of poverty, happiness of sons &c; Vratārka folio 111-113, AK folios 438b-440b. Some perform it on Śr. Śu. 7. It is for women alone. The naivedya is food mixed with ghee and curds.

Śitalāstamī—on Cā. kr 8th; worship of Śitalā (popularly deemed to be goddess of small-pox) for relief against smallpox; offer to Śitalā eight lamps fed with ghee day and night and sprinkle cow's milk and cold water made fragrant with *uśira* (fragrant roots of a plant); donate an ass, broom, and winnowing basket separately; KT 462, AK folio 558a-561a; ass is the vāhana of Śitalā, she is represented as naked, has a broom and jar in her hands and a winnowing basket on her head Vido Forbes Rasmala, vol II pp. 322-325 about Śitalādevī and A. C. Sen's 'Bengali language and Literature' for Śitalā-mangala (poems in honour of Śitalā) pp. 365-367.

Śitalāsaptamī—on 7th of Śr. kr., VR 237-241.

Śilavata—(1) same as Śivavrata (No 6); KKV 444-45 (quoting Mat. 101. 38-39; (2) on 3rd eat food not cooked on or in fire; (probably) for a year; tithivrata; Śiva deity; at end donate cow; the performer is not born again, KKV 449 = HV I. 484 (from Pad.); Mat. 101. 70 calls it Śreyo-vrata; Śilavrata, acc to Mat. 101. 38, is different

Śitūṇṇaptamī—worship for a month after Āgrahāyana pūrṇimā (i. e. Mārg pūrṇimā) of Varāha (incarnation of Viṣṇu); bathe the image of Varāha with ghee and offer ghee in Agni, make ghee as naivedya and donate ghṛta; on P. pūrṇimā and two days prior to it observe fast and honour a brāhmana with gift of a vessel full of ghee and gold, performer secures *śīla* (character, moral conduct); Vl. Dh. III. 208. 1-5 q. by HV II. 786-787.

Śukramata—When Friday and Jyesthā-nakṣatra coincide, one should observe nakta, when 7th such Friday is reached, one should place in a silver or bell-metal vessel golden image of Venus and worship it with white garments and sandalwood paste; place before image *pūyasa* and ghee and donate these and image with a prayer that Venus may remove all evil planetary influence and confer health and long life; vāravrata; Venus deity; HV II. 579-80 (from Bhav. U.); vide also Agni 195. 5.

Śuddhīmata—on last five days at the end of Śarad or on ekādaśīs in the twelve months, tithivrata; Hari deity; when ocean was churned five cows rose; from them sprang five holy things, viz. cowdung, rocana (yellow pigment), milk, urine, curds and ghee, from cowdung was produced bilva tree named śrīvṛkṣa as Lakṣmī dwells on it; from gorocanā arose all auspicious desires, guggulu from cow-urine, all strength in the world from cow's milk, all auspicious things from curds, all splendour from ghee; therefore bathe Hari with milk, curds and ghee and worship with guggulu, lamps &c and Agastī flowers; performer reaches Viṣṇuloka and even his pitṛs who might be in hell go to heaven; he should donate a cow and the gifts called jaladhenu, ghṛtadhenu, madhudhenu; he is freed from all sins; HV I. 1156-58 (from Vāhnipurāṇa).

Śukladvādasi—same as Śubhadvādasi immediately below.

Śubhadvādasi—begin on 1st of Mārg. śu., observe ekabhakta from 1st to 9th tithi, on 10th after bath worship Keśava at mid-day; on 12th of both pakṣas donate sesame and gold in four months from Mārg.; in 4 months from Cāi. donate vessels full of groats and gold; similarly worship Govinda in Śrāvana and following three months; on 12th of K. he should prepare a golden model of the earth with seven *pātālas* and mountains and place it before (image of) Hari; worship Hari; *jāgava*; next morning donate to each of 21 brāhmanas a cow, a bull, a pair of garments, ring, golden wristlet and ear-ornament, a village (for a royal performer) and on kr. 12 a silver model of the earth and donate it; performer secures all prosperity and Viṣṇuloka; KKV 340-343, HV I. 1101-1103 (quoting about twentyone verses from Var. 55. 1-59).

Śubhasaptamī—on 7th of Āśv. śu. worship kapilā cow and donate a *prastha* of sesame contained in a copper vessel and a golden bull with garments, flowers and jaggery with the words 'may Aryaman be pleased'; tithivrata, Aryaman deity; for a year do the same every month, Mat 80. 1-14 q. by KKV 221-223, HV I. 648-650 (from Pad. V. 21. 307-321); same verses in Bhav U 51. 1-14.

Śulapradānamata—fast on each amāvāsya for a year; tithivrata; at year's end offer to Śiva a pike made of flour and a golden or silver lotus and place it on one's head and donate these; he should observe the rules of *aḥimsā*, celibacy, sleeping on ground &c.; HV II. 252-53 (from Śivadharma).

Śailavrata—(1) worship of the mountain the performer desires, becomes happy; HV I 796 (from Vi. Dh.); (2) for seven days from Cait. śu. 1 worship every day the seven *kūlapariśatas* viz Mahendra, Malaya, Sahya, Śuktimat, Riksa, Vindhya and Pāriyātra; homa with yavas; subsist on barley food, for a year; at end donate twenty *prasthas* of yava; the performer king conquers enemies and rules over the earth, HV I 463-64 (quoting Vi Dh III 161 1-7) For seven mountains, vide H. of Dh. vol. IV. p 560, note 1260.

Śāvanakṣatравrata—begin when Hasta-nakṣatra occurs in Phā. śu.; subsist by nakṣa method but avoid oil and salt; worship Śiva associating each of his limbs from feet to head separately with the nakṣatras from Hasta in the form 'Śivāyeti ca Hastena pādaṁ sampūjayed-vibhoḥ'; donate on all nakṣa days a *prastha* of rice grains with a vessel of ghee; on pāranā donate images of Śiva and Umā, a bedstead fully furnished, a cow; nakṣatравrata; Śiva deity; HV II 703-706 (from Vi. Dh.).

Śaivamahāvratavata—(1) Begin from P. 8th, subsist in nakṣa way throughout but on 8th of both *pakṣas* fast; worship Śiva thrice in the day, offer homa, sleep on ground; on P. pūrṇimā offer Mahāpūjā with ghee &c; offer dinner to eight brāhmanas and present a pair of cows and a kapila bull; in M. and the following months he is to subsist by nakṣa on different kinds of food in each month up to Mārg; māsavratavata; HV II 843-848, (2) in K subsist by nakṣa way; at end of month offer oilcake with jaggery and ghee; fast on 8th and 14th, in the months from Mārg different objects connected with Śiva are to be presented to the image of Śiva; māsavratavata, Śiva deity; HV II 848-853 (from Śivadharmā).

Śaivopavāsavratavata—no food to be taken for a year, on 8th and 14th of both fortnights of a month; Śiva deity; HV II 397 (from Bhāṣ.).

Śaivavratavata—sankalpa on Āśv. śu. 7, on 8th fast, on 9th eat flour and worship Durgā and give dinner to brāhmanas, this procedure to be followed for one year, tithivratavata; Durgā deity; at end dinner to maidens and present them with clothes &c and pray 'may Devi be pleased with me', one without learning becomes learned, a timid person becomes valorous, one that had lost a kingdom regains it. Var. 64. 1-6 q. by KKV 273, HV I 957-58, KR 364-365.

Śyāmāmahotsava—vide p. 317 above under 'Drākṣā-bhaksana'; HV II. 915 (from Ādityapurāṇa), KR 303-304.

Śyenagr̥hāsana—on 4th, 8th, 9th, or 14th of K. śu.; for women; in Kṛta age women gave a morsel to a hawk with the request to carry it to Devī; but now no such thing is done but women take food before their husbands on one of these days and husbands dine afterwards; HV II. 641-43 (from Ādityapurāṇa).

Śrāddhavrata—apply sandalwood paste to Śiva image in the presence of Keśava image and donate jaladhenu and ghṛta-dhenu; performer is freed from all sins and goes to Śivaloka; samvatasaravrata; Śiva deity; HV II. 863 (from Pad).

Śravanadvādaśī—(1) in Bh. śu. 12 with śravana-nakṣatra; fast on 11th; donate on 12th an earthen vessel full of boiled rice and curds washed clean with water from the confluence (of Gangā and Yamunā); KKV 348 (from Vā.); (2) fast on dvādaśī with śravana-nakṣatra and worship of Janārdana; it is in its reward equal to twelve dvādaśīs; if śravana-dvādaśī falls on Wednesday, it is regarded as extremely great; tithivrata; Viṣṇu deity; HV I. 1162-1171 (from Vi Dh I 161. 1-8); Agni devotes fifteen verses to it. Most digests deal with it at length; vide HK 289-298, KV 459-464, NS 137-140, SmK 240-249 (elaborate procedure). Vide Pad. VI. 70 for this, its mahātmya and story. Vide Gar I chap. 136 also for this vrata.

Śrāvana-kṛtya—KKN 395-397, KR 218-254, VKK 292, KT 437-438, NS 109-122, SmK 148-200, PC 215-22.

There are several important vratas in Śrāvana such as Nāgapañcamī, Aśūnyaśayanavrata, Kṛṣṇajānmāstamī, which have already been described or have been included separately in this list. A few small matters are briefly mentioned here. A notion prevailed that all rivers except those that fall directly into the sea are *rajasatā* ('muddy' or with a pun 'in monthly course') when the Sun is in the middle of the signs of Cancer and Lion and therefore one was not to bathe in them for holiness and that streams that are not 1008 *dhanus* in length are not to be called 'nadīs' (rivers) but they are merely holes or canals (*gartā*). Vide Gobhila-smṛti I. 141-142 (Māsadvayam Śravanādi &c), NS 109-110; vide H. of Dh. vol. IV. 590 note 1337 for the length of *dhanus* (as 4 hastas). In Śr. the several deities had on different

tithis the *pantrūropanavṛata* (for which vide pp 339-340 above); on Mondays in Śr. one should either fast or take only one meal at night (SmK 139); on 9th of both fortnights worship Durgā under the name of Kaumārī (KR 244, SmK 200); on Śr. kr 1 all Vaidika brāhmanas have to engage in japa of Gāyatri for 1008 times in Tamil lands as their almanac shows Śrāvana amāvāsya is called *kuśotpāhni* as kuśas are gathered then (KR 316, SmK 252). On this amāvāsya childless women or women whose children die in infancy perform a vrata for getting a child viz they observe fast, establish eight *kalāśas* (jars) for images of Brahmānī and other Mother Goddesses

Śrūamkūrāta—on 8th and 14th of Mārg. śu., after bath at mid-day performer should invite several maidens or one maiden (if he be poor) or chaste brāhmana sagotra women and one learned and well-conducted brāhmana, wash the latter's feet and give *aṅghya* and honour with gandha &c. and a sumptuous dinner, he should place twelve water vessels covered with threads and garlands before the maidens and should place one vessel on his own head and contemplate on Keśava and pray that he may be freed from all his debts to *pitrs*, gods and men; the women should reply 'so be it'. tithivrata; deities are goddesses called Śrāvanyah who report to Brahmā whatever good or evil a man utters, HV II 134-139 (from Bhav. U.).

Śrīpañcamī—(1) on 5th of Mārg śu. one should make a golden, silver, copper, wooden or clay image of Laksmī or draw her figure on a piece of cloth and worship it with flowers and offer worship to the limbs from feet to head, chaste married women should be honoured with saffron and flowers and dinner and salutations; donate a *prastha* of rice grains with a vessel full of ghee with the words 'may Laksmī be pleased with me', this should be carried on for a year taking a different name of Laksmī in each month, at end worship Laksmī image in a *mandapa* and donate it and a cow and pray to Śrī to give him success, result-prosperity for 21 generations, HV I. 537-543 (from Bhav. U. chap 37 1-58 with some variations). (2) Another vrata for success to be begun on śu. 5th with Śrāvana-nakṣatra or with Uttarāṣṭhī and Monday, on 4th *ekabhakta*, next day worship of hīva tree, under which eight *kalāśas* to be arranged in eight directions, holy

water, ratnas, *dūrva*, white lotuses &c. should be cast in those kalāśas; Laksmī to be worshipped and prayed to; invoke Nārāyaṇa in the middle kalāśa and worship Nārāyaṇa image for one year or as long as success is not effected, HV I. 546-552 (from Gar.); (3) on M. śu. 5, worship Laksmī in jar full of water or on Śālagrāma stone since she came to this world at Viṣṇu's command on that day, Bhujabala-nibandha (p. 363 Ms) says that worship was with kunda flowers; KT 457, 458; PC 98 says Laksmī was to be worshipped on M. śu. 5, while SmK 479 provides that Kāma and Rati (Cupid's wife) were to be worshipped and a great festival (called Vasantotsava) was to be held, (4) on Cai. śu. 5 Laksmī was to be worshipped; the performer throughout his life is endowed with prosperity; NM p. 62 verses 766-768, SmK 92.

Śīprāptivrata—(1) HV I. 575 (quoting one verse from Vi. Dh.) says he who worships Laksmī (image) placed in a lotus with flowers reaps the reward of a yajña; (2) begin on the 1st tithi after Vai. pūrṇimā, worship of Nārāyaṇa and Laksmī every day for a month with flowers, fruits &c.; homa with whole rice grains and bilva (fruit); feed brāhmanas with milk and its products; fast for three days in Jyestha; donate gold and two garments; HV II. 751 (quoting Vi. Dh. III. 211. 1-5).

Śrīvṛkṣa-navamī—on Bh. śu. 9 worship bilva tree seven times when the Sun has just risen with sesame, food made with flour, wheat and flowers &c., pray to the tree and bow to it; performer to eat that day on bare ground food not cooked by fire (such as curds, fruits &c.) without oil and salt; tithivrata; Bilva as the residence of Laksmī is deity; result is freedom from pain and obtaining of wealth; HV I. 887-888 (quoting Bhav. U. 60 1-10).

Śrīvrata—(1) by worshipping Laksmī on Cai. śu. 5th tithi only once one obtains all results that could be obtained in a year; HV I 575 (one verse from Vi. Dh.), (2) on Cai. śu. 3rd tithi subsist on boiled rice and ghee and sleep on the ground that night; on 4th bathe outside the house (in a river &c.); on 5th worship of Laksmī on lotus whether natural or artificial and with lamp fed with ghee; homa in fire with Śrīśukta of lotus and its petals and bilva leaves; dinner to brāhmanas with plenty of milk and ghee; eat *haviṣya* food;

for a year; secures strength, beauty and health; HV II 466-468 (from Vi. Dh. III. 154 1-15)

Sat-tīlā-dāśasi—on Phā kr. 12th when there is Śravana-nakṣatra worship gods with sesame, perform homa with sesame, light lamps with sesame oil in temples, donate sesame, offer water mixed with sesame to pītṛs and eat sesame. Viṣṇu is said to have observed fast on this tīthi and offered sesame and pinḍas to his ancestors, KR 519.

Sat-tīlī—one who fasts on 11th of M śu when the Moon is in Mṛgaśīras nakṣatra and performs on 12th the six actions relating to sesame becomes free from sins; VKK 505, TT 113-114, GK 151 The six actions are: rubbing sesame on body, bath in water with sesame, homa with sesame, gift of sesame, offering to pītṛs water mixed with sesame and eating sesame, compare KR 519.

Ṣaḍakṣa-a-mantrī-a—Mahāsvetā mantra has six letters (HV II 521); another is 'Khakholkāya namaḥ' KKV 9.

Ṣaṇmūrti-vrata—Begin worship of six seasons on śu. 6 of Cā. Rtvratā; seasons deities. the six rtus are to be honoured respectively with fruits and flowers, astringent things (in Grīṣma), sweet ones in (rains), food and salt in Śarad, bitter and sour (in Hemanta), pungent things in (Śiśira); on each śu. 6th he fasts or subsists by nakta way and omits five rasas (taking only one appropriate to that season); for one year; HV II 858-859 (from Vi Dh III 156. 1-7)

Ṣaṣṭhoratas—Sixty vratas occur in Mat 101. 1-83 (q by KKV 439-451) All these are said to have been narrated by Rudra to his spouse

Ṣaṣṭhīdevī—BRV II (chap 43 3-72) says that Ṣaṣṭhī, Mangalacandī and Manasā are portions of Prakṛti, that Ṣaṣṭhī is the presiding goddess over children, that she is called Devaseñā among Mātṛs, she is wife of Skanda, protects children and gives them long life and narrates a story about worship of that goddess on the 6th day after birth in the lying-in chamber On the worship of Ṣaṭika-ṣaṣṭhī, vide KT 471-475, where Bhoja is quoted on p 473

Ṣaṣṭhīva—(1) fast on 5th tīthi; worship of the Sun on 6th or 7th; performer gets the same fruit as Āśvamedha; HV I 627 (from Brah); (2) on 6th tīthi of śu when it falls on Tuesday; perform vrata on different months; reaps inexhaustible merit; HV I 627-628 (from Vi Dh)

Ṣasthivratas—Bhav. I. 39-46, Bhav. U chap 38-42, KKV 98-103 (only three), HV I 577-629 (twenty-one vratas), HK 622-624, KN 189-192, TT 34-35, SM 42-43, PC 100-103, VR 220-236.

When the sixth is mixed up with 5th or 7th the general rule is that in the case of vratas and fasts sixth mixed with the 7th is to be chosen except in the case of Skandasasthi where sixth mixed with 5th is to be preferred (KN 190, NA 48, SM 42, PC 100-101), the sixth tithi is dear to Kārtikeya (or Skanda) who was born on it and became the commander-in-chief of the gods on it; Bhav. I. 39. 1-13, HK 622 (quoting Brah.), KKN 382-383

One or two special matters may be noted. Skanda is the lord of 6th tithi and is to be worshipped on every 6th tithi with fragrant flowers, lamps, garments, crowns as toys, bell, *chournies* and mirror, Kārtikeya is specially to be always worshipped by kings with campaka flowers and no other god (KR 276); 6th of Mārg śu is called Mahāsasthi (HK 623-624). Vide Nār I. 45. 1-51 for Ṣasthivrata in the twelve months of the year.

Samvatsaravrata—begin on 5th of Cai. śu. in the year called Samvatsara and go on for five days Agni, the Sun, Soma, Prajapati and Mahesvara are identified with the five years of a Yuga viz. Samvatsara, Parivatsara, Istāpūrta (Idāvatsara?), Antuvatsara and Udvatsara; they should be established in a maṇḍala each in order with blue, white, red, white-yellow and dark flowers; worship and homa with sesame, rice, barley, ghee, white mustard respectively; for five days *nakta*; at end donate five suvarṇas, this is a pañcamūrtivrata; HV II 419-420 (from Vi Dh.). The names of the five years that constitute a yuga are variously named in vedic literature; vide Atharva VI. 55 3, Tai S V. 5. 7. 2-3, Tai. Br. I. 4. 10. 1.

Samvatsaravratas—Vi. Dh. I. 82. 8-20 (gives the names of the sixty years, Prabhava, Vibhava &c.), KKV 435-451, HV II. 862-867.

Saimatsarārambhavādhī—HV I. 360-365. Vide above under Caitra-pratipad pp. 82-84

Sankastacaturthī—on Śr kr. 4th on moonrise (i e. about eight ghatikās after sunset) worship Gaṇeśa image, establish a

jar, 16 upacāras to be offered, *modakas* (1008, 108, 28 or 8) to be prepared, fast the whole day or no food to be taken till moon-rise, for life or 21 years or one year; gift to *ācārya*, dinner to 21 *brāhmanas*, SmK 171-177, VR 120-127, VKD 68, D S 74, the *vrata* may be observed throughout life or for 21 years; it is narrated that even Śiva did it when he wanted to vanquish demon Tāraka

Saṅkastahara-ganapativrata—on M. kr. 4; tithivrata at moonrise; Ganeśa deity; VR (176-188) sets out a very elaborate procedure, in which Rg X 63 3, IV. 50. 6, the Purusaśukta (Rg. X 90), Nār and numerous Paurāṇika mantras are relied upon and 16 upacāras offered, Ganeśa is worshipped with 21 names and the same number of *dūrvā* tendrils, leaves of plants (such as *Bhrngarāja*, *bīḥa*, *badari*, *dhattūra*, *śami* and flowers (red), there is also worship with 108 names of Ganapati; at end five *modakas* to be offered to the priest and *dakṣiṇā*; it is said that Vyāsa narrated this *vrata* to Yudhisthira. Sankasta appears to mean distress or calamity. 'Kasta' means 'kleśa' and the prefixing of 'sam' makes it a little more emphatic.

Sankrāntivratas—Vide HV 727-743 (16 in all), HK 407-438, KR 613-621, KN 331-346, VKK 204-231, SmK 531-545, VR 729-738, PO 357-366.

Sankrāntisnāna—Vide under Sankrānti above pp. 211-12 for bath on a sankrānti and HV II 728-730 (from Devīpurāṇa for results of bathing on the twelve sankrāntis with certain substances put in water for bath.

Saṅghātaka-vrata—to be begun on K. śu. 1st, *ekabhakta* on that day, fast on 2nd tithi and also on 3rd; *pāraṇā* on 4th, tithi-vrata, Śiva deity; worship in this way for $7\frac{1}{2}$ months if performed only in each bright half, or $3\frac{1}{2}$ months if in both pakṣas which make up 7, two golden images of a male and female to be placed on bedstead and bathed with *pañcamṛta* &c., *jāgara*, sleeping on ground, gift of images to *ācārya*; the woman performer never suffers separation from husband or son, Pārvatī secured Śiva as husband by this *vrata*, HV II 370-375 (from Var).

Satkulāvāptivrata—begin on Mārg. śu. 1st; worship of Viṣṇu with three flowers of three different colours, three unguents; offering of *trimadhura*, three lamps, homa with yava and

sesame; donate three metals (gold, silver, copper); Vi. Dh. III. 201. 1-5.

Satya-nārāyanavrata—very popular in Bengal and Mahārāṣṭra: described in Bhavīṣya (Pratisargaparva) chap. 24-29; M. M. Hara Prasad Shastri in cat. of mss in the Asiatic Society's Library, Calcutta, vol. V. preface p. LXV says that the worship of Satyanārāyaṇa (ms. No. 3370) has a Mahomedan origin. It was originally (and even now in many places) called 'Satyapirer pūjā'. It occurs in the Revā-khanda of the Skandapurāṇa (Vangavāsi ed.) but does not occur in the Venk. Press edition. Vide also JBORS vol. XVI. at p. 328 where the same scholar says that the Mahomedan custom of offering 'Sirni' to Satyapir was adopted by Bengal Hindus as worship of Satyanārāyaṇa. This is a vrata very popular among lower middle-class people and women. Vide I. A. vol. 3 pp. 83-85 for stories current in Bengal about this vrata. It is said that Nārada was told about this vrata by Viṣṇu himself. On any day a man worships Satyanārāyaṇa and offers naivedya of 1½ quantity (such as 1½ *śer* or *maund*) of plantains, ghee, milk and wheat flour (or rice flour), jaggery or sugar; all these to be mixed up for naivedya; performer should listen to the stories and partake of the *prasāda*; jāgara with songs, music, dance; then people go to their houses; this yields all desired objects; stories about a brāhmaṇa who performed this vrata every month, of a vendor of wood, of a trader named Sādhu with a ship full of merchandise and costly things and his daughter Kalāvati. In these stories Satyanārāyaṇa is represented as very jealous and vindictive. The stories are said to have been taken from Skandapurāṇa, Revā-khanda.

Sadānata—otherwise called 'annadānamāhātmya'. HV II. 469-475 quoting Bhav. U. wherein Kṛṣṇa narrates to Yudhiṣṭhira the importance of giving food to others and refers to the words of Rāma to Lakṣmaṇa that they suffered exile in a forest because of not feeding brāhmaṇas, that king Śveta suffered pangs of hunger even when in heaven and was told by Brahmā that his plight was due to his not having fed hungry persons. The word literally means 'vrata (i. e. giving food) always'. In modern times it is often pronounced and written as 'Sadāvarta' or 'Sadābarta' or 'Sadāvarat', vide *Murari* v. *Nenba*; I. L. R. 17. Bom. 351 for a bequest of rents for establishing a 'sadāvarat'. HV II.

471 quotes a verse saying that 'food is the very life of beings, it is their vigour, strength and happiness and therefore the donor of food is declared to be the giver of every thing'. The importance of giving food is stressed in the exordium 'atithidevo bhava' in Tai Up. I 11. 2; vide also Atharva IX 6 ff and Kathopanisad I. 1. 7.

Santānadaḥ 1 a'a—tithivrata; he gives his or another's daughter in marriage on K Full Moon, observes a fast on the confluence of rivers, reaches a happy goal HV II. 238 (from Bhav. U.).

Santānūstamī—on Cai kr. 8; tithivrata; Kṛṣṇa and Devakī to be worshipped; fast; for a year; at end of each period of four months on kr. 8 bathe image of Kṛṣṇa with ghee and donate ghee; HV I. 846-47 (quoting ten verses out of Vi. Dh. III. 217. 1-11)

Sandhyā (twilight)—is the period of three *ghaṭikās* (72 minutes) before sunrise and after sunset and it was provided that one should not engage in four actions in that period, viz eating, sexual intercourse, sleep, Vedic study; HK 694-97, PO 46; Utpalā on Brhaj-jātaka VII 1 quotes Varāha that it is the time after half the sun's disc has gone down till appearance of stars and morning twilight is from the east having light till half the sun's disc appears.

Saptadvīpavata—begin on Cai. su. 1st and worship for seven days in order the seven *dīpas* (continents), viz. Jambū, Śāka (of the Śakas), Kuśa, Krauñca, Śālmali, Gomeda and Puskara; *homa* with ghee and donate seven *dhānyas*; observe *nakta* and sleep on the ground; one year; donate a figure of *dvīpas* made of silver; goes to heaven till end of Kalpa; Vi Dh. III. 159. 1-7.

Saptamī-nirṇaya—If 7th is mixed with 6th and 8th tithis a vrata for 7th tithi is to be performed on that day where 7th is mixed with 6th, but if for any reason 7th mixed with 6th cannot be accepted, the 7th mixed with 8th may be accepted, KN 192-194, TT 35-36, PO 103-104.

Saptamīlokaṃvata—worship seven *lokas* on 7th tithi; one would secure great intellect and unequalled position. HV I. 793 (one verse from Vi. Dh.)

Saptamī-vatas—Mat. chap. 74-80 = Pad V. 21. 215-321, Bhav. U. 43-53, Nār. I. 116. 1-72, KKV 103-225 (sets out more vratas of 7th tithi than of any other tithi, 44 in all), HV I.

632-810 (about 63 vratas), VKK 35-38, TT 36-40, VR 231-255 For eulogy of the worship of Saptamī, vide Vi Dh. III 169. 1-7.

Saptamīsnapanā—Mat (68 1-42) describes this at length; HV (I 763-768) quotes from Bhav. U. almost the same verses as those in Mat. It is said to be an antidote against disease, ill-luck or distress or the death of infants. It should be performed in the 7th month after a child is born to a woman who lost an infant child or on a 7th tithi in śu, but tithi of the birth should be avoided; offer to the Sun and Rudra and the Mātṛs specially oblations of rice with milk, repeat hymn to the Sun (Rg. I 50) and offer homa to Rudra with Rg I 43; the fuel sticks are to be of arka and palāśa and 108 ahutis of yava, dark sesame, and ghee; four jars in four corner directions and a fifth in their midst; and various things (five *raśnas*, *sarvaśūdras*, clay from several places named) were to be cast in all jars; seven married women should sprinkle water over the woman whose child died and invoke the Sun, Moon and the gods to save the child that is born; golden image of Yama to be donated to ācārya (priest), worship of the Sun and the kapila cow; performer to eat remnants of food offered to gods.

Saptamūrti-vratas—Vide Vi Dh. III 157-166.

Saptarsi-vrata—(1) worship of seven sages makes one reach them and confers sagehood; HV I 791 (from Vi Dh.); (2) begin from Cai. śu. and for 7 days therefrom worship each of the seven sages viz Marici, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasistha, with fruits, flowers and cow's milk, subsist in nakta way on those days; homa with sesame and with Mahāvīhrtis, for one year; at end donate a black deer hide to an Agnihotrin; performer secures the way to mokṣa; HV II 508 (from Vi Dh. III 165. 1-7)

Saptaiśvara-vratas—(vratas of the seven week-days), KKV 25-27, HV II 520-592, KR 593-604.

Saptamīyarka-vrata—RM (verses 1172-73; vide ABORI vol. 36. p 314).

Saptasaptamīkalpa—to be undertaken on a Sunday in bright half after the Sun starts on his (apparent) northward passage and on a nakṣatra with male name; he should observe celibacy and subsist in nakta way on all the seven saptamīs

called Arkasamputa, Marica, Nimba, Phala, Anodanā, Vijayā, Kāmiki; observe ekabhakta on 5th and avoid sexual intercourse on 6th and give up honey and meat on that tithi; after writing the seven names on leaves he should cast them in an unused jar and should ask a child (who does not know the meanings of the seven names) to take out one and he observes that particular 7th accordingly; for a year; performer gets all his desired objects and reaches Sūryaloka, KKV 189-191, HV I 687-689 quoting verses (from Bhav I 208 2-32) Male nakshatras have been stated above

Saptasāgara-vrata or *saptasamudra-vrata*—begin from Cai śu. 1st; worship Suprabhā, Kāñcanākṣā, Viśālā, Mānasodbhavā, Meghanādā, Suvēnu and Vimalodakā for seven days in order; homa in their names of curds add dinner full of curds to brāhmanas, and himself partake at night of boiled rice and ghee; for a year, donate seven garments to a brāhmana at a holy place, this is also called Śārasvatavrata; HV II. 507 (from Vi. Dh.) The above seven appear to be the names or branches of river Sarasvatī and therefore Śārasvata appears to be the proper name and not 'Saptasāgaravrata'. Vide Vi. Dh. III. 164 1-7 for these seven rivers and this vrata being called Śārasvata

Saptasundarala-vrata—worship of Pārvatī under seven names, viz. Kumudā, Mādhavī, Gaurī, Bhavānī, Pārvatī, Umā, Ambikā; dinner for seven days for seven maidens (about 8 years old); every day one of the 7 names to be used in the form 'may goddess Kumudā be pleased' and so on for six days; on the 7th all seven to be invoked and honoured with gandha &c and tāmḃūla, vermilion and coconut, after worship a mirror should be presented before each of the seven; this secures beauty, *saubhāgya* and destroys sins, HV II 886-87 (from Bhav. U.).

Samudra-vrata—begin from Cai śu 1st, every day for seven days, worship with salt, milk, ghee, whey, wine mixed with water, sugarcane juice and sweet curds, performer to eat at night *harīṣya* food; homa with ghee, for a year; at end donate a milch cow; king becomes supreme on the whole earth; one secures also health, wealth and heaven. HV II. 464-65 (from Vi. Dh. III. 160 1-7) The oceans are sometimes said to be seven, as in Vāyu 49. 123, Kūrma I 45. 4.

water, ratnas, *dūrva*, white lotuses &c. should be cast in those kalāṣas; Laksmī to be worshipped and prayed to; invoke Nārāyaṇa in the middle kalāṣa and worship Nārāyaṇa image for one year or as long as success is not effected, HV I. 546-552 (from Gar.); (3) on M. śu. 5, worship Laksmī in jar full of water or on Śalagrāma stone since she came to this world at Viṣṇu's command on that day; Bhujabala-nibandha (p. 363 Ms) says that worship was with kunda flowers; KT 457, 458; PC 98 says Laksmī was to be worshipped on M. śu. 5, while SmK 479 provides that Kāma and Rati (Cupid's wife) were to be worshipped and a great festival (called Vasantotsava) was to be held; (4) on Cai. śu. 5 Laksmī was to be worshipped; the performer throughout his life is endowed with prosperity; NM p. 62 verses 766-768, SmK 92.

Śrīpṛāptivrata—(1) HV I. 575 (quoting one verse from Vi. Dh.) says he who worships Laksmī (image) placed in a lotus with flowers reaps the reward of a yajña; (2) begin on the 1st tithi after Vai. pūrṇimā; worship of Nārāyaṇa and Laksmī every day for a month with flowers, fruits &c.; homa with whole rice grains and bilva (fruit); feed brāhmanas with milk and its products; fast for three days in Jyestha; donate gold and two garments; HV II. 751 (quoting Vi. Dh. III. 211. 1-5).

Śrīvrkṣa-navamī—on Bh. śu. 9 worship bilva tree seven times when the Sun has just risen with sesame, food made with flour, wheat and flowers &c.; pray to the tree and bow to it; performer to eat that day on bare ground food not cooked by fire (such as curds, fruits &c.) without oil and salt; tithivrata; Bilva as the residence of Laksmī is deity; result is freedom from pain and obtaining of wealth; HV I. 887-888 (quoting Bhav. U. 60 1-10).

Śrīvrata—(1) by worshipping Laksmī on Cai. śu. 5th tithi only once one obtains all results that could be obtained in a year; HV I. 575 (one verse from Vi. Dh.), (2) on Cai. śu. 3rd tithi subsist on boiled rice and ghee and sleep on the ground that night, on 4th bathe outside the house (in a river &c.); on 5th worship of Laksmī on lotus whether natural or artificial and with lamp fed with ghee; homa in fire with Śrīśukta of lotus and its petals and bilva leaves; dinner to brāhmanas with plenty of milk and ghee; eat *haṃṣya* food;

for a year; secures strength, beauty and health; HV II. 466-468 (from Vi Dh. III. 154. 1-15.)

Ṣat-tūā-duūdusī—on Phā. kr. 12th when there is Śravana-naksatra worship gods with sesame, perform homa with sesame, light lamps with sesame oil in temples, donate sesame, offer water mixed with sesame to pītr̥s and eat sesame; Viṣṇu is said to have observed fast on this tithi and offered sesame and pīndas to his ancestors, KR 519.

Ṣat-tūlī—one who fasts on 11th of M śu when the Moon is in Mrgaśīras naksatra and performs on 12th the six actions relating to sesame becomes free from sins, VKK 505, TT 113-114, GK 151. The six actions are: rubbing sesame on body, bath in water with sesame, homa with sesame, gift of sesame, offering to pītr̥s water mixed with sesame and eating sesame; compare KR 519.

Saḍaksara-mantra—Mahāśvetā mantra has six letters (HV II. 521); another is 'Khakholkāya namaḥ' KKV 9.

Sanmūrtivrata—Begin worship of six seasons on śu 6 of Cāi; R̥tūvrata, seasons deities: the six r̥tus are to be honoured respectively with fruits and flowers, astringent things (in Grīṣma), sweet ones in (rains), food and salt in Śarad, bitter and sour (in Hemanta), pungent things in (Śiśira); on each śu. 6th he fasts or subsists by nakta way and omits five rasas (taking only one appropriate to that season); for one year; HV II 858-859 (from Vi. Dh. III. 156 1-7)

Sastivratas—Sixty vratas occur in Mat 101. 1-83 (q by KKV 439-451). All these are said to have been narrated by Rudra to his spouse

Sasthīdevī—BRV II (chap. 43 3-72) says that Sasthī, Mangalacandī and Manasā are portions of Prakṛti, that Sasthī is the presiding goddess over children, that she is called Devasena among Mātṛs, she is wife of Skanda, protects children and gives them long life and narrates a story about worship of that goddess on the 6th day after birth in the lying-in chamber. On the worship of Sūtikā-sasthī, vide KT 471-475, where Bhoja is quoted on p 473

Sastivrata—(1) fast on 5th tithi, worship of the Sun on 6th or 7th; performer gets the same fruit as Aśvamedha; HV I. 627 (from Brah.). (2) on 6th tithi of śu when it falls on Tuesday; perform vrata on different months, reaps inexhaustible merit, HV I. 627-628 (from Vi. Dh.)

Ṣasthivratas—Bhav. I. 39-46, Bhav. U. chap. 38-42, KKV 98-103 (only three), HV I. 577-629 (twenty-one *vratas*), HK 622-624, KN 189-192, TT 34-35, SM 42-43, PO 100-103, VR 220-236.

When the sixth is mixed up with 5th or 7th the general rule is that in the case of *vratas* and fasts sixth mixed with the 7th is to be chosen except in the case of *Skandasasthi* where sixth mixed with 5th is to be preferred (KN 190, NA 48, SM 42, PO 100-101); the sixth *tithi* is dear to *Kārtikeya* (or *Skanda*) who was born on it and became the commander-in-chief of the gods on it; Bhav. I. 39. 1-13, HK 622 (quoting *Brah.*), KKN 382-383

One or two special matters may be noted. *Skanda* is the lord of 6th *tithi* and is to be worshipped on every 6th *tithi* with fragrant flowers, lamps, garments, crows as toys, bell, *chowries* and mirror, *Kārtikeya* is specially to be always worshipped by kings with *campaka* flowers and no other god (KR 276), 6th of *Mārg. śu.* is called *Mahāsasthi* (HK 623-624). Vide *Nār* I. 45. 1-51 for *Ṣasthivrata* in the twelve months of the year.

Samvatsaravrata—begin on 5th of *Cai. śu.* in the year called *Samvatsara* and go on for five days. *Agni*, the Sun, *Soma*, *Prajāpati* and *Maheśvara* are identified with the five years of a *Yuga* viz. *Samvatsara*, *Parivatsara*, *Istāpūrta* (*Idāvatsara*?), *Anuvatsara* and *Udvatsara*; they should be established in a *mandala* each in order with blue, white, red, white-yellow and dark flowers; worship and *homa* with sesame, rice, barley, ghee, white mustard respectively; for five days *nakta*, at end donate five *suvarnas*, this is a *pañcamūrtivrata*; HV II. 419-420 (from *Vi. Dh.*). The names of the five years that constitute a *yuga* are variously named in *vedic* literature; vide *Atharva* VI. 55.3, *Tai. S.* V. 5. 7. 2-3, *Tai. Br.* I. 4. 10. 1.

Sasthivratas—*Vi. Dh.* I. 82. 8-20 (gives the names of the sixty years, *Prabhava*, *Vibhava* &c.), KKV 435-451, HV II. 862-867.

Sasthivratas—HV I. 360-365. Vide above under *Caitra-pratipad* pp. 82-84.

Sankastacaturthi—on Śr. kr. 4th on moonrise (i. e. about eight *ghatikas* after sunset) worship *Ganeśa* image, establish a

jar, 16 upacāras to be offered, *modakas* (1008, 108, 28 or 8) to be prepared; fast the whole day or no food to be taken till moon-rise, for life or 21 years or one year, gift to ācārya, dinner to 21 brāhmanas, SmK 171-177, VR 120-127, VKD 68, D. S 74, the vrata may be observed throughout life or for 21 years, it is narrated that even Śiva did it when he wanted to vanquish demon Tāraka

Sankastahara-ganapati-vrata—on M. kr 4, tithivrata at moonrise; Ganeśa deity, VR (176-188) sets out a very elaborate procedure, in which Rg. X. 63. 3, IV. 50 6, the Purusasūkta (Rg. X. 90), Nār. and numerous Paurāṇika mantras are relied upon and 16 upacāras offered, Ganeśa is worshipped with 21 names and the same number of *dūrvā* tendrils, leaves of plants (such as *Bhrngarāja*, *bilva*, *badari*, *dhattūra*, *śamī* and flowers (red), there is also worship with 108 names of Ganapati; at end five *modakas* to be offered to the priest and *dakṣiṇā*, it is said that Vyāsa narrated this vrata to Yudhisthira. Sankasta appears to mean distress or calamity. 'Kasta' means 'kleśa' and the prefixing of 'sam' makes it a little more emphatic.

Sankrānti-vratas—Vide HV 727-743 (16 in all), HK 407-438, KR 613-621, KN 331-346, VKK 204-231, SmK 531-545, VR 729-738, PO 357-366.

Sankrānti-snāna—Vide under Sankrānti above pp. 211-12 for bath on a sankrānti and HV II. 728-730 (from Devipurāṇa for results of bathing on the twelve sankrāntis with certain substances put in water for bath.

Saṅghātaka-vrata—to be begun on K. śu. 1st; ekabhakta on that day, fast on 2nd tithi and also on 3rd, *pāṇā* on 4th, tithi-vrata, Śiva deity; worship in this way for 7½ months if performed only in each bright half, or 3½ months if in both pakṣas which make up 7, two golden images of a male and female to be placed on bedstead and bathed with *pañcāmṛta* &c, *jāgara*, sleeping on ground; gift of images to ācārya, the woman performer never suffers separation from husband or son, Pārvatī secured Śiva as husband by this vrata; HV II. 370-375 (from Var.).

Satkulāpūpti-vrata—begin on Mārg. śu. 1st; worship of Viṣṇu with three flowers of three different colours, three unguents; offering of *trīmadhura*, three lamps, home with yava and

sesame; donate three metals (gold, silver, copper); Vi Dh III, 201, 1-5.

Satya-nārāyaṇavrata—very popular in Bengal and Mahārāstra: described in Bhaviṣya (Pratisargaparva) chap. 24-29; M. M Hara Prasad Shastri in cat of mss in the Asiatic Society's Library, Calcutta, vol. V. preface p. LXV says that the worship of Satyanārāyaṇa (ms. No. 3370) has a Mahomedan origin. It was originally (and even now in many places) called 'Satyapīr's pūjā'. It occurs in the Revā-khanda of the Skandapurāṇa (Vangavāsī ed) but does not occur in the Venk. Press edition. Vide also JBORS vol. XVI at p. 328 where the same scholar says that the Mahomedan custom of offering 'Sirni' to Satyapīr was adopted by Bengal Hindus as worship of Satyanārāyaṇa. This is a vrata very popular among lower middle-class people and women Vide I. A. vol. 3 pp. 83-85 for stories current in Bengal about this vrata. It is said that Nārada was told about this vrata by Viṣṇu himself. On any day a man worships Satyanārāyaṇa and offers naivedya of 1½ quantity (such as 1½ *ṣer* or *maund*) of plantains, ghee, milk and wheat flour (or rice flour), jaggery or sugar; all these to be mixed up for naivedya; performer should listen to the stories and partake of the *prasāda*; jāgara with songs, music, dance; then people go to their houses; this yields all desired objects; stories about a brāhmana who performed this vrata every month, of a vendor of wood, of a trader named Sādhu with a ship full of merchandise and costly things and his daughter Kalāvati. In these stories Satyanārāyaṇa is represented as very jealous and vindictive The stories are said to have been taken from Skandapurāṇa, Revā-khanda.

Sadāṇata—otherwise called 'annadānamāhātmya'. HV II, 469-475 quoting Bhav. U. wherein Kṛṣṇa narrates to Yudhisthira the importance of giving food to others and refers to the words of Rāma to Lakṣmana that they suffered exile in a forest because of not feeding brāhmanas, that king Śveta suffered pangs of hunger even when in heaven and was told by Brahmā that his plight was due to his not having fed hungry persons. The word literally means 'vrata (i. e. giving food) always'. In modern times it is often pronounced and written as 'Sadāvarta' or 'Sadābarta' or 'Sadāvarat'; vide *Muarji v. Nenbai* I. L. R. 17. Bom. 351 for a bequest of rents for establishing a 'sadāvarat'. HV II,

471 quotes a verse saying that 'food is the very life of beings, it is their vigour, strength and happiness and therefore the donor of food is declared to be the giver of every thing' The importance of giving food is stressed in the exordium 'atithidevo bhava' in Tai. Up I 11. 2, vide also Atharva IX 6 ff and Kathopanisd I 1 ?

Santānadavāta—tithivrata; he gives his or another's daughter in marriage on K Full Moon, observes a fast on the confluence of rivers, reaches a happy goal HV II 238 (from Bhav. U.).

Santānūstamī—on Cai. kr 8, tithivrata; Kṛṣṇa and Devaki to be worshipped; fast, for a year, at end of each period of four months on kr 8 bathe image of Kṛṣṇa with ghee and donate ghee; HV I. 346-47 (quoting ten verses out of V1 Dh. III. 217. 1-11).

Sandhyā (twilight)—is the period of three *ghatikās* (72 minutes) before sunrise and after sunset and it was provided that one should not engage in four actions in that period, viz eating, sexual intercourse, sleep, Vedic study; HK 694-97, PO 46; Utpala on Brhaj-jātaka VII 1 quotes Varāha that it is the time after half the sun's disc has gone down till appearance of stars and morning twilight is from the east having light till half the sun's disc appears.

Saptadvīpavāta—begin on Cai. śu. 1st and worship for seven days in order the seven *dvīpas* (continents), viz. Jambū, Śāka (of the Śakas), Kuśa, Krauñca, Śālmali, Gomeda and Puskara; *homa* with ghee and donate seven *dhānyas*, observe *nakta* and sleep on the ground, one year, donate a figure of *dvīpas* made of silver; goes to heaven till end of Kalpa; V1 Dh III. 159. 1-7

Saptamī-mr̥naya—If 7th is mixed with 6th and 8th tithis a vrata for 7th tithi is to be performed on that day where 7th is mixed with 6th, but if for any reason 7th mixed with 6th cannot be accepted, the 7th mixed with 8th may be accepted; KN 192-194, TT 35-36, PO 103-104.

Saptamī-lokavāta—worship seven *lokas* on 7th tithi; one would secure great intellect and unequalled position. HV I 792 (one verse from V1 Dh)

Saptamī-vratas—Mat chap. 74-80 = Pad. V. 21. 215-321, Bhav. U 43-53, Nār. I 116 1-72, KKV 103-225 (sets out more vratas of 7th tithi than of any other tithi, 44 in all), HV I.

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Saptaiśvara-vratas—(vratas of the seven week-days); KKV 25-27, HV II 520-592, KR 593-604.

Saptamyarka-vrata—RM (verses 1172-73; vide ABORI vol. 36. p 314).

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Saptasundarāka-vrata—worship of Pārvatī under seven names, viz. Kumudā, Mādhavī, Gaurī, Bhavānī, Pārvatī, Umā, Ambikā; dinner for seven days for seven maidens (about 8 years old); every day one of the 7 names to be used in the form 'may goddess Kumudā be pleased' and so on for six days; on the 7th all seven to be invoked and honoured with gandha &c and tāmḃūla, vermillion and coconut; after worship a mirror should be presented before each of the seven; this secures beauty, *saubhāgya* and destroys sins; HV II. 886-87 (from Bhav. U.).

Samudra-vrata—begin from Cai. śu 1st, every day for seven days; worship with salt, milk, ghee, whey, wine mixed with water, sugarcane juice and sweet curds; performer to eat at night *harīṣya* food; homa with ghee, for a year, at end donate a milch cow, king becomes supreme on the whole earth, one secures also health, wealth and heaven HV II. 464-65 (from Vi. Dh. III. 160. 1-7). The oceans are sometimes said to be seven, as in Vāyu 49. 123, Kūrma I 45. 4,

viz. of salt, sugarcane juice, wine, milk, ghee, curds and fresh water.

Samudra-snāna—one should bathe in the sea on *parvan* days such as Full Moon and Amāvāsyā, but not on Tuesday or Friday, one should honour the sea and Āśvattha tree, but not touch them; however on Saturday Āśvattha may be touched; there is no restriction as to time in taking a bath at Setu (Rāmeśvara), D. S. 36.

Sampad-gauri-vrata—on M. śu. 1st (mentioned in Tamil calendars) for all married women and maidens in Kumbhamāsa.

Sampad-vrata—on 5th tithi worship Laksmī and observe fast; for one year; at year's end donate a golden jar with gold in it; performer becomes rich in each birth and goes to Viṣṇu-loka; this is a sasti-vrata; KKV 441-42 (same as Mat. 101 19-20), VKK 34 (quoting Mat.).

Sampūtasaptami—Vide Arkasampūtasaptami above p. 261.

Sampūrṇa-vrata—This vrata renders perfect every vrata that is rendered defective by some mistake or obstacle or Vighna-vināyakas; one should prepare a golden or silver image of the god worshipped in a vrata that is incomplete; one month from the day on which the craftsman prepares the image a brāhmana should bathe it with milk, curds, ghee, fluids and water and worship with flowers &c and offer *arghya* in the name of that deity from a jar full of water in which sandalwood paste is cast, and pray that the vrata which was broken may become perfect and make the offering with 'svāhā'; the officiating priest should say 'your (broken) vrata has become perfect'. The purāṇa adds 'gods consent to what brāhmanas say, brāhmanas have all the gods in them; their word would not come out to be untrue'; HV. II. 876-879 (from Bhav U).

Sampūti-dvādaśī—on 12th of P. kr.; worship of Acyuta (Kṛṣṇa); not to speak with atheists and the like; two periods of six months each; in the first six months from P. worship as Pundarikākṣa, then as Mādhava, as Viśvarūpa (in Phā.), Puruṣottama (in Cai.), Acyuta (in Vai.) and as Jaya (in Jy.); sesame to be employed at bath and dinner in the first six months and in the six months from Āsādha pañcagavya; worship in the second half from Ās. with same names as in the first half year; performer to observe fast on ekādaśī and to observe nakta or ekabhakta way on 12th; at year's end

donate a cow, garment, gold, corn, food, seat and bedstead with the words 'May Keshava be pleased'; the performer secures all desired objects and so this vrata is called 'samprāpti' (attainment); HV I. 1094-95 (from Vi. Dh.)

Sambhoga-vrata—fast on the two first tithis and the two 5th tithis; one should concentrate his mind on the Sun, give up love and enjoyment though lying alongside his wife; he would be deemed to have performed great *tapas* for thousands of years; KKV 388, HV II 394 (from Bhav.)

Sarasvatīpūjā-vidhi—in Āśv. śu. invoke Sarasvatī on Mūla-nakṣatra, worship her every day and take leave of her on Śravaṇa (which is the 4th nakṣatra from Mūla), in all four days generally from Āśv. śu 7th to 10th; VR 248-249, VKD 93 and 268-269, both provide that during these days one should not study nor teach nor write a book.

Sarāsvatīsthāpana—on 9th tithi of Āśv. śu, Sarasvatī is established on books VKD 93-93 and 268-269. In Tamil lands special Sarasvatīpūjā is done by bringing together books and mss used by elders and youngsters, and girls and married women bring together their music books and Vīṇā, all of which are worshipped as Sarasvatī. Among craftsmen and manual labourers on this 9th tithi āyudhapūjā (worship of the tools of their trade) is done.

Sarāśvata—worship the river one desires, one reaps merit; HV I. 790 (from Vi. Dh.), which groups it under Saptamī-vratas.

Sarpapañcamī—one should observe *payovrata* on 5th tithi and donate a golden snake to a brāhmaṇa, one would have no danger from snakes; HV I. 567 (from Bhav.).

Sarpabala—Vide SmK 170-171 and H. of Dh. vol. II, pp 821-824.

Sarāpaṇsūpāha-pañcamī—on 5th of Śr. śu., one should draw on both sides (of a door) with cowdung the figures of snakes, worship them with wheat, milk and fried grains, with curds and dūrvā tendrils and flowers &c., snakes become pleased and he has no fear from snakes up to his 7th descendant, HV I. 564-565 (from Skanda, Prabhāsa-khaṇḍa) KKV 94 mentions a 'Sarpābhayapañcamī' and cites three verses from Bhav. (I. 32. 62-64) two of which occur in HV I. 564 along with others.

Sarvakāṁḍavrata—(1) on M. kr. 14th tithi worship the group of pits, the performer reaps the fruit of a *yajña*; HV II. 155 (from Vi. Dh.); (2) on Mārg. 11th fast and worship the Moon and also eleven deities such as Mars, Sun, Nirrti (goddess of death and calamity), the lord of rivers (Varuna), Agni, Rudra, Mrtyu, Durgā; for one year, at year's end donate a cow, he reaches Rudraloka; HV I. 1151 (from Vi. Dh.).

Sarvakāṁḍavāptivrata—This has twelve series from K.; fast on Kṛttikā falling on K. pūrṇimā and worship Narasimha with *gandha*, flowers &c. for a year; at year's end donate a white cow with a white calf and silver; he would be free from enemies; from Mārg onwards to Āśv., one has to fast on the nakṣatra after which the pūrṇimās are named and worship Kṛṣṇa and his forms and *avatāras* under different names (such as Ananta in Mārg., Baladeva in P., Varāha in M. and so on); the gifts made at year's end are different; these yield all desires, remove sins and lead to heaven; HV II. 655-659 (from Vi. Dh.).

Sarvagandha—(lit. all fragrant substances) They are variously enumerated HV I. 44 gives two prescriptions, viz. (a) camphor, sandalwood, musk and saffron in equal proportions are sarvagandha, or (b) vide p. 38 and note 88 above.

Sarvaphalatyāga—begin on 3rd, 8th, 12th or 14th of Mārg. śu. or of other months; dinner of *pāyasa* to brāhmanas; he should give up one out of 18 dhānyas and all fruits and bulbous roots for a year except when medicines are required to be taken; he should get made golden images of Rudra with his bull and of Dharmarāja (Yama); he should make golden, silver and copper sixteen figures, each group representing big fruits (like jack fruit &c.), smaller fruits (like *udumbara*, coconut) and bulbous roots (like *sūraṇa-kanda*); place two jars full of water on a heap of grains, a bedstead should be got ready; all these to be donated with a cow to a householder brāhmaṇa; he should pray 'may I reap inexhaustible rewards'; Mat. 96. 1-25.

Sarvamāṅgala-trayodaśī—every month on śu. 13th one should subsist by ekabhakta or nakta or observe a fast and worship three viz Kṛṣṇa, Balabhadra and Mangalā (Durgā) goddess known as 'Ankāvankā'; one overcomes all difficulties by remembering these three or worshipping the images of these

three and offering flowers, meat and wine; HV II. 16-17 (from Bhav. U.). Kṛṣṇa is represented as telling Yudhiṣṭhira that when his *guru* Sāṇḍipani asked him to restore to life his dead son as the *dakṣiṇā* for the learning imparted to him, he contemplated on the goddess and restored life to the dead son.

Sarva-vrata—worship Śiva on the 13th tithi of *śu* falling on Saturday and fast thereon, man becomes free from grave sins (like brāhmaṇa-murder), HV II. 24.

Saivāpti-vrata—This is a Caturmūrtivrata, for a year divided into three periods of 4 months, Viṣṇu has four forms, *bala* (strength), knowledge, *aśvarya* (supremacy) and *śakti* (energy), Vāsudeva, Saṅkarsana, Rudra and Aniruddha are the four faces in the east, south, west and north representing the four forms of strength, knowledge &c., in the four months from Cāi performer should worship the forms east to north and the gifts respectively made to a brāhmaṇa are things useful for domestic purposes in Cāi, of warlike materials in Vai, of materials useful for yoking (i. e. agriculture) in Jy. and materials useful in sacrifices in Ās; the same procedure in the other two periods of four months from Śr. and Mārg.; he secures heaven and Indraloka and *Śalokya* with Kṛṣṇa; HV II. 502-503 (from VI. Dh. III. 140. 1-13).

Sarvāptisaptamī—on 7th of M. kr.; worship intently the Sun; for a year, two divisions of the year; in the first six months sesame are to be used at bath and dinner and the names with which the Sun is to be invoked in the 6 months from M. are Mārtanda, Arka, Citrabhānu, Vibhāvasu, Bhaga and Hamsa; in the 2nd period of 6 months pañcagavya is to be used at bath and meals; performer to eat at night but exclude oil and salt; he secures all desired objects; KKV 168-169, HV I. 735-36 (from Bhav. I. 108 1-12).

Sarvaśāḍhu—(all herbs)—They are, Murā, Māmsī, vacā, kuṣṭha, śailaja, two Haridrās, śunthī (dry ginger), campaka and mustā, Agni 177. 17, Madanaratna (on Śānti, folio 3a), Kṛtyakalpao (on śāntika folio 7 b), VKK 212 (ten), P. C. 307 and VR 16 also enumerate ten but slightly differently. Vide p 183, note 473.

Sarśapāsaptamī—tithi-vrata; sun deity; on seven saptamī tithis the performer sitting facing the Sun should place *pañcagavya*

or other liquids on his palm and one, two up to seven mustard grains in order on first *saptamī*, 2nd *saptamī* up to seventh *saptamī*, should look at it, bring to his mind some desired object and drink at once without allowing the teeth to touch with a mantra addressed to the mustard; *homa* and *japa*; secures sons, wealth and desires; HV I 686-87; Bhav. (I 68. 29-42) describes it; KKV 187-188.

Sasyotsava—(festival of ready crops)—to be performed in *śu*, on an auspicious *tithi*, *nakṣatra* and *muhūrta* by going to the field with songs and music, making a fire and *homa* therein, carrying some ripe corn and offering it to gods and *pitṛs* to the recitation of Vedic mantras; the performer partakes of the ripe corn mixed with curds and should celebrate a festival. HV II, 914 (from Brah.)

Sahasrabhojanandhi—(Procedure of giving dinner to one thousand *brāhmanas*) SmK pp. 454-455 quoting Baudhāyanaśūtra. It should be done in one's own house or in a temple; *homa* with cooked food and subsidiary *āhūtis* with clarified butter in twelve names *Keśava*, *Nārāyaṇa* &c.; various gifts.

Śagaravrata—This is a *Caturmūrtivrata*, *māsavrata*, for four months from *Śr.*; worship of four jars filled with water as symbols of the four oceans, that are *Hari* with his four forms (God *Vāsudeva*, *Sankarsana* &c.); bath in a river on all days in those months, *homa* every day; on last day of K. honour *brāhmanas* and donate sesame oil; reaches heaven; HV II, 829 (from Vi. Dh. III. 145. 1-6).

Sādhanaḍasamivrata—performed on the 10th *tithi* in *śu*, as well as in *kr.*; it is an *aṅga* (subsidiary observance) of *Ekadaśī*; AK folio 640.

Sādhyavrata—on Mārg. *śu*. 12th, *tithivrata*; *Sādhyas* deities; for a year; *Sādhyas* are a group of twelve semi-divine beings; HV I, 1173 (quoting Vi. Dh. III. 181. 1-3). Vi. Dh. names the twelve.

Sāmavrata—It is a *samvatsaravrata*; bathe images of *Śiva* and *Keśava* in a circle made with cowdung for a year; at end donate a golden jar with *tiladhenu* to a *brāhmaṇa* who sings *sūmans*; KKV 442-43 (from Mat. 101. 25-26), HV II, 864 (almost same verses from Pad.).

Sūrasī'avrata—(1) This is a *Samvatsaravrata* described in Mat. 66. 3-18 quoted by KKV 435-36, HV I, 553-55; begin in *śu*,

on a tithi which has one's favourite deity as the lord or on 5th, on a Sunday or any other auspicious week day; silence to be observed at both twilights and while taking one's meal; worship of Sarasvatī and honour to *śuvāśunīs* (women whose husbands are living), the same verses occur in Pad. V 22. 178-194 and Bhav. U. 35. 3-19, (2) observe silence at twilight every day for a year, at end of year donate a jar full of ghee, two garments, sesame and a bell, goes to the Śārasvatā world, KKV 441, HV II, 862 (quoting Pad.); this occurs in Mat. 101. 17-18, (3) begin from Cāi śu. 1, go on for seven days worshipping Suprabhā, Kañcanākṣī, Viśālā, the Mānasa lake, Trinādā, Svayam, Vimalodakā (all branches or names of Sarasvatī river); every day homa with curds, dinner mixed with curds to brāhmanas; he should take only one meal at night of boiled rice with ghee; for one year; at the end i.e. in kr. of Phā he should donate (from one to) seven garments in order during last seven days; VI. Dh. III. 164. 1-7.

Sārvabhaumavrata—begin on 10th tithi of K. śu., observe nakta that day with curds and cooked food and offer worship to the ten quarters with holy food; honour brāhmanas with flowers of various colours and with edibles, for a year, the king who performs this becomes victorious and an emperor; KKV 309, HV I. 992-993 (both quoting Var. 65. 1-6), KR 420, VI. Dh. III. 164. 1-7.

Sāntrivrata—Vide above pp. 91-94.

Simhastha-guru—When Jupiter enters the sign Simha (Lion or Leo) there is no marching against an enemy, no marriage, no upanayana, no occupying a house (for the first time), no establishment of the images of gods and generally no performance of other auspicious acts; vide Malamāsattatva p. 828 quoting two verses from Bhīmaparākrama which are BB (p. 274) and Śuddhi-kaumudī p. 222. It is believed that all sacred places come to the river Godāvarī when Jupiter is in the sign Lion and therefore one should bathe in the Godāvarī when Jupiter is in Leo (which is for about one year). There are diverse views about celebrating marriage and upanayana in Simhastha-Guru; some hold that marriage and other auspicious rites are prohibited only when Jupiter is in Maghā-nakṣatra (i.e. first 13½ degrees of Leo). Others hold that in the countries between the Ganges and Godāvarī marriage and upanayana

are prohibited through all the days when the Jupiter is in Leo; but other rites may be performed except when Jupiter is in Maghā, still others hold that there is no bar of Simhastha-Guru during the time when the Sun is in Mesa (sign Aries or Ram). Vide SmK pp. 557-559 for discussion of these views. It is popularly believed that the jar of nectar that rose from the ocean was placed by the gods first at Haridvāra, then at Prayāga, then at Ujjain and then at Trimbakeśvāra near Nasik.

Sūtasaptamī—on 7th tithi of Mārg. śu. observe fast and worship with lotuses and white flowers the Sun or his image, at end donate white garments; HV I. 778-779 (from Vi. Dh.).

Sūtāsaptamī—one of the 14 *yātrās* at Bhuvaneśvara, on M. śu. 7; GK 191.

Siddha—Friday, 1st tithi, 6th, 11th and 13th and the nakṣatras, Pūrvā Phalgunī (of which Bhaga is the presiding deity), Uttaraśādhā, Hasta, Śravana and Revatī are so called; all auspicious rites should be performed on these; NA 30.

Siddhārthakūḍāsaptamī—on M. or Mārg. śu. 7 or if one is ill then on any 7th tithi of any month; brushing the teeth half a *prahara* (about four ghatikās) before sunrise with the twigs of certain trees, each of which is represented as securing some object (e.g. Madhūka gives sons, Arjuna makes fortune firm, Nimba confers prosperity, Aśvattha gives fame &c.); prognostications from the way in which the used brush falls when thrown away; seven *saptamīs* to be observed, first with mustard grains, 2nd with *arka* buds, 3rd to 7th respectively with marica, nimba, six fruits, with food excluding boiled rice; japa, homa and worship of the Sun, sleeping before Sun image and recitation (japa) of Gayatrī (Rg III. 62. 10); divination from several dreams when sleeping before Sun image; the different rewards of worshipping the Sun with various flowers (e.g. fame with lotuses, removal of all leprosy with mandāra, success with Āgastya flowers &c.), dinner and gifts to brāhmanas of coloured garments, scents, flowers, *hamsya* food, cow; KKV 172-180, HV I. 679-685 (both from Bhav. I. 193. 2-21, 194. 1-25) and KKV quotes also from Bhav. 197. 1-10.

Siddhvinūyākarata—on śu 4th tithi worship Ganeśa or when a devout impulse takes hold of a man; bath with water

mixed with sesame; worship of golden or silver image of Ganeśa; bathe image with pañcamṛta and offer *ganḍha*, flowers, incense, lamp and naivedya with the names Gaṇā-dhyakṣa, Vināyaka, Umāsuta, Rudrapriya, Vighnanāśana; twenty-one *dūrvā* tendrils to be offered and 21 *modakas* to be placed before image, one to Ganeśa, ten to the priest and ten to be eaten by the performer; leads to success (*siddhi*) in learning, wealth, war; HV I. 525-529 (from Skanda), SmK 210-216, PC 95, VR 143-151 Vide above p 147 for story about Syamantaka jewel.

Sins (ten)—Vide pp 90-91 above under *Dasaharā* and KR 188 (quoting Bhav.).

Sītālāsasthi—on M. śu. 6 in Bengal, *Sītālāsaptami* in Gujarat on Śrāvana kr. 8; *Sītālāstami* in North India on Phā. kr. 8.

Sītāpūjā—(1) *Sītā* means 'cultivated land' as in Kautilya set out in H. of Dh. vol. III p 147 n 186. KR 518 (quoting Brah.) says the earth was measured on Phā. kr 8th by the sons of Dakṣa urged by Nārada; therefore gods and pitṛs desire *śrāddha* on that day with *apūpas*; (2) worship of *Sītā*, wife of Rāma, who was born on Phā śu 8. KR 526-528 and 518; vide above p. 354 under *Phālgunakṛtya*.

Simollāṅghana—Vide under *Vijayādaśami* p 190 note 487 and TT 103, PC 145-148.

Sukalāṭāprāptivrata—for maidens, women with husbands living and widows; *nakṣatrevrata*; Nārāyaṇa deity, a maiden should worship Jagannātha on three *nakṣatras*, viz. *Uttarā*, *Uttarāśādhā* and *Uttarā-bhādrapadā* and should recite the name (*Mādhava*), should offer *Priyangu* and red flowers and use saffron as unguent, homa with honey and clarified butter with the words 'salutation to *Mādhava*'; she secures a fine husband. HV II. 628-630 (from VI Dh.); Śiva informs Pārvatī about this *vrata*.

Sukulatrivātravrata—begin in Mārg on a day which is *Tryahasprik*, fast for three days, worship of *Trivikrama* (*Viṣṇu*) with white, yellow and red flowers, three unguents and incense consisting of *gugguḥa*, *katuka* (? *katuka*) and resin (*Pinus Longifolia*); offer *trimadhura*, light three lamps, homa with barley, sesame and mustard, donate *triśiḥa* (i.e. gold, silver and copper), HV II. 322-323 quoting VI Dh. Vide pp 309, 310 for *trimadhura* and *Tryahasprik*.

Sukṛta-trīṭhī-vrata—on Śr. śu. 3 with Hasta-nakṣatra; tithi-vrata: worship of Nārāyaṇa and Lakṣmī; for three years: Mantras are 'Viṣṇor nu kam' (Rg. I. 154. 1) and 'Saktum-iva' (Rg. X. 71. 2); VR 101-103 (Kṛṣṇa tells his proud sister Subhadrā to perform it).

Sukṛtadvādaśī—tithi-vrata; Viṣṇu deity; fast on Phā. śu. 11 and worship of Viṣṇu on 12th; repeat day and night on 11th the words 'namo Nārāyaṇāya'; performer should give up anger, jealousy, greed, deceit, &c; should revolve in mind the idea that *samsāra* is worthless; the same on 12th also; repeat every month for a year, at end worship golden image of Hari and donate it with a cow, reward is that the performer does not see Hell; HV I. 1079-1081 (from Vi. Dh.).

Sukharātri or *Sukharātrikā*—Lakṣmīpūjāna day (Āśv. amāvāsya) in Divalī is called Sukharātri; vide S. Pr. folio 41b, KT 431, VKK 467-469, KV 403-4 and pp 194-95 above.

Sukhavrata—(1) fast on kr. 7th and nakta on kr. 8th; leads to happiness in this world and heaven; HV II. 509 (from Bhav. only one verse), KKV 387 (changes the tithis to 6th and 7th); (2) on 14th worship of gods; the rest is not clear; HV II. 155 (from Vi. Dh.); (3) by worshipping sages on 8th tithi one secures happiness; HV I. 628 (from Vi. Dh. half verse); (4) when on śu. 4 there is Tuesday, observe nakta; to be observed on four caturthīs; worship of Mars, who is supposed to be the son of Umā; place clay on one's head, apply it to whole body and then bathe; touch dūrva, āśvattha, śaml and cow; homa to Mars with 108 *ahutis*, place image of Mars in vessel of gold or silver or copper or of *sarala* wood or of pine or sandalwood and worship, HV I. 514-519 (from Bhav.), PC 95; (5) a sasti-vrata in Mat. 101. 73 (one verse only q. by KKV 450); not clear.

Sukhasaptikā—Same as Sukharātri; HV II. 348-349 (from Adityapurāṇa); KKN 421-422.

Sukhācaturthī—when the 4th tithi in śu. falls on a Tuesday it is called Sukhācaturthī or Sukhadācaturthī. Vide HV I. 514 (quoting Bhav. I. 31. 16), KR 271, VKK 31 (quoting the same verse from Devipurāṇa).

Sugatadvādaśī—begin on Phā. śu. 11th; tithi-vrata, Kṛṣṇa deity, fast on that day, worship of Kṛṣṇa and reciting the

name 'Kṛṣṇa' 108 times, for one year divided into three periods of four months each; in 4 months from Phā. he should recite the name Kṛṣṇa and cast three streams of water on the feet (of the image) of Kṛṣṇa, in 2nd period from Ās. to Āśv. the name to be repeated is Keśava, so that at the time of death he remembers god Keśava; in the third period he should recite the name 'Viṣṇu'; secures divine pleasures and Viṣṇuloka; HV I. 1081-1083 (from Vi. Dh. III. 215. 4-22).

Sugatipausamāsīkalpa (paurṇamāsī?)—on Phā. śu. 15th tithi, tithivratā, Viṣṇu deity, performer to subsist by nakta way giving up oil and salt, for one year divided into three periods of four months; worship of Keśava accompanied by Lakṣmī; on that day he is not to speak with heretics, atheists, those guilty of grave sins and cāṇḍālas, Harī and Lakṣmī are to be looked upon as the moon and night. Vide Vi. Dh. III. 216. 1-17.

Sugativratā—(1) by the worship of lord of gods one secures the best position (or world), HV I. 792 (from Vi. Dh. only a half verse); (2) one should partake food by nakta method on all 8th tithis for a year and at end donate a cow and one reaches position of Indra; tithivratā; Indra deity; HV I 881 (from Pad.); this is Mat. 101 56; AK folio 561 b (calls it Sugatyastami).

Sujanmadvādasi—begin on 12th of P. śu. when it falls on Jyesthā-nakṣatra; tithivratā, Viṣṇu deity, worship Viṣṇu every month for a year with fast thereon, donate each month of the year in order ghee, rice, barley, gold, boiled *yavas*, water, grain boiled, umbrella, *pūyasa*, sugarcane juice, sandalwood, garments and should in order partake of one of the twelve things, viz cow's urine, water, ghee, uncooked vegetables, dūrvā, curds, rice, barley, sesame, water heated by the Sun's rays, water in which darbhas are dipped, milk; he becomes free from disease, talented and happy and is born in a family endowed with wealth and corn and knowing no sorrow, HV I 1174-75 (from Vi. Dh.).

Sujanmāvāptivratā—This is a sankrāntivratā, begin from the day when the Sun enters sign Mēsa (Rām) and go on through all the twelve sankrāntis in the year with fast on each day of the sankrānti, and respectively worship the images of the Sun, of Bhārgava Rāma (Paraśurāma), Kṛṣṇa, Viṣṇu, Varāha (incarnation), Narasimha, Rāma Dāśarathī,

Rāma (Balarāma), Matsya (incarnation of Viṣṇu); these may also be painted on a piece of cloth for worship; *homa* with appropriate name on each sankrānti; for a year; at end gift of *jaladhenu* with umbrella and sandals and in each month of gold and two garments; worship at night with *dīpamālā* (rows of lights), reward—the performer is not born among lower animals or Mlecchas; HV II 727-728 (from Vi. Dh.), PC 12; note that worship in Tūlā and the following two signs is not mentioned by HV. But in Vi. Dh III 199 it is said that Vāmana, Trivikrama and Aśvaśiras (Hayāśiras) are to be worshipped when the sun respectively enters Tūlā (Balance), Vṛścika (Scorpion) and Dhanuṣ (Archer)

Sudarśanasasthi—A king or ksatriya was to perform this, fast on 6th after drawing a mandala with a lotus on the nave of a wheel, establish Sudarśana (discus of Viṣṇu) on the pericarp and the weapons of *lokapālas* on the petals and the performer's own arms in front and worship with red sandalwood paste, mustard, red lotus, red garments &c and offer *naivedya* of food mixed with jaggery and of cakes and fruits and address mantras to Sudarśana for destroying one's enemies, for success in war and for protection of his army; worship of Viṣṇu's bow (Śārṅga), mace &c and of Garuda (Viṣṇu's vehicle); king to be placed on throne and a young woman to wave lights before him; the same procedure when an evil omen arises or on the nakṣatra of one's birth; HV I 620-624 (from Garuda-purāṇa).

Sudeśajamāvāpti—practically same as Sujanmāvāptivrata, Vi. Dh. III 199. 1-10.

Sunāmadvādaśi—begin on 12th tithi of Mārg. śu.; ekabhakta on 10th; fast on 11th and worship Sun first and then Viṣṇu; tithivrata; Viṣṇu deity; performer to be pure in thought, word and deed; place a new jar full of water in which sapphire, pearls and precious stones are cast and covered with cloth and worship Keśava's golden image therein; the same procedure to be repeated on the *dvādaśis* of P., M., and the following months with different names of Viṣṇu such as Nārāyaṇa, Mādhava and so on; for a year, donate the twelve jars with images therein to brāhmanas and twelve cows, garments or (if poor) one cow and a vessel with some gold, HV I 1063-1072 (from Vāhṇipurāṇa); Agni 188. 11 refers to Nāmadvādaśi.

Sun uparī ūdasi—in P. kr. 12th if it has Pusya nakṣatra; on 11th fast and on 12th worship a golden or silver image of Hari cast in a full jar over which a vessel full of *tilas* is placed; the *naivedya* is to be food mixed with sesame; offering of sesame in fire with mantras from Puruṣasūkta (Rg. X. 90); Vaisnava śrāddha after homa; jāgara on that night; donate jar and image, reward is freedom from ugliness; HV I. 1205-1213 (Śiva imparts this to Umā and states how Satyabhāmā benefited from it), Vratārka, folio 247a (says it is practised among Gurjaras)

Sunala—From Oai su 8th worship the eight Vasus (named) that are forms of Vāsudeva with gandha, flowers &c; for a year; at end donate a cow; secures all objects and goes to Vasuloka, Vi Dh III 173. 1-7.

Sūryanaktavata—This is a *vānavata*; Sun deity; one should always practise nakta on Sunday, ekabhakta when Sunday has Hasta nakṣatra and from that day nakta on every Sunday; draw a lotus with twelve petals on sunset with red sandalwood paste and make a *nyāsa* in eight directions from the east with different names (such as Sūrya, Divākara); *nyāsa* of sun's horses to the east of pericarp; arghya with the first verses of Rg and Sāmaveda and the first four words of Tai. S, for one year, performer is freed from diseases, has progeny, wealth and goes to Sūryaloka, HV. II, 538-541 (from Mat.).

Sūryapūjāpiśamsū—vide Vi. Dh III 171 1-7 that narrate what rewards are secured by worshipping the Sun on all 7th tithis for a year or by observing nakta on Sunday for a year or by worshipping the Sun always at sunrise Verses 8-14 of Bhav. I. 68 specify the flowers that are desirable in the worship of Sūrya and what rewards follow by offering them.

Sūryarakhyātrā-māhātmya—Bhav I 58. The car procession of the Sun takes place in M. If no procession is held every year then it should be held in the 12th year from the time when it was last held, it should not be held after short breaks in the continuity; a śūdra was not to climb upon the car of the Sun The *pūṇimās* of Ās., K., and M are the holiest times for this yātrā. It may also be held on the 6th or 7th tithi falling on a Sunday.

Sūryavata—(1) fast on 6th tithi and worship of the Sun on 7th with the words 'may Bhāskara be pleased'; becomes free

from all diseases, KKV 388-389; (2) bath at dawn in M. and honouring a householder and his wife with flowers, garments, ornaments and dinner; attains *saubhāgya* and health, HV II. 794 (from Pad), KKV 444 (which is Mat. 101. 36-37); (3) Begin in Āśv. if there is 14th tithi in śu. and Sunday, tithivrata, Śiva deity; special bath for Śivalinga, *rocānā* being applied to it as unguent and worship with red flowers, naivedya of milk and ghee of *kapilā* cow; gift to a brāhmaṇa devotee of Śiva; the former should have dinner mixed with saffron; reward-sons are born to him; HV II. 64-65 (from Kālotara), (4) on Sunday the performer shaves himself and worships the Sun with cakes mixed with jaggery and salt and observes nakta that day: all desires are fulfilled and he goes to Sūryaloka; HV I. 779-780 (from Vi. Dh.), (5) fast on Cai. śu 6th and on 7th tithi worship the Sun; an altar be made with whitish clay and a lotus with eight petals be drawn thereon with coloured powders, place Sun's image on the pericarp and draw in the eight quarters from the eastern petal certain demigods, goddesses and sages, two each being assigned to the six seasons from spring; homa with 108 *āhutis* of ghee to the Sun, and eight to each of the others, for one year; at end gift of a cow and some gold, he goes to Sūryaloka; if performed for twelve years the performer secures *sāyujya*, HV I. 770-774 (from Vi Dh III. 167. 11-15, 168. 1-30; (6) begin in Mārg. on a Sunday (?) and proceed for 12 months; draw a lotus with twelve petals with pericarp on a copper vessel with red sandalwood paste and worship the Sun thereon; in the several months the names of the god worshipped (such as Mitra in Mārg., Viṣṇu in P., Varuna in M. &c.), the *navedya* and the special article to be eaten by the performer are different; it destroys sins and secures all desired objects, HV II. 552-557 (from Sauradharma); This is a vāravrata, (7) nakta throughout month of P. and fast on both 7th tithis; worship of Sun and of Agni thrice a day in the month of P.; KR 475-76 (from Bhav.)

Sūryasasthi—begin ekabhakta in Bh. śu from 1 to 5th and on 6th fast and worship of Sun's image; for a year; in each month different name of Āditya; at end elaborate *udyaṇa* is described; HV I. 608-615 (from Bhav. U.), NS 134.

Sūryūstami—Vide Arkastami p. 261 above.

Somaḥaṭi-amāḥ—*Amāvāsyā* on Monday is very holy; vide KV 492 (from Bhav.); HK 643, VKK 9; on this day persons (specially women in the Deccan) go to a *aśvattha* tree, worship Viṣṇu and circumambulate the tree 108 times; Vratārka folio 350b-356, DS. 23, the former remarking that this is not mentioned in the great religious digests (nibandhas) but is based upon usage

Somavāravratas—HV II. 557-566 (only two), Vratārka folio 379b-382b, SmK 149, VKD 437-443. General rule is; begin on the first Monday of Śr., Vai, K, or Mārg; worship of Śiva and total fast or *nakta* on that day; VKD gives an elaborate procedure of *Somavāravrata* and its *udyāpana*. The Mondays in Śr. are regarded specially holy even now.

Somavata—(1) when the 8th in any pakṣa falls on a Monday one should worship Śiva, the right side of the idol representing Śiva and left side Hari and the Moon, bathe the *linga* with *pañcāmṛta*, apply sandalwood and camphor to right side and to the left saffron, *aguru*, *uśira*, *nīlāyana* with 25 lights of the God and the Devi; dinner to brāhmanas with their wives; for a year or five years, KKV 269-271, HV I. 829-831 (from Kālikā); (2) on Vai. *pūrṇimā* fill a copper vessel with water, put image of Śankara therein and cover it with cloth and worship with *gandha* and flowers and donate with the words 'may Mahādeva, lord of the world, who assumes the form of the Moon, be pleased with me'; KKV 353, HV II 174-175, KR 166-167 (all quoting Bhav.), (3) on Śu. 2nd tithi one should donate vessel containing salt to a brāhmana; for a year, at end donate a cow; goes to Śivaloka; KKV 451 (59th *Sastivrata* from Mat 101. 81), HV I. 389 (from Pad.); (4) when 8th tithi falls on Rohini *nakṣatra*, perform this; bathe Śiva with *pañcāmṛta* and apply camphor or sandalwood paste to the *linga* or image and worship with white flowers; offer *naivedya* of jar of milk mixed with white ground sugar; *jāgara*; yields long life, fame etc; HV I. 863 (from Kālotara); (5) fast on M. Śu. 14th and on 15th apply (to the *linga*) a blanket of ghee from top to the *vedi*; donate a pair of dark cows; *jāgara* with songs and dances; HV II. 239-240 (from Bhav.), (6) on the first Monday in Mārg. Śu, or Cāi or on any Monday when an intense impulse to worship arises; worship Śiva with white flowers (like Mālati, Kunda &c.), apply

sandalwood paste (to image or linga), offer naivedya; homa; rewards of performance of nakta on Monday in the months from Mārg. described, HV II 558-566 (from Skanda); (7) on each Monday eight brāhmanas to be treated to dinner for a year; at end a silver image of Śiva to be made and donated; worship of Śiva and Umā with mantra 'tat-purusāya vidmahe' (Maitrā. S. II 9 1, Tai. Ār. X. 46); Pad. IV 108. 82-90.

Somāyana-vrata—for a month; consists in subsisting on the milk of all four udders of a cow for seven days; for seven days on milk of three udders, then seven days more on milk of one udder and fast for the next three days; destroys all sins. Mārkaṇḍeya q by Mit. on Yāj III 324

Somūstamivrata—tithivrata; Śiva and Umā are deities, on 9th tithi with Monday worship of Śiva and Umā at night; bathing image with pañcagavya; worship Śiva under the names Vāmadeva and others; apply sandalwood paste and camphor to the right side of image and saffron and Turuska (olibanum) to the left, place sapphire on Devī's head and pearl on Śiva's head and worship with white and red flowers; homa of sesame with the name Sadyojāta; HV I. 833-835 (from Skanda) Bhav. U. 59 describes this vrata almost in the same words (1-23); Vāmadeva, Sadyojāta, Aghora, Tatpūrusa, Īsāna are the five faces (or forms) of Śiva. Vide Tai. Ār. X. 43-47.

Saukhyavrata—on 8th or 11th or 14th of M. observe ekabhakta and donate white garments, sandals, blanket, umbrella, water and a cup to one who is in want of these; HV II. 440 (from Bhav.)

Saugandhyavrata—this is a rtuvrata; Śiva and Keśava deities; give up use of flowers in Hemanta and Śisīra and of three kinds of patras (fragrant substances) on Phā pūrṇimā and donate some gold with the words 'May Śiva and Keśava be pleased'; HV II 860.

Saubhūgyatrtīyāvrata—(1) on 3rd tithi of Phā śu. observe nakta and worship Hari with Laksmī or Rudra with Umā (as both are declared in śāstras and purānas to be the same); homa with honey and ghee and sesame; for a year divided into three periods, in months from Phā. to Jy, performer should eat food made from wheat without salt or ghee (or oil) on bare

ground, in months from K. to M. he should eat cooked barley food, on M. śu. 3 he should make golden images of Rudra and Gauri or of Hari and Śrī and donate these with six vessels containing honey, ghee, sesame oil, jaggery, salt, cow's milk; he becomes fortunate and handsome for seven births, Var. 58. 1-19 q. in KKV 75-77, HV I 479-80, KR 523-524.

Saubhāgyavata—(1) on K pūrṇimā worship the Moon's image on the pericarp of a lotus drawn with 16 petals, on the filaments of the lotus worship 28 nakṣatras (including Abhiyūt) and on the leaves worship the tithis and their lords (set out by name); at end of vrata donate two garments, fast or nakta on this day, confers blessedness, beauty, sexual pleasures; HV II 235-36 (from Vī Dh.); (2) give up use of salt on 3rd tithi of Phā and of following months for a year; at end donate a bedstead and house with all paraphernalia and honour a brāhmaṇa and his wife with the words 'May Pārvatī be pleased', he becomes a denizen of Gauriloka, tithivrata, Gauri deity; KKV 441 (which is Mat 101. 15-16), HV I. 483 (from Gar.), VKK 29-30 (reads 'śayanam' for 'lavanam') Agni (178 24-25) has almost the same verses, (3) worshipper of the Moon on 5th tithi secures long life, wealth and fame, HV I. 574 (from Vī Dh.)

Saubhāgyasāyana-vrata—on Cāi śu 3rd tithi worship Gauri and Śiva images (as Gauri was married on that day) after bathing the images with pañcagavya and scented water; salutations to the limbs of Devī and Śiva from feet to head and hair, place in front of the images Saubhāgyāstaka, next morning the golden images to be donated, on each 3rd this procedure for a year, different substance to be partaken of and different mantra to be repeated in each month from Cāi. and different names of Devī also, special flowers employed in each month, performer to give up eating one fruit for a year; at end donate a bedstead with paraphernalia and golden oow and bull; secures *saubhāgya*, health, beauty, long life; Mat 60 1-49; KKV 56-60 (quotes only Mat 60 14-48), HV I. 444-449 (quotes Mat 60. 1-48), KR 113-118 (quotes Mat. 60. 1-49). The same verses occur in Pad. V. 24. 222-278 and also in Bhav. U 25 1-42.

Saubhāgyasankrānti—This is a sankrāntivrata; on the Ayana or Viśuva day having Vyatipāta or on a sankrānti day one

should follow skabhakta, worship the sun and donate two garments and saubhāgyāstaka to a brāhmana and his wife, for one year; dinner to brāhmanas and donate lavana-parvata, golden lotus and golden sun image; HV II. 735-36 (from Skanda); for gift of substances called parvatadānas, vide H of Dh. vol. II. 882

Saubhāgyasundarī—on the 3rd tithi of Mārg. or M. kr.; tithi-vrata; Umā deity; fast that day, for a year; in each month different name of Umā is used; flowers, fruits and naivedya to be offered are different and also the substance to be eaten by the performer, Vratārka folios 56a-60b, VR 114-120 (quoting Bhav. U.). It is to be performed on 3rd mixed with 4th (and not on 3rd mixed with 2nd).

Saubhāgyūṣṭīvrata—This is a māsavrata, Kṛṣṇa deity; begin on the 1st tithi after Māgha pūrṇimā (by pūrṇimānta reckoning); worship image of Kṛṣṇa or his picture on a strip of cloth; performer to bathe with water scented with *prīyangu* (panic seed or Italian millet), offer *caru* (boiled rice) mixed with *priyangu* and *homa* with the same; for a month; on Phā pūrṇimā after three days' fast donate two garments dyed with saffron, a vessel full of honey &c; this confers *saubhāgya* and beauty; HV II. 799 (from Vi. Dh. III. 204 1-5).

Saubhāgyāstaka—Mat (60. 8-9) provides that eight things are so called, viz sugarcane, mercury, nispāva (wheat preparation in which milk and ghee are used), *ajōṣi* (cumin seed), dhānyaka (coriander), curds from cow's milk, safflower and salt. This is quoted by HV I. 48-49, KR 115, VR 16 (with variant and corrupt readings). KR reads 'tavarājah' (white ground sugar) and VR reads 'tarurājah' (palmyra); Pad V. 24. 251 enumerates somewhat differently, reads 'tarurāja, kusuma (v. l. kustumburu) and jiraka' (*panicum muhaceum*); vide Bhav U 25. 9 also for the eight things.

Saumyandukī—When Sunday has Rohiṇī nakṣatra, it is called Saumya; bath, gifts, japa, *homa*, tarpana of pitṛs and gods on this day become inexhaustible; observe nakta and worship the sun on this day with red lotuses, red sandal-wood paste, *sugandha dhūpa* and *pāyasa* (as naivedya); performer is freed from sins, KKV 13-14, HV II. 524.

Saumyavrata—Give up flowers in Hemanta and Śiśira seasons and on Phā. pūrṇimā donate three flowers of gold in the

afternoon with the words 'May Śiva and Keśava be pleased', Mat. 101, 13-14 (quoted in KKV 441).

Sauratruḥama-vrata—This is a māsavrata; Sun deity, for three months or three years; in month of K. worship Jagan-nātha or the Sun and observe ekabhakta and donate the second meal to a brāhmana; same procedure in Mārg. and P. and Sun to be worshipped as Vibhākara and Divākara; sins committed in youth and middle age and even grave sins are destroyed, it is called 'Trivikrama' because the three names (of the sun) relieve a man in three months or three years; HV II. 856 (from Bhav. U.).

Sauranukta-vrata—This is a vāravrata; Sun deity; to be performed on Sunday with Hasta nakṣatra; honour brāhmanas on it, performer is freed from diseases, HV II. 521 (from Nṛsimhapurāṇa).

Sauavrata—This is Mat. 101. 63 (a sastivrata) which occurs in KKV 448, HV I. 787 (from Pad.); fast on 7th tithi; Sun deity; for one year; at end donate a golden lotus, cows along with some gold and a jar full of food; leads to Suryaloka.

Skandasashti—6th tithi in Ās. śu is so called; worship Kumāra (Kārtikeya) on it after observing a fast the previous day; NA 49, PC 101, SmK 138. NA adds that on seeing (the idol of) Kārtikeya in Dakṣināpatha on Bh. śu 6 one becomes free from even grave sins like brāhmana murder, vide also KR 275-277. In Tamil lands Skandasashti is important, is shown in the calendar as in (solar) Vṛṣoika-māsa (K. śu. 6) and celebrated in temples and also in some houses, HK 622, KR 119 quote some verses from Brāh. saying that Skanda was produced from Agni on amāvāsya and appeared on Cai. Su. 6, was made Commander-in-Chief of gods and vanquished demon Tāraka, hence he was to be worshipped with lamps, garments, decoration, cocks (as a plaything) &c., or he may be worshipped on all su. 6th tithis by those that desire health for their children. Vide TT 35 (saying that 6th of Cai. is called Skandasashti), SmK 93.

Skandasasthivrata—on K. śu. 6 subsist on fruits, turning to the south give arghya to Kārtikeya and offer curds, ghee, water and flowers and a mantra, the performer should take his meal at night from food placed on the bare earth, he secures success, prosperity, long life, health, and lost kingdom; one

should not partake of oil on 6th (either in śu. or kr.); Bhav. I. 39. 1-13 q by KK V 99-101, HV I. 604-605, KR 415-416. Vide under 'Ṣaṣṭhivratas' for proposition that Skandasasṭhi mixed with fifth is to be preferred. GK (83-84) speaks of Skandasasṭhi on Cai kr.

Strīputrakāmāvāpīvrata—this is a māsavrata; Sun deity; the woman passing K. by ekabhakta and observing the rules of conduct such as *ahimsā*, who offers to the sun *nnvedya* of boiled rice mixed with jaggery and fasts on 6th or 7th tithi, in both fortnights, reaches sūryaloka and when she returns to the world she secures a king or other desired person as husband; special rules about the months from Mārg; HV II. 821-824 (from Bhav.), KR 406.

Snapanasaptamīvrata—for a woman whose child or children die in infancy; Bhav. U. 52. 1-40.

Snuhi-vṛtpe manasā-pūjā—on Śr. kr. 5th worship Manasā-devī that removes (danger of) snake poison on a twig of Snuhi plant in one's court-yard; TT 33. Vide above p. 125.

Snehavrata—This is a māsavrata; God (Viṣṇu?) deity; person should give up oil bath for four months from Āṣ, he should subsist on pāyasa and ghee; at end he should donate a jar full of sesame oil; this secures people's affection (*sneha*); HV II. 818 (from Pad)

Syamantaka (jewel)—story in Harivamśa I. 38; vide pp. 147-148 above under Ganeśacaturthī. The verse 'simhaḥ Prasenaṁ-avadhāt' is Harivamśa I. 38 36.

Svarnagaurīvrata—on Bh. śu 3; tithivrata, Gaurī deity; for women only; Gaurī is worshipped with the 16 upacāras; prayer to Devī to bestow sons, health, saubhāgya; on *udyāpāna* 16 wickerwork vessels are filled with sixteen edibles and covered with cloth and donated to brāhmana householders and their wives; Vratārka 41a-44b, VR 96-97 (notes that it is prevalent in Karmāṭaka country and is based on usage).

Svastikavrata—from Ās 11th or 15th for 4 months; for both men and women; said to be well-known in Karmāṭaka; draw svastikas in five colours (blue &c.), and they are to be presented to Viṣṇu; worship of Viṣṇu in temple or on land; Vratārka folios 356b-358 from Bhav. U (questions its authoritativeness)

Hamsavrata—bathes with recitation of Puraṣasūkta, tarpana and japa with same; worship Janārdana called Hamsa in

midst of a picture of a lotus having eight petals with flowers &c. to the accompaniment of Rg X 90, then homa, donate a cow, for a year, he secures all desires, V₁ Dh. III 225, 1-9.

Hanūmat-jayanti—on Cai. su. 15.

Hayapañcamī or *Hayapūjūmata*—on Cai. 5th Uccaiśravas (Indra's horse) rose from the ocean and so he should be worshipped along with gandharvas (such as Citraratha, Citrasena) who are its bandhus with songs, sweetmeats, *polikas* (Marathi, *poli*), curds, jaggery, milk, rice flour, reward-strength, long life, health non-defeat in battle, HV I. 573 (quoting Śālihotra), SmK 92 This is also called Matsyajayanti; AK folio 360b.

Harakālīmata—on M. su. 3; tithivrata; Devī is deity; for women, performer should pass the whole night contemplating Umā on green barley sprouts, next day bath and worship of Devī and then dinner, in each of 12 months different names of Devī to be taken and 12 different substances to be partaken of; at year's end honour a brāhmana and his wife; reward—freedom from disease, no widowhood for seven births, son, beauty &c; Śankara asks Pārvatī what vrata she performed to secure the position of sharing half his body.

Haratṛtūyāmata—on M. su. 3; tithivrata, Umā and Maheśvara deity; in a maṇḍapa draw a lotus with eight leaves; in eight directions *nyāsa* of the eight names of Umā viz. Gaurī, Lalitā, Umā, Svadhā, Vāmadevī &c.; place Umā-Maheśvara in the middle, worship with gandha and flowers; place a jar filled with rice grains; homa with four āhutis of ghee and one hundred of sesame, in each of the eight *praharas* perform bath and homa; next day honour a brāhmana and his wife; this to be followed for four years; then udyāpana; golden image of Umā and Maheśvara to be donated to ācārya; gives *saubhāgya* and health; HV I. 480-482.

Haratṛtūtrāmata—one fasting for three days at the root of a *bilva* tree and reciting a lakh of times the name of Hara destroys the sin even of *bhrūnahatyā*; HV II. 312 (from Saurapurāṇa). Vide H. of Dh. vol II. p. 148n and vol. III. p. 612 note 1161 for explanations of *bhrūna*.

Haravata—on 8th tithi draw an image of lotus leaf and worship Hara and perform homa with streams of ghee and fuel-sticks; HV I. 881 (from Bhav.).

Harikālīvrata—on 3rd tithi of Bh. śu. worship of Kālī on the sprouts of seven dhānyas sown in a winnowing basket, it is carried at night by women whose husbands are alive to a reservoir of water and discharged therein; HV I. 435-439 (from Bhav. U. 20. 1-28). The story is that Kālī was daughter of Dakṣa, was given in marriage to Mahādeva and was dark in complexion. Once in an assembly of gods Mahādeva called her as dark as collyrium. She was angered, left her complexion on a grassy plot and threw herself into fire. She was born again as Gaurī and became Mahādeva's wife. The dark complexion laid aside by Kālī became Kātyāyanī, who helped gods in their undertakings. The gods bestowed on her the boon that those men or women who would worship Kālī existing in green grass would have happiness, long life and *saubhāgya*. The printed HV labels it Harikālī, but no question about Hari (meaning Viṣṇu) arises here. Hari here probably simply means 'tawny' (i. e. Kālī who was once brown or tawny and not fair).

Harikriḍāśayana or *Harikriḍāyana*—on K. or Vai. 12th; tithi-vrata, Hari deity; place in a copper vessel filled with honey a golden image of Nṛsimha with four arms, with rubies for arms, coral for nails and other precious stones on the chest, ears, eyes and head, and fill the vessel with water; worship and *jāgara*; the performer has no danger in a forest or battle, secures wealth and long life; KKV 392-393, HV II. 376-377 (from Nṛsimhapurāṇa).

Haritāhikāvata—Vide above pp. 144-45.

Harimakta—see NS 21.

Haritithi—is 12th, acc. to SmK 29.

Hariprabodhotsava—celebrating the supposed awakening of Viṣṇu in K. Vide pp. 109-111 above.

Harivāsara—The day of Hari. There is a divergence of views on this point, VKK 14 holds that Ekādaśī is really the day of Hari and not dvādaśī. Gar. I. 127. 12 and Nārada-purāṇa II. 24. 6 and 9 call Ekādaśī Harivāsara; KSS 43 quotes Mat. to the effect that if Ās. śu. 12th falls on Wednesday and has Anurādhā nakṣatra and if Bh. śu. 12 falls on Wednes-

day and has Śravana nakṣatra and if K. śu 12 falls on Wednesday and has Revatī nakṣatra, these are called Harivāsara. SmK 29 holds that Dvādaśī is Haritithi

Harivrata—(1) a person should practise *ekabhakta* on Pūrṇimā and Amāvāsyā; he does not go to Hell; on those tithis he should worship Hari with 'punyāhavācana' and words like 'jaya'. he should feed one brāhmana, bow to him and feed other brāhmanas and the blind, helpless and distressed persons; HV II 373 (from Narasimhapurāṇa), KKV 389-390, for *punyāhavācana*, vide H of Dh vol II p. 216; (2) a person who gives up food on 12th tithi goes to heaven; HV I. 1172 (from Var.).

Harisayana—the sleeping of Viṣṇu in Ās.; vide above pp 109-111.

Halasasthi—Bh. kr. 6 is so called, NS 123

Havya—sacrificial substances that can be partaken of on certain vratas; KR 400, TT 109, NS 106 and H of Dh. vol. IV. p 149 note 334.

Hastagaurivrata—on Bh śu 3; told by Kṛṣṇa to Kuntī for recovering a kingdom endowed with wealth and grain. Vratārka, folios 50b-52b, AK 280b; contemplation of Gaurī, Hara and Haramba (Gaṇeśa) for 13 years and udyāpāna in 14th year.

Himajūjā—worship the Moon, the left eye of Viṣṇu on Pūrṇimā with flowers, *naivedya* of milk, give salt to cows, honour one's mother, sister and daughter with new red garments; if one is near Himālaya, then one should offer to pītr̥s ice mixed with honey, sesame and ghee and where there is no ice he should repeat the words 'ice, ice' and should feed brāhmanas with māsa food full of ghee, festival with songs and dance should be held and Śyāmā-devī worshipped, fresh wine should be drunk by those used to drinking, KR 471-72 (from Brah.)

Hṛdayandhu—Vide KKV 19-20, HV II. 526, vide above p. 268 under 'Ādityavāra'

Homandhu—For procedure of *homa* in the Grhyasūtras, vide H. of Dh vol. II, pp. 207-210 and for *homa* in mediæval times, vide HV I. 309-310.

Holikā—Vide above pp. 327-341.

SECTION II

KĀLA, MUHŪRTA, the influence of Astrology on DHARMAŚĀSTRA and CALENDAR

CHAPTER XIV

Conception of Kāla

Among the first of the great problems of philosophy is that of the nature of Space (*dik*) and Time (*kāla*).

The questions that arise are: Are Space and Time ultimately real? Is the world we apprehend spaceless and timeless or has the universe a beginning in time; are Space and Time themselves things or real, attributes or relations of things. Great divergence of views has prevailed on these problems from ancient times to this day. It is therefore advisable to indicate briefly the speculations on Time contained principally in Sanskrit works.

The word Kāla occurs only once in the R̥gveda⁶⁵¹ 'as a gambler collects the *kṛta* (highest stake) at the (proper) time' (R̥g. X. 42. 9, 'Kṛtam yao śvaghnī vicinoti kālē'). The Atharvaveda contains two hymns (XIX. 53 1-10 and XIX. 54. 1-5) embodying a most sublime conception of Kāla. A few striking verses⁶⁵² are translated here, 'Kāla (Time) carries (as) a horse with seven reins, thousand-eyed, ageless, endowed with

651 Compare कृतं न श्वघ्नी विचिनोति देवने। ऋ X 43 5 (= अथर्व. XX. 17 5) with ऋ. X 42 9 (= अथर्व VII 50 6 and XX 89,9 कृतमिव श्वघ्नी विचिनोति काले); vide also 'श्वघ्नीव यो जिगीवह्मक्षमावत्' ऋ II 12 4, R̥g. X 43 5 is explained by Chān. Up IV 1 4 'यथा कृताय विजितायाश्चरेया संयन्ति' (as the lower throws of dice all go to the highest throw, to the winner').

652. कालो अश्वो वहति सप्तशस्त्रिणः सहस्राक्षो अजरो द्युरिवाः। तमा रोहन्ति कश्यपो विपश्चितस्तस्य चक्रा युवनानि विश्वा ॥ स एव स युवनान्याभवत् स एव स युवनानि पर्वत्। पितृ सप्तमवत्सु एषा तस्माद्देवान्यत्परमस्ति तेजः ॥ काले मनः काले प्राणः काले नाम समाहितम्। कालेन सर्वा नन्दन्यागतेन मजा ह्रयाः ॥ कालः मजा अद्वयत कालो अग्रे मजापतिम्। स्वयम्भूः कश्यपः कालाक्षयः कालाक्षयायत ॥ अथर्व XIX. 53 1, 4, 7, 10, कालो ह युतं मय्यं च पुत्रो अजनयस्युरा। कालाद्वच सममय्यस्यु कालाक्षयायत ॥ इदं च लोके परमे च लोके पुण्याश्च लोकाश्च विद्युतीश्च दुःपथाः। सर्वास्तोकानमिजित्य ब्रह्मणा कालः स ईयते परमो ह्युदेव ॥ अथर्व. XIX. 54 5. कश्यप is styled a ऋषि in ऋ IX, 114.2 and is in later mythology the husband of अदिति who is called mother, father and son in ऋ. I 89.10; so probably कश्यप here is the same as मजापति In अथर्व. VIII. 5 14 कश्यप is said to have created the amulet jewel 'कश्यपस्तमद्वयत कश्यपस्तमा सनैरपत्'. विद्युति probably means here 'boundaries separating the worlds'.

plentiful seed (power); the wise poets mount him (as one mounts a chariot); all worlds are his wheels (53.1); he (Kāla) himself brought together the worlds and he himself went round (all) worlds together, being the father, he became the son of them (worlds); there is indeed no other brilliance that is higher (or beyond) him (53.4); in Time is mind, in Time is breath, in Time is placed name, all these beings are glad by time when it arrives (53.7), Time created beings, in the beginning Kāla (created) Prajapati, the self-existent Kasyapa sprang from Kāla and (so did) tapas spring from Kāla (53.10); Kāla, the son, created past and the future, from Time arose the *ṛk* (verses) and the *yajus* (sacrificial formulas) were born from time (54.3), this world and the highest world, holy worlds and holy *vidhrts* having completely conquered these worlds by the *brahman* Time goes on (abides) as the highest god' (54.5).

From these passages it appears that the word Kāla was used even in very early Vedic times in two senses, viz time in general (as in modern Sanskrit and modern Indian languages) and Time as identical with the Supreme Being or the source of creation. This latter sense, it will be shown a little later on, is also emphasized in many Sanskrit works (including the Purāṇas).

In the Śaṭapatha-brāhmaṇa the word Kāla is often used in the sense of 'time' or 'proper time'⁶⁵³ e.g. 'he (Rudra angry because he was excluded from a share in offerings) flew up towards the north at the time when *sustakṛt* offering was to be made' (I.7.3.3); Prajapati (when cattle approached him) said 'whenever you may get anything at the (proper) time or at an improper time you may eat it' (II.4.2.4)

A few passages from some of the Upanisads regarded as ancient by most scholars may be cited here; the Chān. Up. II.⁶⁵⁴ 31.1 (while speaking of Vāmadevya Sāman and its parts) uses the word Kāla as equal to 'end' or 'finish' The Br.⁶⁵⁵ Up I.2.4

653 स आयतनोत्तर उपोषेदे य एव स्निहकृत कालः । इत वा I 7 3 3 ; यदेव रूप कदा च लभ्यते यदि काले यथनाकालेऽप्येवावनायेति II. 4. 2 4.

654 कालं गच्छति तस्मिन् पार गच्छति तस्मिन्नेतद्वाग्देव्य मिथुने भोतम् । छा. उप II, 13 1.

655 सोऽकामपत द्वितीयो म आत्मा जायेतेति न दुरा ततः सवस्तर आस तमेतावन्तं कालमपि । यत्तावत्सवस्तर । तमेतावत् कालस्य परस्तादुज्जत । बृह उप I 2 4, नैन दुरा कालाद् मायो जहाति । ... नैन दुरा कालाम्बुत्तरागच्छति । बृह II 1 20 and 21, नो एव स्वय नास्य मजा दुरा कालात्समोद्मेति । ... नो एव स्वय नास्य मजा दुरा कालात्समोद्मेति । कौपी उप. IV, 12 and 13.

says "He desired 'would that a second self of me were produced' ... He bore him for a time as long as a year; after that long time he brought him forth". In the dialogue between Gārgya and king Ajātaśatru in the same Upanisad Gārgya put forward several objects which he revered as (*upāsana*) as *brahma* when the king replied as to those cases in these words 'Prāna (breath) does not leave him before the time' and 'death does not come to him before time'. Here the word 'Kāla' is used in the sense of 'proper or appointed time'. In the passage of the Kausītaki Br. that corresponds to Br Up II 1 10 and 12 the words are 'neither he himself nor his progeny pass into unconsciousness before the time' and 'neither he nor his progeny dies before the time'. In some passages of the Śvetāśvatara Up. some thinkers are stated to have put forward Kāla as the cause or source of creation e g. 'what is the cause?'⁶⁵⁶ Is it Brahma? Whence are we born? Whereby do we live? On what are we established (or where are we going?) .. Time or inherent nature or necessity or chance or elements or *yoni* (prakṛti) or the person, it is to be considered (whether one of these is cause)'; 'Some sages discourse upon inherent nature (as the cause) while other deluded persons speak of Time (as the cause)'. Here Kāla is represented as the cause of creation, which is the 2nd meaning of the word Kāla set out from the Atharvaveda. In another passage⁶⁵⁷ of the same Up. Kāla is said to have been generated by Him who is intelligent and omniscient. The first meaning of Kāla (time in general) is also found in Śvetāśvatara Up. 'He (God) is the beginning, the efficient cause of (all) combinations, He is beyond the three times and is also without parts'. The Māndūkyaopanisad avers that Omkāra is beyond the threefold time viz. past, present and future.

The Maitrī Upanisad⁶⁵⁸ has a long but somewhat rambling disquisition on time (VI. 14-16). It first says "Then it has been

656. किं कारणं ब्रह्म कुतः सः जाता जीवान् केन क्व च संप्रविष्टाः। काल एवाद्यो नियतिर्यदृच्छा सुतानि योनिः पुत्रश्च इति चिन्तयद्। श्वे उप I 1-2, स्वभावमेकं कवयो वदन्ति कालं वधान्ये पश्चिद्गमानाः। श्वे उप VI 1. The बुद्धस्तंहिता of बराह appears to refer to this last when it says (in I. 7) 'कालं कारणमेव स्वभावमपरे परे जगुः कर्तुः'.

657. वेगादृतं नित्यमिदं हि सर्वं ब्रह्म कालकारो शुणी सर्वविद्य। श्वे उप. VI. 2, आदि. स संयोगमिमित्तं ह्यपश्चिज्जालादकालोपि हृष्टः। श्वे उप VI. 5, compare माण्डूक्योपे. 'यत्तं भवद्विषयमिति सर्वमेतद्द्वार एव। पञ्चान्यस्त्रिजालातीति सदप्योक्तार एव'.

658. अथान्यत्राप्युक्तं-अर्कं वा अरय सर्वस्य योनिः कालव्याप्तस्य सूर्यो योनिः कालस्य। ... एवं एवाह। कालात्प्रवर्तन् भूतानि कालाद् वृद्धिं भवामि च। काले चास्तं निपच्छन्ति कालो
(Continued on next page)

said elsewhere 'Food is indeed the source of this whole world, and time of food; the Sun is the source of time' Then a little later on it proceeds "Thus one has said 'From Time flow beings, from Time they reach growth, and in Time they come to disappear; Time is a form (i. e. has definite shape or limits) and is (also) formless" Then it propounds 'There are indeed two forms of *brahma*, Time and Timeless. That which is prior to the Sun is Timeless (form of *Brahma*) and it is without parts. But that which begins with the Sun is Time that has parts, year is the form of the Time that has parts All these beings are produced from the year, through the year these beings when born grow, and they disappear in the year Therefore the year is *Prajapati*, is time, is food, is *Brahma* nest (or abode) and is *Atman* And it has been said 'Time cooks (ripens or digests) all beings in the Great Self, that man knows the (real import of) *Veda* who knows that in which Time is cooked". Here the *Maitri Up* speaks of Time in its two senses, contains the germ of the later conception of the experience of Time as due to the actions or movements of the Sun, and refers to Time in the same terms in which the *Tai. Up* (III 1) speaks of *brahma* It is unnecessary to set out passages from other Upanisads such as the *Mahānārāyaṇa* (XI 14 *aham-eva kālo nāham kālasya*) where *Kāla* is identified with God (*Nārāyaṇa*)⁶⁵⁹

The *Mahābhārata* recurs to the theme of *Kāla* time and again In the *Ādiparva* it is said '*Kāla* creates beings and *Kāla* destroys people, *Kāla* extinguishes *Kāla* that is engaged in destroying people; *Kāla* brings about good or evil states (or things); *Kāla* reduces all people and again sends them forth; *Kāla* is (the only one) awake when all are asleep (i. e. dead or

(Continued from last page)

सृष्टिस्मृतिमात्रं ॥ द्वे वाक् ब्रह्मणो रूपे कालश्चकालश्चायं च भागादित्यास्तोऽकालोऽकालोऽयं च आदित्याय स कालः सकलः सकलस्य वा एतद्वर्षं यत्सर्वस्वः संवत्सरत्सत्त्विना मया प्रजापते संवत्सरेणेदं वै जानातिवर्षंते संवत्सरे मृत्यस्तं यन्ति तस्मात्संवत्सरो वै प्रजापतिः कालोऽस्य ब्रह्मनील-मात्मा चेत्येव ज्ञात् ॥ कालं पञ्चति भूतानि सर्वाण्येव महात्मनि । यस्मिंस्तु पच्यते कालो यस्तं वेद स वेदवित् ॥ मैत्री VI 14-15 With कालात्प्रवर्ति एतत्सत्त्विना एतत्सत्त्विना etc compare 'यतो वा इमानि भूतानि जायन्ते येन जानानि जीवन्ति यत्पश्यत्यभिसविशन्ति ॥ तस्मिन् जिज्ञासस्व तद् ब्रह्मेति ॥' तै ऊप III 1

659. कालं दृजति भूतानि कालं सृष्टते प्रजा । सहरन् प्रजा कालं कालं क्षमयेत्युच्यते ॥ कालो हि कुरुते भावान् सर्वलोके क्षुमाक्षुषात् ॥ कालं संक्षिपते सर्वाः प्रजा विदुजते युव ॥ कालं क्षुतेषु जागर्ति कालो हि दुरतिक्रमः । आदिपर्व 1 248-250, कालं पञ्चति भूतानि कालं संहृते प्रजाः । कालः क्षुतेषु जागर्ति कालो हि दुरतिक्रमः ॥ श्रीपर्व 2 24 The words कालो "क्रमः occur in शान्ति 221, 41 and गण्ड 1 108 7.

liberated). for Kāla is invincible'. The Śrīparva has the following 'Kāla cooks all beings and Kāla destroys people; Kāla is invincible'. The Śāntiparva⁶⁶⁰ in chapters 224 and 227 contains a long disquisition on the formidable influence of Kāla on all including gods like Indra. In the Śāntiparva it is asserted 'beyond the mind is the Great Intelligence and beyond the latter, is the Great Time; beyond Time is the adorable Viṣṇu to whom belongs the whole world'. In another place the Śāntiparva, after detailing nineteen *gunas* the last being *dvandva-yoga* (pairs of opposites such as pleasure and pain), remarks that the 20th *guna* beyond the nineteenth is Kāla and that one should know these twenty to be the source and end of all beings. The Āśvamedhika-parva describes (chap. 45) the wheel of Time in an elaborate metaphorical way (verses 1-9) and remarks that the man who well knows the action of Kāla and its sublation is never deluded and reaches the highest goal. In Vanaparva Kṛṣṇa is identified with Brahma, Rudra, the Sun, the Moon, Dharma, Yama, Kāla &c. Vide for further references Śāntiparva 25. 5 ff, 224-225.

In the Bhagavadgītā the word *kāla* is used in the sense of 'time in general or proper time' in several passages (such as IV. 2, VIII 7 and 27, VIII. 23, XVII. 20) and Kāla is identified with Kṛṣṇa as Supreme Lord in one of his super-eminent manifestations in X. 30 and 33 (I am Kāla among those that seize and I am Kāla that is imperishable) and XI. 32 (I am Kāla, that has increased (in strength) and that brings about the destruction of the worlds)

Pāṇini employs the word *kāla* in his sūtras many times, but in the sense of time in general or the divisions of time or proper time. Patañjali on Pāṇini III. 3. 167 (*Kālasamayavaiśaṣṭyatunūn*) quotes a half verse about Kāla, which is the same as the one quoted above from the Mahābhārata (in note 659) and which appears to have been cited by Patañjali as a well-known verse. In another place Patañjali while explaining Vārtika 2 on Pāṇini (II. 2. 5) states a very important theory about Kāla,

660 मनसो गदती इन्द्रिर्इन्द्रे. कालो महावस्तुत । कालात् स भगवात् विष्णुर्वैद्य सर्व-
निवृजगत् ॥ शान्तिपर्व 206.13 (= cr ed 199.11); ऊर्ध्वं चैकीर्णविज्ञात्पा कालो नामा-
परो गुणः । इवीर्णं विद्धि विज्ञात्पा सूतानां प्रथमाप्ययम् । शान्तिः 320.108-109, स त्वं नारायणो
भूत्वा हरिरासीः परस्त्वम् । ब्रह्मा सोमश्च सूर्यश्च धर्मो धाता यमोऽमलः । वायुर्वैश्वणो बद्धः कालः
खं प्रथिवी दिशः । वनपर्व 12. 21-22, कालः कलपतामहम् । गीता X. 30 (here the word
कालः is derived from the root कल् 10th conj. to compute, to grasp)

He says ⁶⁶¹ "People speak of that as Kāla whereby the increases (or growths) and decreases in solid bodies are observed and the same (time) is called day and night when conjoined with some activity. What is that activity? (the reply is). the motion of the Sun When that (motion of the Sun) is repeated again and again there is a month and a year' This means that Kāla does not exist except as a convenient name or word for the manner of measuring change or becoming in what we observe by comparing one series of changes with another

In the Manusmṛti the Supreme ⁶⁶² Lord is said to have created time and its divisions (I 24 Kālam kālavibhaktiśca) and to have, after He produced the universe, disappeared in himself again and again, squeezing one period of time by means of another period (I 51).

Coming to the philosophical systems, it may be noted that the Sāṅkhya system does not include Kāla as a separate *tattva* in its twenty-five *tattvas* But Kāla was not altogether forgotten in that system. The Sāṅkhyakārikā ⁶⁶³ states that the *karana*s are thirteen, three being *ābhyantara* (internal i. e. inside the body) and ten being *bāhya*, the latter are concerned with the present, while the former are concerned with the three times (past, present and future)

The Vaiśeṣika-sūtra treats ⁶⁶⁴ Kāla as included in the nine *dravyas* (substances, I 5) and states that the indications of the

661. येन सूर्यनाष्टपञ्चयाथापञ्चयाश्च लक्ष्यन्ते त कालमाह । तस्यैव हि कयाचिक्रियया शुक्रस्याहरिति च भवति रात्रिरिति च । कया क्रियया । आदिष्यगत्या । तयैवास्तद्धातुचया मास- इति भवति संवत्सर इति च । महाभाष्य on वातिक 2 on पाणिनि II. 2 5 'कालः परिमाणिना' (Kielhorn's ed vol I p 409).

662 आत्मन्यन्तर्दधे भूयः काल कालेन पीडयन् ॥ मनुः I 51. The idea is that creation is destroyed by the time of *pralaya*, as Kullūka says 'सृष्टिकालं मलयकालेन नाशयन् '

663 अन्तःकरणं त्रिविधं दृश्या बाह्यं त्रयस्य विषयारम्भम् । साम्प्रतकालं बाह्यं त्रिकाल- साम्यन्तरं करणम् ॥ साङ्ख्यकारिका 133. The साङ्ख्यतत्त्वकौस्तुभे of वाचस्पति explains 'अन्तः- करणं त्रिविधं बुद्धिर्बुद्धिहरो मन इति । इरीराम्यन्तरवर्तित्वादन्तःकरणम् । 'तत्र बुद्धिर्बु- द्ध्यालोचनेन कर्मेन्द्रियाणि तु यथास्व स्वापारेण ॥' (Nira. ed 1940) p 372.

664 द्रव्य is one of the seven (in ancient times six) *पदार्थः*. *पदार्थ* means any object that can be named and is known and not merely things that are physically apprehended अपरस्मिन्परं युगपच्चिरं क्षिपन्ति कालाद्धानि । द्रव्यत्व- नित्यत्वे बाधुना व्याख्ययति तत्त्वभावेन । नित्यत्वभावादित्येषु भावात्कारणे कालारूपेति । वैशे- विकसूत्र II 2 6-9. महात्मापाद comments in his *maṇḍya* as follows. 'कालः परापरस्थिति- करयोगपथायौगपथाच्चिक्षिप्तमप्यलङ्घ्यम् ।' p. 26 and 'कालकृतयो (परापरस्थितयो)

(Continued on next page)

existence of Kāla are the apprehensions of a thing as posterior or prior, the apprehension of simultaneity of certain things, the apprehension of a thing as lasting long or as being momentary, that it is *niya*, one and the (efficient) cause of all things that are created. Praśastapāda gives the instance of an old man and a young man being seen by a person in one place and direction or in different directions, who apprehends after looking at a young man that another man called old differs from a young man as regards a grown-up moustache or beard, wrinkles on the body and baldness and so apprehends that the old man is remote from the young man and therefore apprehends him as beyond (*pāra*) while he thinks of the young man as near, posterior and so *apara*.

There were certain philosophers who held that Time is either past or future and denied that there is present time (*vyartamāna*). The Nyāyasūtra refutes this view and holds that time is either past, present or future (II. 1. 39-43) From Patañjali's⁶⁶⁵ *Mahābhāṣya* it appears that even in his day there were philosophers that held that there was no time called present and that those people quoted certain verses in support.

The Nyāyamañjarī⁶⁶⁶ of Jayantabhaṭṭa (K. S. S. 1936) has a long discussion on Kāla. It first sets out the views of those who deny the very existence of Kāla as a separate entity. These latter say that Kāla is not perceptible like a jar &c and that

(Continued from last page)

कथम् । वर्तमानकालयोरनियतद्विद्देशसमुक्तयोर्द्वयव्यतिरेको रूढमनुष्यकोर्द्वयव्यतिरेकविपरीततादि-
साक्षिभ्यो सत्येकस्य ब्रह्मद्वयुक्तानामवधिं कृत्वा स्थविरे विमकुटा इन्द्रियकथं । तत्तत्त्वान्नेपेक्ष्य परेण
कालमद्देशेन सयोगात् परस्वस्योत्पत्तिः ॥ pp. 77-78 The न्यायवार्तिक on न्यायसूत्र II. 1,
36 (p. 255) remarks 'यथैकस्मिन् पुरुषे अनेकसम्बन्धभेदाद्भविष्यादिव्यभिज्ञे पिता पुत्रो
भ्रूतेति प्रत्यया भवन्ति तद्वदेकः कालः कार्यकारणविशेषाक्षेपः परापरदिगमव्यतिरेक इति । एवमुप-
पादितः कालः ।'

665 अपर आह नास्ति वर्तमानः काल इति । अपि चात्र श्लोकादुदाहरन्ति । "अपर
आह । अस्ति वर्तमानः काल इति । आदिष्यगतिवर्णोपलभ्यते । महाभाष्ये ०८ वार्तिक ४ (सन्ति
च कालविभागाः । on पा III, 2 123 वर्तमाने लट्).

666 अत्र चोदयन्ति । काले सति त्रैकाल्य चिन्त्यम् । स एव तु द्रव्यपदाः, तदभावे
कस्य वर्तमानादिविभागो निरूप्यते । न तावद् युज्यते कालः प्रत्यक्षेण यदादिवत् । चिरक्षिमादि-
नोचोपि कार्यमात्रालम्बनः । यदि त्वेको विद्वन्निः कालो ब्रह्मात्मनो मतः । अतीतवर्तमानादि-
भेदव्यपन्न इति कुत ॥ एवमाक्षिपे सति, प्रत्यक्षगम्यतामेव केचित्कालस्य मन्यते । विशेषणतया कार्य-
प्रत्यये प्रतिभासनात् । क्रमेण शुभप्रक्षिप्तचिरालम्बनमिति दृष्टः । प्रत्यया नावकल्पन्ते कार्यमात्रा-
लम्बना ॥ अनुमेय एव कालः । अमृत्यक्षत्वात्तन्नेन न च कालस्य नास्तिता । युक्ता पृथिव्यद्योभाग-
चन्द्रम परमाण्वन् । तस्मादस्ति शुभप्रदादिव्यवधारदेतुः कालः । तस्मादेकोऽप्येव कालः किरामेदाद्
विभियते ॥ न्यायमञ्जरी (K. S. S., 1936) pp. 123-127.

the ideas of quickness or slowness depend merely on the observed effects. The same theorists raise the further objection that if *Kāla* is a *dravya* (substance) that is all-pervading and permanent, as the Vaiśeṣikas assert, then how is it that *Kāla* is spoken of as past, present and future. To these objections some reply: *Kāla* is directly perceived, since it appears to the mind as distinguishing the various perceptions of effects, that the several experiences such as 'these matters happened simultaneously, this happened after long, this happened quickly' cannot be perfectly explained if one denies the existence of *Kāla* and holds that these experiences depend solely on the perceived objects or actions. Others hold that *Kāla* is really inferred and not directly perceived. They argue merely because *Kāla* is not directly perceived it does not follow that it does not exist; to infer that *Kāla* exists is proper as it is proper to infer that the other side of the moon exists though we see only that face of the moon that is below the earth; therefore *Kāla* exists as a separate entity to which is due the common experience of simultaneity, quickness or slowness &c. The differing observations about persons being young or old cannot be well explained without admitting the existence of *Kāla*, which like *ākāśa* is one, all-pervading and permanent. To the objection how, if *Kāla* is one, all pervading and *mitya*, it is spoken of as having three divisions, the reply is: in reality there are no divisions in *Kāla*, but divisions are imagined in *Kāla* on account of the *upādhi* (a limiting or restrictive adjunct) viz. *kriyā* (activity). When we speak of a man as cooking rice in the present (*odanam pacati*), that is due to the distinguishing nature of the result (boiled rice) which is brought about by several activities (*kriyās*) beginning with the placing of the cooking pot on the fire up to its being taken down on the ground. Then we use the word 'present'. But when we bear in mind the series of activities that produced the boiled rice we use the expression 'he cooked' (in the past tense) for the activities that have ended. In this way we speak of time also as past on account of the distinguishing characteristic of the activities that have ended.

It may be noted that Raghunātha on 'Padārtha-nirūpana' (a work of Navyanyāya school) held the view that Space, Time and God are all one and the same thing and not separate substances ⁶⁶⁷

⁶⁶⁷. Vide Prof Ingalls' 'Materials for the study of Navyanyāya' (Harvard) p. 38 n. 36.

In the Yogasūtrabhāṣya on III, 51 there is a brief but very interesting and abstruse disquisition on Kāla. The sūtra runs ^{667a} 'by constraint (*samyama*) upon moments (*ksana*) and their sequence (or succession) (arises) knowledge due to discrimination'. The bhāṣya explains, just as an atom is substance or matter (*dravya*) reaching the limit of minuteness, so a *ksana* (moment) is time that reaches the highest limit of minuteness, or a *ksana* (moment) is time taken by an atom in leaving the position in space it occupies or the time taken in reaching the next point in space; *krama* (sequence) is the non-cessation of the flow of moments; moments and their succession do not form a collection (or combination) of actual (or perceptible) things. Muhūrta (30th part of day and night), day and night and others are combinations made by the mind (or by mental conceptions). This time, though devoid of being a real thing by itself, is indeed only a creation of mental conceptions and results from knowledge derived from words (alone) and appears as if it were an actual object to ordinary people whose doctrines are divergent (or confused). But *ksana* (moment) falling among (i.e. being mixed up with) real perceptible things appears (to the human mind) as dependent on or constituting sequence (or succession). *Krama* (sequence) is of the nature of uninterrupted succession. This sequence is called Kāla by Yogins who know (the real nature of) time. For, two *ksanas* cannot exist together (simultaneously). It is impossible that there should be a sequence of two moments that exist simultaneously. When a later moment comes after an earlier one without interruption, that is called *krama*. In the present there is only one moment and there are no earlier and later moments in the present. Therefore there can be no combination of two moments (in reality). But those moments that have passed away and those that are yet to come are to be interpreted or described as

667a क्षणतत्कमयोः संयमाद्विवेकं ज्ञानम् । योगसूत्र III.52; भाष्य on this is. यथा अपकर्षपर्यन्तं द्रव्यं परमाद्युत्तरं परमापकर्षपर्यन्तं कालः क्षणो यावता वा समयेन चलितः परमाद्युः पूर्वदेशं जगद्भुतत्वेन हस्तपस्येत स कालः क्षण इत्यबाहाविच्छेदस्तु क्रमः क्षणतत्कमयोर्नास्ति वस्तुसमाहार इति । कुत्रिसमाहारो कुतश्चिदपवादः । स खल्वयं कालो वस्तुसूत्रोऽपि बुद्धिनिर्माणशब्दज्ञानादुपाती लौकिकानां द्युत्थितदर्शमाना वस्तुस्वरूप इवावभासते । क्षणस्तु वस्तुपतितकमालम्भी । क्रमश्च क्षणानन्तर्यात्मा स कालविद् काल इत्याचक्षते योगिनः । न च द्वौ क्षणौ सदृशवत् । क्रमश्च न द्वयोः सदृशोऽस्मिन्भावात् पूर्वमाद्युत्तरस्य भाविनो यद्दानन्तर्व क्षणस्य स क्रमः । तस्माद्वर्तमान एवैका क्षणः न पूर्वोत्तरक्षणा सन्तीति तस्माच्चास्ति तत्समाहारः । ये तु धृतभाविन क्षणास्ते परिणामान्विता व्याख्येयास्तेनैकेन क्षणेन कुत्स्यो लोक परिणाममद्यभवति तत्क्षणोपासका खल्वमी सर्वे धर्मास्तयो क्षणतत्कमयो संयमात् तयो साक्षात्कारेण तत्तद्विवेकं ज्ञानं यादुर्भवति ॥ त्रिंशत् in the सूत्र means प्रकृतियुक्तविवेकं

connected with the (constant) flux of changes (in the world). Therefore the whole world experiences change in each single moment. So all these (external) aspects of the world are dependent on one moment (in the present).

This disquisition shows that the *Yogasūtra* and its *bhāṣya* held that time was not a *dravya* and not a tangible reality, but that it was merely a word, a mental concept inseparable from the perception or experience of physical objects as a characteristic (*viśeṣana* or *upādhi*), that it attaches itself to the changing realities, that we measure it according to the movements of or changes in things and that it was not merely like a hare's horn.

I have confined myself to Sanskrit works and particularly to works of the Vedic school type.⁶⁶⁸ Buddhist and Jaina thinkers had to say a good deal on *Kāla*. For example, the *Pramāṇa*⁶⁶⁹-*vārtika*-*bhāṣya* or *Vārtikāṅkārā* of *Pratyākara-gupta* (about 700 A. D.) combats the view of the *Vaiśeṣikasūtra* and *Prāśastapāda* (quoted above) and holds that there is no separate entity like *Kāla*, that it is not possible to have the ideas of distant time and near time if *Kāla* be without beginning and be endless, that the ideas of being distant or near or quick are not distinct from the activities about which they are predicated. This Buddhist view practically amounts to saying that time is not a thing, but only an idea, only a subjective condition of human sensorial experiences and intuitions and is non-existent in itself, apart from the subject. On the other hand Jaina⁶⁷⁰ writers hold that there are six *padārthas* viz *jīva*, *dharma*, *adharma*, *ākāśa*, *puṇya* and *kāla* i. e. 'Time has separate existence

668 It is surprising that in the two volumes of 'the History of philosophy, Eastern and Western,' published under the auspices of the Govt of India (London, 1952), and compiled by an Editorial Board presided over by such a world-famous philosopher as Dr S Radhakrishnan, not a word is said about the conception of Time in the Vedic Literature and in the *Vaiśeṣika* and other systems and only a meagre account is given of the Buddhist and Jain ideas on the subject (vol I pp 159, 175-76 and p 144).

669. अनादिनिधनात्कालात्कथं किमादिब्रूय. । चिरसिध्यादिब्रूयिना ग्राह्यं कालो पृथग्व्येते ॥ verse 35, चिराद्व्योपि नैवान्नी कियतो व्यतिरेकिणः । चिरं कृतनितीर्य हि किमरुपवेक्षत ॥ 40, pp. 476-497 of प्रमाणवार्तिकभाष्य ed by Rāhula Sāṅkṛtyāyana (1953).

670. जीविकाया धर्माधर्माकाराद्ब्रूयत । जीवाश्च । कालश्च । सोऽनन्तमयः । त्वयार्थद्वयं of उमास्वामि ed with दृष्टि of श्रुतसामरस्य (1949, Benares) in the *Jaina-granthamālā*.

Some of the Purāṇas contain disquisitions on Kāla. The nature of Time is described in the Kūrmapurāṇa as follows: This adorable⁶⁷¹ Kāla is without beginning and without end, it is ageless and immortal, it is a great Lord because it is all-embracing, it is independent and is the self of all, there may be many Brahmās, Rudras and Nārāyanas and other gods. It is declared that the divine Lord is one and is omniscient and is Kāla; they (the gods) are created by Kāla, which again swallows (or makes them disappear), the gods Brahmā, Nārāyana and Īśa (Śiva) are said to undergo *prākṛta* disappearance by the power of Kāla and also spring again therefrom as highest Brahma, the elements, Vāsudeva and Śankara. Therefore the whole world has its soul in Kāla. He alone is the highest Lord. The Visnudharmottara⁶⁷² has a similar long disquisition on Kāla the gist of a few verses of which may be set out here 'Kāla is without beginning and without end, it is Rudra that seizes all (or it is Sankarsana); it is called Kāla because it carries off or drives all beings. Kāla is great and the highest Lord, because it is beginningless and endless; it is more subtle than the winking of one's eye, very much more subtle than the subtlest. Its subtleness cannot be understood even by Yogins. When a thousand lotus leaves are pierced by a needle ignorant people think that the piercing of all leaves is at the same time, but really the leaves are pierced at separate units of time. This is the subtleness of Kāla. But though Kāla is very very subtle, it is also great and measurement of it can be computed because of the motions of planets. The Vāyu and Kūrma both say 'Time creates beings and again destroys them; all are under the rule of Time, while Time is not under the dominance of

671. अनादिरेव भगवाच्च कालोऽनन्तोऽनरोऽमरः । सर्वगत्वाच्च स्वतन्त्रत्वाच्च सर्वात्मत्वाच्चेश्वरः । ब्रह्माणो बहवोऽद्भ्यो ह्यन्ये नारायणादयः । एको हि भगवान्निदाः कालः कथिरिति स्मृतः । कालेनैव च सृज्यन्ते स एव वसते पुनः । ब्रह्मनारायणेशाना जगणाम् प्राकृतो लयः । श्रोत्र्यते कालयोगेन पुनरेव च सम्भवः । परं ब्रह्म च भूतानि वासुदेवोऽपि शङ्करः । तस्माच्च कालात्मकं चिन्मयं स एव परमेश्वरः । q by हे on काल p 6 from कूर्मपुराण These are कूर्म I chap. 5 but the order of verses is different For शङ्कतलय चिदे विष्णुपुराण I. 2.25

672. अनादिनिधन कालो ब्रह्मः सङ्कर्षणः स्मृतः । कालनात् सर्वभूतानां स कालः परिवर्तितः । अनादिनिधनत्वेन स महान् परमेश्वरः । निमेषादपि सूक्ष्मत्वाच्च सूक्ष्मात्सूक्ष्मतरो ह्यस्ति । तस्य सूक्ष्मातिसूक्ष्मस्य कालस्य परमेश्वरः । दुर्बिभाष्या महाभाष्य योगिनामपि सूक्ष्मता । पद्मपत्रसदृशं तु सूक्ष्मा वै निधत्ते पदा । समकालं तु सन्निजमष्टधौ मन्यते जनः । कालक्रमेण तन्निजं सा तस्य द्विजः सूक्ष्मता । तस्य सूक्ष्मातिसूक्ष्मस्य तथापि महती द्विजाः । मानसख्या दुर्बिज्ञेया ग्रह-गत्पक्षसारतः ॥ q by हे. on काल pp 6-7 from विष्णुधर्मोत्तर I 72 1-7. कालः सृजति भूतानि कालः संहरते यथा । सर्वे कालस्य वक्ष्यामः कालः कल्पचिह्नो ॥ कूर्म II 3. 16. वायु 32. 29-30 (reads पुनः संहरति क्रमात्).

any one ' The Visṇupurāṇa⁶⁷³ holds that Brahma which is one, unborn, permanent, ageless appears in the form of Kāla, which is without beginning or end The Bhāgavatapurāṇa⁶⁷⁴ also regards Kāla as inferred in regard to its minuteness and its grossness is all-pervading, and holds that it is supposed to have units from the subtlest (atom) to the highest

Among astronomical works the Sūryasiddhānta states⁶⁷⁵ 'Kāla is the destroyer of worlds; another (kind of time) is of the nature of calculation; Kāla is of two kinds, gross and subtle, which are also called *mūrta* (physically apprehensible) and *amūrta* (not so apprehended); (the divisions of) time called *prāṇa* (respiration) and the like are *mūrta*, while *truti*; and the like are *amūrta* ' The Caraka-saṃhitā⁶⁷⁶ includes Kāla among nine dravyas and holds that it is *acetana* (non-sentient) Thus it agrees with the Vaiśeṣika view. In the Sūratasamhitā it is declared ' Kāla is indeed self-existent, without beginning, middle or end; the poverty or richness of substances that have (one or more of the six) flavours (*rasas*) and the life and death of human beings are dependent on Kāla It is called Kāla because it does not remain sticking to even the smallest division or because it heaps together (beings by leading beings to death) or drives them together. Of that adorable Kāla which assumes the character of year, the divine Sun produces by his special movements the divisions called twinkling of the eye, *kāsthā* &c.

673. तद् ब्रह्म परमं नित्यमजमक्षयमव्ययम् । तदेव सर्वमेतद् व्यक्ताव्यकस्वरूपम् । तथा पुरुषरूपेण कालरूपेण च स्थितम् ॥ परस्य ब्रह्मणो रूपं पुरुष मयम् द्विज । व्यक्ताव्यके तथैवान्ये रूपे कालस्तथापरम् ॥ अनादिर्भगवान्कालो नान्तोऽस्य द्विज स्थिते । विष्णुपुराण I 2. 13-15, 26.

674. एवं कालोऽप्यनुमित सीदस्ये श्यौल्ये च सत्तन । सत्स्थानमुत्स्या भगवानव्यको व्यक्तशुचिश्च । स काल परमाद्युर्वो शुद्धके परमाद्युत्तरम् । ततोऽविशेषस्युत्तरं स कालः परमो महावत् । अद्युर्वो परमाणु स्यात्त्रयसरेणुत्रयः स्युत् । जालार्कस्ययुगलं स्नेवाद्युत्तरजगत् । ततोऽष्टत्रिंशं शुद्धके य काल स बुद्धि स्युत् । शतभागस्तु वेध स्यात्त्रिंशितस्तु लव स्युत् । निमेषाद्विंशति ज्ञेय आम्नातस्ते त्रय क्षण । भागवत III 11 3-7

675. लोकानामन्वकुलाल कालोऽस्य कलनात्मकः । स विधा स्फुल्लसुम्नत्वान्मूर्तव्यामूर्त उच्यते । प्राणादि कथितो मूर्तस्रुष्ट्यापोऽमूर्तसंज्ञकः । पशुभि प्राणीविनाडी स्यात् सत्यदृषा नाहिका स्युता । नाडीपट्टाश्च तु नाक्षत्रमहोरात्र प्रकीर्तितम् । सूर्यसिद्धान्त I. 10-11.

676. खादीन्यान्मा मनः कालो दिहाश्च त्र्यससङ्ग्रह । चरक, चरधान I. 480. कालो हि नाम स्वयमुरनादिमध्यनिधनः । अत्र रसव्यापस्तम्पती जीवितमरणे च मनुष्याणामापत्ते । स घृणामादि कालो न लीयत इति काल सङ्कल्पति काहयति वा भूलानीति कालः । तस्य संवत्सरानामो भगवानादिरयो गतिविशेषेणाक्षिनिमेषकाष्टाकलासुहृताहोरात्रयुगलमाससर्वपनसबत्सरयुगमाविर्भावं करोति । तत्र लघ्वक्षरोच्चारणमात्रोऽक्षिनिमेषः । पञ्चवशाक्षिनिमेषा काष्टाक्षिनिमेषाष्टा कला विशाति कालो सुहृता कलादशभागश्च त्रिंशत्सुहृत्समहोरात्रं पञ्चदशाहोरात्राणि पक्षः । सुहृत् II. ०५-5.

Similarly, philosophical grammarians like Bhartṛhari⁶⁷⁷ (author of the *Vākyapadīya*) holds that Kāla is a substance (*dravya*), all-pervading and permanent apart from activities, that it is the efficient cause of all created things, that it is divided into years, seasons &c. on account of the different activities, just as the same man may be called a carpenter or a blacksmith &c. (on account of his different activities). For reasons of space it is not advisable to pursue the subject of the nature of time from other Sanskrit works of medieval and modern times. For those who desire to make a further study of this subject I would recommend the '*Kālasiddhānta-darśini*' composed and published by Shri Harānchandra Bhaṭṭācārya of Calcutta in 1941, which exhaustively deals with the philosophical conceptions about Kāla held by different sects, schools and Sanskrit writers.

There is a great temptation to compare Indian ancient and medieval conceptions about Time arrived at more than a thousand years ago with similar or corresponding conceptions on the same subject in modern Western philosophical works such as Kant's '*Critique of pure reason*', Prof. S. Alexander's '*Space, Time and Deity*' (1927, London, two volumes), '*Time and Western Man*' by Wyndham Lewis (London, 1927), Pierre Burgelin's '*L'Homme et Le Temps*' (1945), Bergson's '*Time and Free will*', S. G. F. Brandon's '*Time and Mankind*' (1953). But as this volume has already grown to large proportions, comparisons with Western philosophical views have to be given up.

From very ancient times minute divisions of time have been mentioned. The *Vaj. S.* states⁶⁷⁸ 'that all winkings of the eye (and similar units of time) were produced from the (supreme). Person that is brilliant (like lightning)'. This half verse occurs in the *Mahānārāyaṇa Upaniṣad* also. It is stated in the *Br. Up.*⁶⁷⁹ that under the dominion of this imperishable *brahma* the Sun and the Moon are held apart, as also *nimesa*s, *muhūrtas*, days, and nights, half months, months, seasons, and years stand apart

677. व्यापारव्यतिरेकेण कालमेकं प्रचक्षते । नित्यमेकं विदुः स्वप्नं परिमाणं क्रियावत्त्वाद् ॥
दृश्यत्वाच्च स्थितौ चैव निनाशो व्यापि सद्भावात् । निमित्तं कालमेवाहविमकेनात्मना स्थितम् ॥ क्रिया-
भेदाद्ययैर्मन्त्रितस्तथाधारस्या प्रवर्तते । क्रियाभेदास्यैकालिन्मुत्वाधारस्याप्यजायते ॥ वाक्यपदीयं,
प्रकीर्णकपाण्ड, कालसमुद्देश, verses 1, 3, 32.

678. सर्वं निनेषा जज्ञिरे विद्युत् प्रचक्षद्वि । वाज. सं. 32. 2, महानारायण-उप. I. 8.

679. एतस्य वा अक्षरस्य प्रज्ञासने गार्गि स्वर्णाच्चन्द्रमसौ विद्युतौ तिष्ठतः । "एतस्य वा
अक्षरस्य प्रज्ञासने गार्गि निनेषा सुहृत् अक्षरज्ञाधर्मासा मासा ऋतवः संवत्सरा इति विद्युता-
स्तिष्ठन्ति । बृह. उप. III 8 9.

The *Mahānārāyaṇa Upaniṣad* (I 8-9) mentions as units of time 'Nimesas, Kālā, muhūrta, kāsthā, ahorātra, half months, months, rtus, year' Manu I. 64 provides that 18 nimesas are equal to kāsthā, 30 kāsthās to kalā, 30 kalās to muhūrta, 30 muhūrtas are equal to one day and night. Early and very exhaustive enumeration of the several units of time from subtlest to the highest are contained in *Brhat-samhitā* of Varāha and in the bhāṣya of *Prasastapāda* on *Vaisesikasūtra*⁶⁸⁰ viz 'Kālā is the cause of the popular usage about the units being *lavan, lava, nimesas, kāsthā, kalū, muhūrta, yāma* (prahara or 1/4th of a day), *ahorātra* (day and night), *ardhamāsa* (half month), *māsa* (month), *rtu* (season), *ayana, samvatsara* (year), *yuga, manvantara, kalpa, pralaya* and *mahāpralaya*. The *Purāṇas* also dilate upon the units of time from nimesa to pralaya or kalpa. Vide *Brahma* 231. 6-12, *Kūrma* I. 5 6-14, *Padma* V 3. 4-20, *Vāyu* 57 6-35. Nimesa (lit. winking of the eye) is defined by the *Vāyu* and *Viṣṇudharmottara* as the time required for pronouncing a short letter and the latter adds that a smaller unit than it cannot be (physically) apprehended. There is great divergence of views about the number and names of the minute units of time and their mutual relations. A few examples alone can be cited. Manu (I. 64) furnishes the following table: 18 nimesas = kāsthā, 30 kāsthās = kalā, 30 kalās = muhūrta, 30 muhūrtas = ahorātra (day and night). The *Arthasāstra*⁶⁸¹ of Kautilya provides. 2 trutas (?) = lava, 2 lavas = nimesa, five nimesas = kāsthā, 30 kāsthās = kalā, 40 kalās = nādikā, 2 nādikās = muhūrta, 30 muhūrtas = ahorātra. Some of the purāṇas contain the same⁶⁸² verse on the names and relations of small units of time viz

680 (स कालः) क्षणलवनिमेषकाष्ठाकलाः सङ्घर्षमाहोरात्रार्धमास-मासर्त्ययनसंवत्सर-
शुभकल्प-मन्वन्तर-मल्लय-महामल्लय-व्यवहारहेतुः । यज्ञस्तपाद्व्याप्य ०० वैज्ञानिकसूत्र II. 2. 6
p. 27 (Kashī S series, 1923), तत्र ग्रहयोगिते पौल्लिशरोमकवासिष्ठसौरयैवामहेतु पञ्चलवेतु
सिद्धान्तोऽयं शुभवर्णयन्तुमासपक्षाहोरात्रयामसङ्घर्ष-नाडीमाणहृदिद्वयव्याधयवयादिकल्प कालस्य
क्षेत्रस्य च वेत्ता ॥ बृहत् स II. p. 22. निमेषकालहेतुः हि विद्याल्लक्ष्यं च यत् । बाहु 57.6.,
लक्ष्मणसरसना माया निमेषः परिकीर्तितः । अतः सङ्घर्ष-कालो नोपलभ्यो भूयुत्तमः । विष्णु-
धर्मोत्तर I. 73. 1 q by हे (०० कालः) p 7.

681 कालमानमत ऊर्ध्वः । द्वौ लवौ निमेषः काष्ठा कला नादिका सङ्घर्षः पूर्वापरमागौ
दिवसो रात्रिः पक्षो मास ऋतुरयनं संवत्सरोऽयमिति कालाः । द्वौ लवौ लवः । द्वौ लवौ निमेषः ।
पञ्च निमेषाः काष्ठा । विंशत्काष्ठा कला । चत्वारिंशत्कला नादिका । .. द्विनादिका सङ्घर्षः ।
पञ्चदशसङ्घर्षो दिवसो रात्रिश्च त्रैवि मासश्चतुर्वे मासे च भवतः । अर्थशास्त्र II chap. 20 (41
from beginning), pp 107-108 (of Shamabastri's edition).

682 काष्ठा निमेषा पञ्च पञ्च त्रैवि विंशत्च काष्ठा गणयेत्काष्ठास्तः । विंशत्काष्ठात्रैवि
भवेत्सङ्घर्षस्तत्रैवि रात्र्यहनी समेते ॥ बाहु 50. 169 = बाहु 57. 7 = मत्स्य 142. 4, विष्णुपुराण
IX. 8. 59, ब्रह्माण्ड II 29 6, ज्ञानिपर्व 232 12

15 nimesas = kāsthā, 30 kāsthās = kalā, 40 kalās = nādikā, 2 nādikās = muhūrta, 30 muhūrtas = day and night together. It should be noticed that here the relation of nimesas to kāsthā is different from that in Manu and Kautilya. The Arthaśāstra⁶⁸³ of Kautilya does not stand alone in speaking of *truti* (११) as the smallest unit of time. The Sūryasiddhānta (quoted above) provides that *truti* is the smallest unit of time, that it is *amūrta* (not apprehended physically), that the *prāna* is the first *mūrta* (physically apprehended) unit of time, that 6 *prānas* are equal to a *vinādi*, that 60 *vinādis* are equal to a *nādikā*, 60 *nādis* are equal to an *ahorātra*. Utpala⁶⁸¹ on Br. S. quotes verses from Pauliśa-siddhānta and Brāhmasphuṭa-siddhānta to the effect that six *prānas* are equal to a *vinādikā*, 60 *vinādikās* are equal to a *nādikā* or *ghatikā* and 60 *ghatikās* are equal to a day (i.e. *ahorātra*). A *smṛti* quoted in the Tīthitattva states that two *trutis* make a *lava*, 2 *lavas* make a *nimesa*, so that *truti* is equal to $\frac{1}{4}$ th of *nimesa*. Hemādri on Kāla (p. 7) quotes a verse that *truti* is equal to two *nimesas* and 10 *trutis* are equal to *prāna*. The Amarakośa follows Manu as to eighteen *nimesas* being equal to *kāsthā*, but it introduces a unit called *ksana* between *kalā* and *muhūrta*, so that its scheme is: 18 *nimesas* = *kāsthā*, 30 *kāsthās* = *kalā*, 30 *kalās* = *ksana*, 12 *ksanas* = *muhūrta*, 30 *muhūrtas* = *ahorātra*. The Bhāgavata-purāṇa (III. 11. 3-10) puts forward a far more elaborate scheme: two atoms (of Time) = *anu*, 3 *anus* = *trasarenu*, 3 *trasarenius* = *truti*, 100 *trutis* = *vedha*, 3 *vedhas* = *lava*, 3 *lavas* = *nimeṣa*, 3 *nimesas* = *ksana*, 5 *ksanas* = *kāsthā*, 15 *kāsthās* = *laghu*, 15 *laghus* = *nādikā*, 2 *nādikās* = *muhūrta*, 30 *muhūrtas* = *ahorātra*. In the Ātharvāna-jyotiṣa the table is: 12 *nimesas* = *lava*, 30 *lavas* = *kalā*, 30 *kalās* = *truti*, 30 *trutis* = *muhūrta*. This agrees with none. Further units of time from *ahorātra* to *pralaya* will be dwelt upon a little later.

Before proceeding further clarification is required on certain points. At least several centuries before Christ Jyotiṣa had attained the position of being one of the six *angas* (auxiliary

683 ह्रीं निमेषौ द्विर्ज्योषा माणो दशद्विदि. स्मृत ॥ विनादिकास्तु पद् माणास्ताः पटिर्नादिका मता ॥ विष्णुधर्मोत्तर I 73. 2-3 q by De. (on Kāla) p. 7.

684 तथा च पौलिशे । पद्माणास्तु विनाडी सत्यवद्या नादिका दिनं पदव्या । एषातां मन्त्रिशामसत्सहोदशमित्यद्व ॥ उत्पल on बृह सं II. p. 24 भागवत (III 11 5) remarks that तसरेणु is visible (while परमाणु and अणु are not) and is the speck that is seen floating in the air when a pencil of the sun's rays comes through a window (जालाकर्षण्यवगत, समेषाहपयवगात्).

studies) of the Veda. The Mundakopanisad⁶⁸⁵ states that the *aparā vidyā* (inferior exoteric knowledge) comprises R̥gveda, Yajurveda, Sāmaveda, Atharvaveda, Śikṣā (Phonetics), Kalpa (ritual texts), Vyākaraṇa (grammar), Nirukta (Etymology), Chandas (metrics) and Jyotiṣa (astronomy and mathematics). The Āpastamba-dharmasūtra enumerates the same six angas of the Veda. In the Pāṇiniya Śikṣā⁶⁸⁶ the science of the movements of heavenly bodies is said to be the eye of the Veda. The Jyotiṣa which is Vedāṅga (of the R̥gveda and Yajurveda) was concerned with purely astronomical matters. In the Vedāṅga-Jyotiṣa⁶⁸⁷ it is remarked 'the Vedas arose for the purpose of (use in) sacrifices; sacrifices are enjoined according to the order of times; therefore he who knows Jyotiṣa which is the science laying down the (proper) times knows sacrifices. Just as a tuft of hair stands on the head of peacocks or a jewel (in the heads) of cobras, so *ganita* (astronomical calculations) stand at the head of all the sciences that are (spoken of as) Vedāṅgas'. This shows that the words Jyotiṣa and *ganita* are used as synonyms in the Vedāṅga-jyotiṣa. The Vrddha-vāsisthasiddhānta (Benares S. Series) says 'this sāstra is indeed the eye of the Veda, therefore, among the *aṅgas* (limbs, subsidiary lore of Veda) it has got pre-eminence; a man endowed with all other limbs and therefore appearing to be perfect is worth nothing, if he is devoid of eyes'. Gradually, however, Jyotiṣa came to include three distinct branches (*skandhas*) viz the determination of the motions of planets by means of calculations which was called Tantra, the second called *horā* that deals with horoscopes and (was also called *jātaka*) and the third called Śākha which was an extensive branch and included many topics of divination which are summarised

685. हे विद्ये वेदितव्ये इति । परा वैवापरा च । तत्रापरा ऋग्वेदो यजुर्वेदो सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यथा तदक्षरमधिगम्यते । मृष्टकोप I 1. 4-5, पठङ्गो वेदः । छन्दःकल्पो व्याकरणं ज्योतिषं निरुक्तं शिक्षा छन्दो विहितिरिति । आप च. सू II 4 8 11 छन्दःकल्प means कल्पवृक्षाणि and छन्दोविहिति means the science of metres.

686. छन्दः पादौ तु वेदस्य हस्तौ कल्पोऽथ पठधते । ज्योतिषामयनं चान्निरुक्तं ओच-
हृचयेते । शिक्षा प्राणं तु वेदस्य मुखं व्याकरणं स्मृतम् । तस्मात्साङ्गमणीत्वेन ब्रह्मलोके महीयते ॥
शिक्षा verses 41-42.

687. वेदा हि यज्ञार्थमाभिप्रवृत्ताः कालाद्युपसर्गा विहितानि यज्ञाः । तस्मादिदं कालविधान-
ज्ञानं यो ज्योतिषं वेदः स वेदः यज्ञः । यथा शिक्षा मयूराणां नापाणा मणयो यथा । तद्वद्वेदाङ्ग-
ज्ञानाणां गणितं मूर्धनि स्थितम् ॥ वेदाङ्गज्योतिषं (of यजुर्वेद) verses 3, 4. = verses 35, 36
of (ऋग्वेद-ज्योतिषवेदाङ्ग) in Pandit Siddhesvara Dāśvedī's ed (1906, Prabhā-
karī Press)

in Br. S. chap. II. A work embodying complete presentation of the three branches was called *samhitā*⁶⁸⁸ and he who well knew the three branches, viz. *Ganita*, *Horā* and *Śākha* was called, as Garga says, 'Samhitāpārāga' (master of *samhitā*). *Varāhamihira*⁶⁸⁹ himself tells us in the *Brhaj-jātaka*, that, for the benefit of astrologers, he compiled a comprehensive work on *Jyotiṣa* in its three branches. The word *Samhitā* appears to have been used in two senses, the first⁶⁹⁰ (a wider sense) referring to a complete presentation of *Ganita*, *Horā* and *Śākha*, while the second (a narrower sense) refers only to the *Śākha* part. Why the third branch was called *śākha* is not satisfactorily explained anywhere. It was so called probably because it had to deal with numerous circumstances, such as the fruits of the simple and retrograde movements of planets; the movements of *Agastya* (*Canopus*) and *saptarṣis* (*Ursa Major*), the conjunctions and oppositions of planets, haloes, meteors, earthquakes, lore about the movements and cries of birds, *nirājana*, removal of the evil effects of *utpātā*. In this sense *samhitā* was what is called *natural* astrology. *Horā* again had three sub-sections, viz. *jātaka* or *janma* (judicial astrology, predictions from the situations of the zodiacal signs and planets at a person's birth), *Yātrā* or *Yātrika* (*Brhaj-jātaka* 28.4-5) that dealt with prognostications on starting on a journey or on a king's marching

688. ज्योतिःशास्त्रमनेकभेदविधं स्कन्धत्रयाधिष्ठितं तत्कारण्योपिनयस्य नाम मुनिभिः संकीर्यते संहिता । स्कन्धैस्त्रिभिश्च गणितेन या ग्रहगतिस्तन्त्राभिधानस्तस्य होराग्न्याऽङ्गविनिश्चयश्च कथितः स्कन्धस्तुषीषोऽगारः ॥ बृह. सं. I. 9; गणितं जातकं शास्त्रं यो वेदि द्विजमुद्भवः । त्रि-स्कन्धज्ञो विनिर्दिष्टः संहितापालश्च सः ॥ गर्ग्य by उत्तर on बृह. सं I. 9; वेदस्य चक्षुः किल शास्त्रमेतद्व्याधानताद्रेषु ततोविजाता । अङ्गैर्यतोन्मै. परिपूर्णमूर्तिश्चक्षुर्विहीनः पुरुषो न किञ्चित् । बृह्वासिष्ठसंहिता I. 8, vide सिद्धान्तशिरोमणि of भास्कर (I) for a similar verse.

689. विवाहकालः कर्णं ग्रहाणां भोक्तं प्रपङ्क्तु तद्विश्रुता च शास्त्रा । स्कन्धैस्त्रिभिर्ज्योतिर्व-संयहोऽयं मया कृतो वैवविदा हिताय ॥ बृह्ज्जातक 28.6. विवाहकाल refers to his work called *विवाहपटल*, कर्ण to the *पञ्चसिद्धान्तिका* and शास्त्रा to his *बृहत्संहिता*. पटल means section or chapter of a work (as in the *नक्षत्रपतिका* or आप च. सूत्र). पञ्चसिद्धान्तमयोदयाद्यास्ताराग्रहाणां कर्णे मयोक्ताः । होरागर्वं विलरगश्च जन्म यात्राविवाहैः सह पूर्वमुक्तम् ॥ बृह. सं. I. 10.

690. Vide (n. 688) the verse ज्योतिः शास्त्रं etc., for the second sense, vide the qualifications of the *Sāmratara* (the king's astrologer in *बृहत्संहिता* chap. II prose), one of which was 'who had mastered the works on the computations of planetary movements, *Samhitā* and *Horā*' (ग्रहगणितमंहिताहोराग्रन्थार्थवेत्ता) and also chap. II verse 21 'यस्तु सम्पान्विजानाति होरागणितसंहिता' । अन्यथर्व. स नरेन्द्रेण स्वीकृत्यो जयैविणा ॥.

against an enemy derived from the tithi, nakṣatra, the week-day, the muhūrta, the moon's position, dreams, throbbing of limbs, the cries of birds, and *vivāha* i. e. examining the horoscopes of the parties to a marriage (called Vivāhakāla or Vivāhapātala).

The usual practice of the Grhyasūtras and Dharmasāstra works was to take their astronomical requirements and knowledge from astronomers. The Gobhila-grhyasūtra⁶⁹¹ provides 'the work on this point is separate; one should study it or should obtain information about (the exact time of) the *parvan* (New moon and Full moon) from those who know it'. The astronomical knowledge of ancient and medieval India has been a subject riddled with acute controversies. Somewhat reluctantly I have come to the conclusion that discussions about the theories and practice of astronomy in ancient and medieval India should be omitted from the History of Dharmasāstra. An adequate treatment of ancient and medieval Indian astronomy and discussion of the theories advanced by Western scholars (some of them quite unwarranted) would require a large volume by itself. Here and there I may have to refer to pure astronomical matters for certain purposes. But the two other branches of Jyotiṣa, viz. Horā (astrology) and Śākhā have exerted a vast influence on Dharmasāstra and will have to be discussed within limits. Though Dharmasāstra writers took their astronomy from astronomers, they did not hold that astronomers had the last word, but they rather held that if there was some conflict or contradiction between strict astronomical theory and Dharmasāstra, the latter was to prevail. An example may be cited for illustrating this: Suppose that a man has resolved to undertake 'ekabhakta-vrata' on 7th tithi. The sankalpa for a vrata is as a general rule to be made in the morning. Suppose that 7th is mixed with 6th and 8th tithis and that 7th commences about 10 A. M. on a certain week-day, then according to Yugmaśākyā (vide p. 75 note 191 above) 7th mixed with 6th is to be preferred for the vrata and the sankalpa would have to be repeated in the morning when according to correct astronomical calculation the tithi might be only the 6th at that time. Devala declares that a tithi is, for the purposes of religious bath, gifts and vratas, to be regarded as covering the whole day if the Sun sets during the

691 दृष्टव्यैवेत्यज्ञानस्याव्याप्यो भवति, अथैवीत वा तद्विद्वद्भ्यो वा पूर्वं आगमयेत् । गोपिलसूत्रम् I 5 13 अस्याप्यो ग्रन्थः ज्योतिषशास्त्रम्, हे on काश p. 378 quotes गोपिलसूत्रम्

period⁶⁹² of that tithi. Vide Kṛtyaratnākara p. 299 and Smṛti-kaustubha (on tithi p. 12) for other examples.

About Astronomy and Astrology as developed in India Western scholars such as Weber, Whitney, Thibaut have propounded many sweeping and unwarranted theories based on flimsy data. Here and there I may have to refer to them. But I must say in one place how and why their conclusions are often unacceptable. In the first place, they do not attach due importance to the fact that a vast literature in Sanskrit has perished beyond recovery (as it is admitted was the case in Greece after Ptolemy composed his *Almagest*)⁶⁹³ and what we now have is a mere fraction of what once existed. In the second place, they forget or ignore that much of the literature that survives is religious and not intended to be a historical and full treatment of any topic i. e. most of the references to astronomical matters found in the Vedas and Brāhmanas are not made of set purpose but are incidental or casual. They hardly seem to be aware of the rule of caution and common sense that in ancient literature what is expressly stated may be used for drawing inferences, but the non-mention of certain matters cannot necessarily be a valid reason for arriving at the conclusion of non-existence, unless the subject matter was such that if something connected with it existed it should ordinarily have been mentioned. Further, and most important of all, mere similarities in institutions, usages and other matters should not be regarded as evidence of borrowing by one people from another people. Human mind is the same everywhere, its environment and the needs of human beings are often the same and no people, ancient or modern, can be regarded as having had the monopoly of great intellectual powers. Most of those who wrote on Indian literature and subjects in the 19th century were nurtured on the literature of the Greeks and Romans and on the vaunted superiority of the ancient Greeks in Philosophy, Mathematics, arts and other matters and of Egypt. But as ancient cuneiform tablets in Babylonia and the Middle East countries came to be deciphered, things began to be seen in

692. एकभक्तदीनां सङ्कल्पस्तु भातः सङ्कल्पयेद्दिवाद्युपवासव्रतादिकम् इति वचनात् प्रातःकाले ज्योतिःशास्त्रमस्ति ह्यग्राहयित्वाभावेपि, या त्रिपि समुद्राप्येत्यादिसाकल्यमस्तिपादक-वचनापादित्वमिति सत्त्वमादाय प्रातःकाल एव कर्तव्यः । इति p 53, अतः अग्राते भारुके कर्त्तव्यं सन्निभायेति निर्दिष्टम्. — इत्यादिवाक्यं ज्योतिःशास्त्रीयमनादेयं धर्मशास्त्रस्य ततो बलवत्त्वात् ब्रह्म-पुराणार्थपरत्वेनैव नेतव्यं यथायथम् । कृ. र. p 299.

693. Vide Prof. Neugebauer in 'Exact Sciences in Antiquity' (1951) p 56.

proper perspective. Modern scholars have, it is refreshing to note, outgrown the stage when all arts were traced to Greek (see 'Sumerians' by Sir Leonard Woolley, 1928 p. 193, Glanville in 'Legacy of Egypt' p. 160 for the debt the Greeks owed to Egypt). Sir Thomas Heath was obliged to admit that the debt of the Greeks to the Babylonians was much greater than had been imagined.⁶⁹¹ Sarton in 'a History of Science' (London, 1953) has to say that it is childish to assume that science began in Greek (Preface p. IX). It has been found that the Greeks were inferior to the Babylonians in several respects, that their vaunted geometric lore was not as great intellectually as supposed, that out of 200 propositions in Euclid's twelve books only about a dozen are necessary as a preparation for modern mathematics and that the Greeks much developed geometry because they could not easily employ ordinary arithmetical methods owing to their dependence on the abacus.⁶⁹⁵ It was further found that the sexagesimal system of degrees, minutes and seconds used by Ptolemy was of Babylonian origin and according to Herodotus (II, 109) the Greeks derived two kinds of sun-dials and the division of the day into 12 parts from the Babylonians.⁶⁹⁶ At present such nations as England, France, Germany, U. S. S. R. and U. S. A. are the foremost nations in Science, Technology and Industry but they clung for about 1400 years to the Almagest of Ptolemy as their astronomical Bible, were ignorant of the decimal place value system and the use of a sign for zero till the so-called 'Arabic numerals' (borrowed from India) were

694. Vide 'Greek Astronomy' (1932) by Sir Thomas L. Heath Intro. p LIV In 'Children of the Sun' by W. J. Perry (first published in 1923) on p. 428 (chap. 26) the author, after discussing the possible origin of the archaic civilization of North America, China and India, had the hardihood to say that no good reason could be found for believing that it developed in any of those areas ... and that it is in Egypt that the archaic civilization came into being, though he generously concedes that every element was not necessarily invented by the Egyptians, but he holds that it took shape in Egypt and was propagated thence.

695. Vide Prof. L. Hogben in his paper on 'Mathematics in Antiquity' in 'Antiquity' vol. 9, pp 193-194 and Cajon's 'History of Elementary Mathematics' (London, 1896) p 39 for the difficulties of using the abacus for division.

696. See Heath, *ibid* Intro p XVII, about the sexagesimal system, sun-dials and twelve parts of the day, Cajon in 'History of Elementary Mathematics' pp 28, 84 about Greece borrowing Babylonian sexagesimal system and Sarton in J.A.O.S., vol. 75 No 3 at p. 168.

introduced into Europe.⁶⁹⁷ The intolerance of ignorant and bigoted priests in Europe went so far as to condemn Galileo, one of the greatest intellects in mechanics and astronomy, to perpetual imprisonment at the age of 70 for no greater offence than holding fast to the Copernican theory. Hardly any parallel to such an attempt to suppress honest difference of opinion as regards heavenly bodies can be found in any non-European country claiming to have a civilization

There are controversies about the relation of astronomy and astrology. The marvellous spectacle of the sky at night containing thousands of stars of different brightness all apparently in motion round the earth, the Sun's annual northward and southward passage in the sky, Full Moon and its disappearance for one day and its phases, eclipses of the Sun and the Moon, comets and falling stars—all these must have struck even the most primitive men with wonder and also with fear and forebodings. In course of time arose astronomy and astrology. In ancient times both words had the same meaning. The Cambridge Ancient History (1925, vol. III, pp. 238-239) holds that the whole science of astronomy is due to astrology. On the other hand Prof. Neugebauer and Mr Peter Doig see no evidence for this theory.⁶⁹⁸ In my humble opinion if we restrict ourselves to existing literatures of different peoples and eschew mere conjectures and speculation, both astronomy and astrology are equally ancient and must have acted and reacted on one another in very ancient times. In the following pages some evidence will be given from Vedic literature of the simultaneous cultivation in India of both astronomy and astrology (particularly natural). To a modern scientist, the lucubrations of astrologers in their available works appear to be sheer nonsense. But the fundamental principle assumed by astrology that heavenly bodies

697. Vide 'Arabic thought and its place in world History' by De Lacy O Leary (London, 1922) pp. 108-109 for an Indian bringing to Baghdad a treatise on Arithmetic and Astronomy and for the introduction of Indian numerals and their being passed on as Arabic numerals, also 'a history of Elementary Mathematics' by Dr. Casorì (pp. 11-13) for the discovery of the principle of position by the Hindus, the invention and adoption of the zero and for the introduction of the Hindu notation in Europe in the 12th century by the Arabs. Vide Journal of Near Eastern Studies, vol IX p. 119 for the statement that '*Sindhind*' (i. e. *Siddhānta*) was translated into Arabic in the reign of Mansur (754-775 A. D.)

698. Vide 'Exact Sciences in Antiquity' (1951) p. 161 by Prof. Neugebauer and 'Concise history of Astronomy' by Mr. Peter Doig (London, 1930) p. 2

exert predictable influence on terrestrial things and persons is not different from the principles of astronomy or meteorology whereby one can predict tides, eclipses, storms, torrential rains, and the like which affect the world and human beings.

Whether the stars and planets exert some influence on earthly things is not the real question. Probably they do, but the really important question is whether astrological works and astrologers have discovered correct methods and reached correct knowledge about the influence of planets on the human mind and on the day-to-day activities of human beings

The astronomical and astrological literature in Sanskrit falls into three slightly overlapping periods. The first period is that of the Vedic Samhitās and the Brāhmanas from the mists of antiquity to about 800 B. C. The second is represented by the Vedāṅgajyotiṣa, the Śrauta, Grhya and Dharma sūtras, Manu and Yājñavalkya, Garga and Jain works like the Sūryaprajñapti and ended about the 3rd century A. D. The third period begins at the commencement of the Christian era and is represented by the works called Siddhānta and gave rise to the works of Āryabhaṭa (born 476 A. D.), of Varāhamihira (about 475 to 550 A. D.), Brahmagupta (born in 598 A. D.) and so on. Those who want to make a deep study of the History of Hindu Astronomy should carefully read the work in Marathi written by Shankar Balkrishna Dixit in 1896 (2nd edition in 1931 by his son). Even Thibaut who is generally chary of praising any Indian achievement in astronomy was constrained to observe that Dikshit's work is the richest source of Indian astronomical material and that his treatment from Brahmagupta onwards is particularly detailed (Grundriss, p. 3). Dikshit held that the scientific system of Indian astronomy is essentially independent and rests on Indian observations. In my humble opinion this view is far sounder than the view that the scientific astronomy of India was derived from or was greatly influenced by Greek astronomy. I have decided (as stated above p. 480) not to enter into detailed discussions about astronomical matters. Therefore, I shall rest content with mentioning some of the important works and contributions that should be studied by those desirous of intimate knowledge of the History of Indian Astronomy. Davis on 'Astronomical computations of the Hindus' in Asiatic Researches, vol. III, pp. 209-277; Bentley's 'Historical view of Hindu Astronomy' in Asiatic Researches, vol. VI, pp. 537-588; Colebrooke's Miscellaneous Essays (1837) vol. II.

pp. 321-373 (on Hindu and Arabic divisions of the Zodiac), pp. 374-416 (on equinoxes), pp. 417-450 (on Hindu Algebra); Warren's 'Kāla-sankalita (deals with South Indian astronomical calculations and calendars); 'Indian Metrology' by J. B. Jervis; Kern's Introduction to his edition of the *Brhat-samhitā*; the *Sūryasiddhānta* translated by Burgess and Whitney and with notes by Whitney and a reply by Burgess in *JAOS*, vol. VI pp. 141-498 and Whitney's criticism of the views of Biot, Weber and Max Müller in *JAOS* vol. VIII pp. 1-94; the *Pāṇinisiddhāntika* of Varāhamihira edited by Dr G. Thibaut and Pandit Mahamahopādhyaya Sudhakar Dvivedi with text (from two Mss.) and amended text with Sanskrit Commentary by the Pandit and translation by Thibaut (1889, reprint in 1930 by Motilal Banarsidas); Prof. Weber's 'Über den Vedakalender, Namens Jyotisham' (Berlin, 1862), Max Muller's Introduction to the 4th volume (of his four volume edition of the *Rgveda*) particularly pp. XXXVIII-LXVI; notes of Burgess on Hindu Astronomy in *JRAS* for 1893 pp. 717-761; B. G. Tilak's 'Orion' and 'Arctic Home in the Vedas'; Thibaut on the Babylonian origin of the lunar Zodiac of the Hindus, Arabs and Chinese in *JASB* (1894, Part I pp. 744-63, refutes the theory of that origin); S. B. Dikshit's 'History of Indian Astronomy' (in Marathi), Thibaut on 'Indian Astronomy, Astrology and Mathematics' in the *Encyclopaedia of Indo-Aryan Research* (referred to in this book as *Grundriss*), Alberuni's 'India' translated by Dr. Sachau; *I. A.* vol. XXIII pp. 154-159 (Jacobi on date of *Rgveda*), pp. 238-249 (Bühler on Jacobi and Tilak's Orion), *I. A.* vol. 24 pp. 85-100 (Thibaut on the antiquity of the Vedic civilization); *Memoir No 18 of the Archaeological Survey of India on Hindu Astronomy* by G. R. Kaye (1924); *Indian Historical Quarterly*, vol IV for 1928 pp 68-77, *Indian Historical Quarterly* vol. V pp. 479-512 on 'Scope and development of Ganita'; C. O. S. Menon's 'Ancient Astronomy and Cosmogony' (1931); 'History of Hindu Mathematics' by B. Datta and A. N. Singh; Dr K. L. Daftari's 'Bhāratiya-jyotiḥ-śāstra-nirīksana' (Nagpur, 1929) in Marathi; Prof. P. C. Sen-Gupta's paper 'Āryabhata, the father of Indian Epicyclic Astronomy' (in the *Journal of the Department of Letters, Calcutta University*, vol. XVIII pp. 1-56, a scholarly piece of work); Dr Mrs. Bina Chatterjee's paper on 'motion of the Sun, Moon, and five planets as found in Ptolemy and Hindu Astronomical works' (a learned, systematic and balanced piece of work). in the *Journal of the Asiatic Society of Bengal, Science*, part I vol. XV, 1949 pp. 41-89.

CHAPTER XV

Units of Kāla

We shall now turn to the units of time from *yuga* backwards to *muhūrta*, leaving aside *Manvantara*, *Kalpa* and *Pralaya* for the moment

The word 'yuga' occurs at least 33 times in the R̥gveda and appears to have been used in several senses Vide H of Dh vol. III p 886-890. Two senses stand out as prominent, viz a short period or a very long period For the first sense we may cite Rg. I 158. 6 ('Dirghatamas, the son of Mamata, became old in the 10th Yuga, he became brahmā high priest and leader of the waters flowing to their goal' ⁶⁹⁹ Here yuga cannot mean a period of more than ten years and probably means a period of five years; in Rg III 26.3 we read 'like a neighing horse by its mother, Vaisvānara (Agni) is kindled by the Kusikas in each yuga', vide Rg III 55.18 ⁷⁰⁰ In the Vedāṅgajyotisa ⁷⁰¹ (verses 1 and 5) yuga is said to comprise five years There is nothing to prevent us from taking this sense in the two passages cited from the R̥gveda. In Rg III 55.18 it is possible to recognize a *recondite* reference to five year units of time each divided into six seasons In the R̥gveda *samvatsara* means a year in several passages such as I 110. 4, I 140 2, I 161 13, I 164 44, VII 103 1, 7, 9, X. 190 2. In Rg X. 87. 17 we have the derivative form 'Samvatsarīna' ⁷⁰² from *samvatsara* 'O Agni that observest what men do! May the demon possessing magic devices not partake of the cow's milk that springs after a year'. In Rg X. 62 2 we have

699. दीर्घतमा मानतेयो शुशुर्वन्वशमे शुगे । अपामर्यं यतीना ब्रह्मा भवति सारयि ॥
R̥g I 158 6. अम्बो न कन्द्यन्निमि समिष्यते वैश्वानर कुनिकिभिर्गुणे शुगे । R̥g III. 26 3;
सारयण explains 'शुगेऽशुगे' as प्रतिदिनम् । Vide बृहदेवता IV 24ff for the story of दीर्घतमसः.

700. वीरस्य ह सप्तव्यं अनास' अ ह वीराम विदुरस्य देवा । यो हूँका हुक्ता पञ्चपञ्चा षडन्ति
महदेवानामसुरस्वमेकम् ॥ R̥g III 55 18. Here वीरस्य refers to Indra and the 2nd
half means 'groups of five years bring him in six ways' i e groups of five
years (युग) each divided into six seasons

701. पञ्चसंवत्सरमर्यं युगाध्वक्षं मजापतिम् । वेदाङ्गज्योतिषि, verse 1. माघशुक्लयजस्य
पौषकृष्णसमापिन । युगस्य पञ्चवर्षस्य कालज्ञानं प्रचक्षते ॥ *ibid* verse 5

702. सवत्सरीण पय उक्षिपायास्तस्य माक्षीद्यानुधानो वृक्षक्षः । R̥g X 87 17
(=अथर्ववेद VIII. 3 17). Probably there is *double entendre* here, one meaning
being 'May no magician prevent us from having all cows' milk that would
be ours for a year (after the cow is calved)', the other is 'may not a demon

(Continued on next page)

the word *parivatsara* 'those ancestors that shattered Vala by righteousness and forced out the wealth consisting of cows' and in Rg. VII. 103. 8 the word '*parivatsarina*'. *Samvatsara* and *Parivatsara* are two of the five names bestowed on the five years of a yuga in the other *samhitās*. Just as the word *yuga* was used in several senses even in the *Rgveda* it is quite possible that the words '*samvatsara*' and '*parivatsara*' meant simply year and also successive years of a cycle of five years. In the *Tai. S.* (V 5 7. 1-3) *namaskūa* (salutation) is offered to Rudra with *Samvatsara*, to his bow towards the right with *Parivatsara*, to his bow behind with *Idāvatsara*, to the bow towards the north with *Iduvatsara* and to the bow above with *Vatsara*. The *Vāj. S.* (27. 45) names these five separately with *Idāvatsara* in place of *Iduvatsara*; similarly, in *Atharva VI 55.3* salutation is offered to *Idāvatsara*, *Parivatsara* and *Samvatsara*. In *Tai. Br.* (I 4. 10. 1⁷⁰³) *Agni*, *Aditya*, *Candramas* and *Vāyu* are identified with *Samvatsara*, *Parivatsara*, *Idāvatsara* and *Anuvatsara* and it should be noticed that the four names of years are brought in close relation to the four *cāturmāsya*s, viz *Vaiśvadeva*, *Varuna-praghāsa*, *Sakamedha* and *Śunāsiriya*. Thus even in the *Samhitās* names (generally five) are mentioned in a certain fixed order. There is no reason why this should be so unless they formed a fixed series in a cycle. Thibaut in his *Grundriss* (p. 9) hammers on the fact that sometimes only two or three or four out of the five are mentioned and argues (rather obstinately) that knowledge of the five year yuga cannot be assumed for the Vedic times. It should be noted that *Kautilya* speaks of the yuga of five *samvatsaras* and of the insertion of two intercalary months, one at the end of $2\frac{1}{2}$ years and the other at the end of five years.⁷⁰⁴

(Continued from last page)

hold up the water that falls down after a year'. उन्निवा means a cow and may also mean a cloud *Vide* ऋ. III 55 13 where a cloud is referred to as cow or its udder पाणिनि (V 1. 91-92) has two sūtras to explain सवत्सरीय and परिवत्सरीय 'वत्सरान्ताच्छब्दमुच्यते। संपरिपूर्वात्स च।'

703. अग्निर्गन्तं संवत्सरः । आदित्यः परिवत्सरः । चन्द्रमा इदं वत्सरः । वायुः पुनरुत्सवत्सरः । यज्ञेयदेवेन यजते । अग्निमेव तत्संवत्सरमाप्नोति । तस्माद्वै यज्ञेयेन यजमाना संवत्सरीणां स्वस्तिनाशास्त्रं हृत्पाशासीति । यज्ञेयमयासीत्यजते । आदित्यमेव तत्परिवत्सरमाप्नोति । ... पत्साक-मेधेयजते चन्द्रमसमेव तद्विचारत्सरमाप्नोति । यत्पितृयज्ञेन यजते देवानेव तदनुवत्सरमिति । अथवा अथ वायुश्चापुनरुत्सवत्सरमाप्नोति । यज्ञेयनासीदित्येन यजते वायुमेव तद्वत्सवत्सरमाप्नोति । तै. भा. I. 4. 10. 1-3.

704. पंचसंवत्सरो युगमिति । .. एवमर्धतुल्ययानामयुगानामधिनासकम् । शीघ्रे जनयतः पूर्वं पञ्चाव्दाने च पश्चिमम् ॥ अथशास्त्र II. chap. 20 (देशकालमान) p. 109.

The Mahābhārata knows of the yuga of five years⁷⁰⁵ (in Sabhaparva II. 38). The Pītāmahasiddhānta,⁷⁰⁶ which is not extant now, stated, according to the Pañcasiddhāntikā of Varāhamihira, that yuga means five years of the Sun and the Moon and that an intercalary month was added after thirty months.

The next question is : what was the extent of the year in the Vedic age. Some Rk. verses may be cited in this connection. 'The wheel⁷⁰⁷ of *ṛta* has twelve spokes, it revolves round the heavens; it does never wear out. O Agni! in this (wheel) seven hundred and twenty sons in pairs abide. Some say that the father (Sun) who sends down water has five feet and twelve forms and remains endowed with fulness in the distant half (part) of heavens while others say that he (the Sun), the all-seeing, is placed in a lower (place) that has seven wheels and six spokes, all the worlds abide in the revolving wheel with five spokes, one wheel and twelve rims (of the wheel) and three naves—who is there that knew these (thoroughly); in that (wheel) i. e. a year are placed together three hundred and sixty very unstable nails' (Rg I 164. 11–13 and 48). In these passages the sage poses a riddle or puzzle in very metaphorical and mystic language about a year divided into three, five or six seasons, twelve months, 360 days and 720 days and nights (when calculated separately). It is possible to hold that the wheel of *ṛta* means the zodiacal belt

705. कृपा लवा द्युर्ताश्च दिवारात्रिस्तथैव च । अर्धमासाश्च मासाश्च ऋतव पदं च भारत ॥
संवत्सराः पञ्चसुगमदोरात्रश्चतुर्विधः । समा 11 37-38

706. रविशशिन्तो पञ्च शुभ वर्गोणि पितामहोपदिष्टानि । अधिमासिः सन्निमोसेत्तमो द्विषट्पञ्चा शु ॥ पञ्चास्ति XII. I Acc. to बराह, the Pītāmahasiddhānta employed *śaka* 2 (80 A D.) as its epoch i. e. a new yuga began with *śaka* year 2 (elapsed) It is therefore probable that it was composed about 80 A D

707. द्वादशारं नदि तज्जराय वर्धति चक्रं परि घासुतनय । आ घृष्टा अग्रे मिथुनासौ अत्र सप्त
ज्ञातानि विंशतिश्च तस्य ॥ पञ्चपाद पितरं द्वादशशक्तिं दिव आहुः परे अर्धे दुरीषिणम् । अयेने अन्य
उपरे विचक्षणं सप्तचक्रे षडर आहूतपितम् ॥ पञ्चारे चक्रे परिवर्तमाने तस्मिन्ना तस्युर्ध्वनानि
विन्वा । . . द्वादश मध्यमक्रमेण जीणि नन्यानि क उ तद्विकेत । तस्मिन्स्तान विज्ञात स
शङ्खोऽपि ताः पठिर्न चलाचलात् ॥ ॐ I. 164 11, 12, 13, 48 The whole hymn Rg
I 164 is full of riddles. In Rg. I. 164. 2 it is said that seven horses are
yoked to a chariot (the Sun) that has only one wheel but three naves. The
wheel means the year, three naves would be three seasons, summer, rains,
winter. The wheel is also said in verses 12 and 13 to have six spokes or
five spokes, the twelve spokes or rims of wheel (*pradhī*) represent months.
Vide निरुक्त IV. 27 for explanations of these verses, compare आदिपर्व 3 60 for
a verse similar to Rg. I. 164 11–13.

divided into twelve parts (dvādaśāra). But it is a very difficult matter to keep in view the twelve divisions correctly. In Rg. I. 164. 15 it is said 'They say that the 7th of those that are born together is born of one; there are only six twin sages born of the gods'. Here there is a reference to seasons, six of which have two months each, the 7th has only one (viz. 13th or intercalary month) and that the 13th month is not fit for religious rites. The Atharvaveda V. 35. 4⁷⁰⁸ also states that samvatsara has twelve spokes and the months have 30 spokes. This explains Rg. I. 164. 11-13 and 48. In the Brāhmanas also the year is said to have 360 days and 720 days and nights together; Śatapatha IX. I. 1. 43, Ait. Br. VII. 7 also say the⁷⁰⁹ same. We have also to recognize that the Vedic saṁhitās and Brāhmanas speak of a 13th month that was intercalated. About Varuna the Rgveda says⁷¹⁰ 'He knows the twelve months with their progeny (the days) and also the month that is added.' The Tai. S. (IV. 6. 7. 1-2) refers to a year of twelve months and also of 13 months. The Kausītaki Br. 19. 2 speaks of the 13th month. The Tai. S. (I. 14. 4, VI. 5. 3-4) expressly mentions the 13th month called 'Samsarpa or Amhaspatya'. It is called Amhasaspati in Vaj. S. (VII. 30 and XXII. 31) and Samsarpa in Maitrāyaṇi S. III. 12. 13. The Kausītaki Brāhmaṇa connects the 13th month with the Śūnasirīya sacrifice.⁷¹¹ The Maitrāyaṇi Saṁhitā (I. 10. 8) draws a distinction between a r̥tuyāji and cāturmāsya-yāji, the former being one who offers sacrifice thinking 'now Vasanta has started, rainy season has started, śarad has started while the

708. यस्मात्मासा निर्मितास्त्रिंशदराः संवत्सरो यस्माच्चिन्मिहो द्वादशारः । अथर्व V. 35. 4.

709. व्रीणि च शतानि पष्टिश्चाधूरूपानि यज्ञकामस्य । व्रीणि वै शतानि पष्टिश्च संवत्सर-स्याहोरात्राः । ऐ. भा VII. 7. तदाह. कथमस्यैतच्छब्दवद्विषयं संवत्सरमग्निमाप्नोति कथं संवत्सरेणाग्निना संपृच्छ्यते इति । पष्टिश्च ए वै व्रीणि च शतान्येतच्छब्दवद्विषयस्य त्रिंशद्वयं पञ्चविंशत् । ततो यानि पष्टिश्च व्रीणि च शतानि तावन्ति संवत्सरस्याहानि तत्संवत्सरस्यादात्त्याप्नोति । अथ यानि त्रिंशत् त्रिंशत्मासस्य रात्रयस्तन्मासस्य रात्रीरामोति तदुभयानि संवत्सरस्याहोरात्राण्याप्नोति । अथ यानि पंचविंशत् त्रयोदशो मासः स आत्मा त्रिंशदात्मा मष्टिडा द्वे माणा द्वे क्षिर एव पञ्चविंशदेवावान् संवत्सरः । इत्यथ IX. 11. 43 Here the additional month is said to have been of 35 days. This was probably another way of adjusting the Sāvana year of 360 days to the solar year of 365 days and about a quarter more. In six such years about 6 days for each year appear to have been calculated and added as a 13th month of 35 days.

710. वेद मासो धृतवतो द्वादश प्रजावतः । वेदा य उपजायते ॥ ऋ. I. 25. 8

711. त्रयोदशं वा एत मासमाप्नोति पञ्चदशासीर्येण प्रजत एतवान् संवत्सरो यदेव त्रयो-दशो मासस्तद्वयैव सर्वं. संवत्सर आसी भवति ॥ को. भा, V. 8.

Cāturmāsya-yāji is one who offers sacrifice in view of the 13th month'.^{711a} How and when the month was inserted in the *Rgveda* times or the times of the *Tai S* is not clear. What is clear is that one whole month was added. Therefore, Thibaut overstates the case when he asserts emphatically (*Grundriss* p. 7) that all Vedic texts agree that the year was exclusively of 360 days. A year in which one month was added (i.e. of 390 days) was also well-known to the *Rgvedic* Indians. Therefore, in order to explain the facts we have here probably to postulate two calendars, one a purely sacrificial (or religious) of 360 days (12 months of 30 days) probably inherited by the Vedic Indians from their ancestors about whom we know next to nothing, and another calendar where a month was added in order to bring the year in line with visible astronomical data. It is known that the ancient Egyptians⁷¹² had an official calendar of 360 days (12 months of 30 days each) plus five days added at end i.e. of 365 days only and no intercalary day was inserted in a year. The result was that the opening day of this calendar would shift back through the solar year until a whole cycle of that year had been completed in 1456 or 1505 years. This calendar called sliding calendar was in use for about 3000 years in Egypt from proto-dynastic period until the Roman period. There was also another calendar against which this sliding calendar moved. A year of 360 days (divided into 12 months of 30 days each) was not peculiar to ancient Vedic India nor to ancient Egypt, but played an important role also in Mesopotamia, which had a strictly lunar calendar. The co-existence of months of various

711a ऋतुयाजी वा अन्यब्राह्मणार्यब्राह्मणयो, यो वसन्तोष्णवृष्यशरदृद्विदि यजेते स ऋतुयाज्यथ यत्रयोर्वर्षे मास सम्पादयति यत्रोदक्ष मासमभियजते स ब्राह्मणार्ययाजी ॥ मैत्रायणी-संहिता I.10.8. Vide a very informing paper in *Acta Orientalia*, vol. IV (1926) pp. 124-133 on 'the 13th month in ancient Hindu chronology' by B. Falderson of Amsterdam, in which the learned writer tries to explain *Matrāyaṇī Samhitā* I. 10, 8 and certain passages from the *Lātyāyana-śrauta-sūtra* and the *Nidānāsūtra* which appear to have puzzled Weber and Thibaut.

712. Vide 'Origins of Egyptian calendar' in *Journal of Near Eastern Studies*, vol. 1, p. 396-398 (by Prof. Nungebauer); 'the Legacy of Egypt' by S. R. K. Glanville (Oxford, 1942) pp. 2-5, 'Origin of ancient Egyptian calendar' by H. E. Winlock in *Proceedings of the American Philosophical Society*, vol. 83 (1940) pp. 447-463, particularly 460-463, 'Burden of Egypt' by J. A. Wilson (Chicago) p. 30, 'Calendars of ancient Egypt' by R. A. Parker (Chicago, 1953), where p. 56 says that from about 2500 B. C. Egyptians had three calendars all of which continued to be in use to the very end of pagan Egypt.

lengths for later times is vouchsafed by the Arthasāstra p 108 (Sham Shastri's ed of 1919). A year of 360 days was in later times in India called a *Sāvāna* one (from 'savāna' meaning extracting of soma juice in a sacrifice) and a month was added after about 30 months to bring the lunar year (of 354 days) in line with the solar year.

In the Śatapatha Brāhmaṇa (II. 1. 3. 2)⁷¹³ the Sun's apparent passage for six months in the north and for six months in the south is referred to, though the word *ayana* is not employed in this passage. The word 'ayana' occurs in the sense of 'motion or path' in the Rgveda (āyan-n-āpo ayanam-icchamānāh, Rg. III. 33. 7) *Uttarāyana* and *Dakṣiṇāyana* in later literature mean no more than the sun's (apparent) motion or path in the northern celestial sphere and in the southern sphere respectively. The Sun's movement in the north for six months and in the south for six months is mentioned in Br. Up VI. 2. 15-16 also. Thibaut (Grundriss p 10 para 6) cites Kausītaki Br. 19. 3 as stating that the Sun stands still after it has gone for six months towards the south in order to turn again to the north and then observes that no one has a right to assume, from this statement in the Kausītaki⁷¹⁴ Br. that for six months the Sun goes north or south, that the halves of the year are to be understood. What Thibaut is driving at is not clear to me. We have in this passage six months passages of the Sun in the north and also in the south. A year has ordinarily only twelve months. Therefore it must be assumed that halves of a year are meant. Thibaut does not explain what part of the year these six months in the north and south correspond to. Thibaut is probably swayed by the fact that in the Śatapatha and elsewhere Vasanta, Grīṣma and Varṣā are lumped together as the seasons (ṛtus) for the gods but *Uttarāyana* does not exactly correspond with these three ṛtus. That may be so, but the rule or maxim is that names are given on the basis of what is principal or eminent (*prōdhānyena vyapadeśā bhavanti*). Vasanta and Grīṣma are important parts

713 स षष्ठोदयावर्तते देवेषु तर्हि भवति । ... यत्र दक्षिणावर्तते विप्रेषु तर्हि भवति । शतब्रह्म II. 3. 2 3.

714. स वै मावत्पानावात्पापास्तुपवनस्तुदक्षिणवर्त्यन्त्युपेने वसन्ति । .. स पन्नासात्तु-दक्षिणावर्तते । दक्षिणावर्त्यन्त्युपेने वसन्ति विप्रवर्तिनेनाह । कौपीतिके ब्रा० 19 3. This shows that the winter solstice, when the sun is farthest from the equator and appears to pause or rest before turning towards the north, occurred on the amaśyā of Māgha.

of Uttarāyana; therefore, by association with these two and for the sake of symmetry *varsā* is also held to be a *rtu* for the gods.

As regards the seasons, there are varying statements. In Rg. I 15 the word 'rtunā' occurs several times, but once we have 'rtūn' also 'O Indra' drink Soma according to the seasons from the wealth (i.e. the richly filled vessel) of the brāhmana. Rg. II 36 and 37 are styled *Rtavya* hymns. The Rgveda itself names five seasons, viz. Vasanta (X 161.4, X 90.6), Grīṣma (X 90.6), Prāvarā (VII 103.3 and 9), Śarad (over 25 times, as in II 12, 11, VII 66 11, X 161.4), Hemanta (X 161.4), but the Rg. does not expressly mention Śiśira. Three seasons are metaphorically meant in Rg I 164. 48 and six in Rg I 164. 15. The Atharvaveda^{714a} (VI 55.2) mentions all the six, but not in the usual order. The Ait Br. says that the year has five *rtus*⁷¹⁵ by putting together Hemanta and Śiśira. The Maitrāyaṇī Sam. in I 7. 3 speaks of *Samvatsara* as having five *rtus* and again as having six *rtus* and the Śat Br. (II 1.3.16) says that *samvatsara* comprises six *rtus*. In Śatapatha XII, 8.2.33 the *rtus* are said to be three viz. Grīṣma, *Varsā* and Hemanta and in the very next passage they are said to be six. There is mention of seven *rtus* in Atharvaveda VI 61.2. But one should not be puzzled by this. The 7th *rtu* is probably meant to represent the 13th intercalary month as it is expressly mentioned in Atharva. (V.6.4). Thibaut surprisingly asserts that the lists of the names of the seasons are only priestly inventions and the Vedic texts exhibit no practical use for them (Grundriß p. 11). Thibaut appears to be obsessed with the influence of priests and offers no good reasons why the names should be regarded as inventions and not as correctly registering what was current in the then society. In Tai S⁷¹⁶ IV 4.11.1 the six *rtus* with two months for each are mentioned. Vasanta is mentioned as the first of *rtus* (*mukham vā etad-rtūnām yad-vasantah*) in Tai. Br I. 1.3.6. The Śatapatha⁷¹⁷ provides that Vasanta, Grīṣma

714a ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद्वर्षाः स्त्रिते नो वधात । अथर्व. VI 55 2

715 पञ्चर्तवः संवत्सरस्य हेमन्तशिशिरो वसन्तः । ऐ. ब्रा. I. 1., often quoted as पञ्चर्तवः. "समासेन

716. मधुश्च माधवश्च वासन्तिकाष्टद्वं शुक्रश्च शुचिश्च ग्रीष्माष्टद्वं नभश्च नभस्यश्च वार्षिकाष्टद्वं इषब्जोर्जश्च शरदाष्टद्वं सद्यश्च सद्यस्यश्च हेमान्तिकाष्टद्वं तपश्च तपस्यश्च शीतिकाष्टद्वं । तै. सं. IV. 4.11.1. Pāṇini (IV. 3. 18-21) appears to have this passage in view.

717. वसन्तो ग्रीष्मो वर्षाः । ते देवा ऋतवः । शरद्धेमन्तः शिशिरस्ते पितरो य एषाद्वर्तेतर्ज-मासः स देवा योऽपक्षीयते स पितरोऽश्वेव देवा रात्रिः पितरः पुनर्यज्ञः प्रवर्द्धो देवा अपराष्टो पितरः । ते वा एव ऋतवः । "शाङ्गो वसन्त आदधीत । ऋतपथ II. 1.3.1-5

and Varsā are the seasons of gods, Śarad, Hemanta and Śisira are seasons of the pītr̥s; similarly the bright half of a month, the day and the forenoon of a day are the times for gods and the dark half of a month, the night, the afternoon of a day are the times for pītr̥s and it winds up with the prescription that a brāhmana should consecrate the sacred fires in Vasanta, a ksatriya in Grīṣma and a vaiśya in Śarad ⁷¹⁸ At least as early as the edicts of Aśoka the words 'varsā' (which etymologically means 'rains') and 'samvatsara' are both used in the same sense viz. a year in the Brahmagiri inscription (vide C. I. I. I. p. 175).

There are Western scholars that deny the knowledge of the planets to the Vedic Indians. But Thibaut (Grundriss p. 6) and Kaye (p. 33) both concede that it is inconceivable that the Vedic Indians did not observe and distinguish at least the larger planets in early times, but they contend that the Vedic passages cited as proving knowledge of the planets on the part of Vedic Indians cannot be accepted as evidence of the record of observations about planets and that the mere mention of the number seven or five (about Ādityas in Rg. X. 72. 8-9 or oxen) cannot be relied upon. Both Thibaut and Kaye approach these problems with a peculiar mentality. Their criticism is mainly destructive and has a flavour of special pleading against things and ideas Indian. They hardly ever propose their own explanations of the disputed passages and when they rarely do they do not show how their explanations are more satisfactory than the ones they criticize. One typical case may be cited here. Almost all scholars agree that Kṛttikās are the same as Pleiades; but Kaye (Archaeological survey memoir No 18 p. 24 and I. A. vol. 50, p. 45) appears to doubt this, yet he has not the goodness to say positively what other cluster Kṛttikās stand for and why. The principal reason for the paucity of references to planets probably

718. Vide Prof. Renou's article on 'Vedic rtu' in 'Indian Culture,' vol 15 pp. 21-26, where he endeavours to establish that rtu in the R̥gveda has no restricted sense but means simply time or suitable time for sacrifice or sometimes 'rule or usage', and that 'ṛtunā' or 'ṛtubhiḥ' in the R̥g means 'according to the division or distribution,' I demur to this conclusion. In some passages the meaning of rtu would have to be 'season', for example in Rg I 49.3 'O fair Usas!' winged birds, two-footed (beings) and four-footed (animals) go forth according the several seasons from the ends of the sky for thee (to meet thee)' (यस्यचित्ते पतत्रिणी द्विपदचतुष्पदश्च । तदः प्रालम्ब्य दिवीः अन्तेत्यसनिः). Similarly, in Rg I 95. 3 'ऋतुः' would have no connection with distribution or division.

123.1 and 5 the latter of which may be translated as follows: 'The young lady (Usas or lightning), approaching with a smile her lover, bears in the highest heaven Vena, the dear one, and she moves about, in the places of the dear (Vena) and sits down with him on a golden wing (a cloud)'. This would be a fine description of Venus rising in the east at dawn.

About months a good deal would have to be said later on. The word is either 'mās' or 'māsa'. We have 'mās' in Rg. I. 25. 8, IV 18. 4, X 52. 3 'He (Agni) appears every day and every month' and we have 'māsa' in Rg. III. 31. 9, V. 78. 9 (may the boy lying in the womb of his mother for ten months come out alive &c.), X. 184. 3. 'Mās' (the measurer) also means the Moon, as in Rg. VIII. 94. 2, X 12. 7 ('sūrye jyotiṣ-adadhur-māsyaktūn,' the gods placed light in the Sun and darkness in the Moon), X. 64. 3, X. 68. 10, X 92. 12, X. 93. 5. The words 'mās' (moon) and 'māsa' (month) are Indo-European, as variants of the same occur in many languages of the so-called Aryan family of languages.

Naksatras have been a matter of serious discussions in numerous works. The word 'Naksatra' has in all three senses (1) star in general; (2) 27 equal parts of the zodiac; (3) asterism in the zodiacal belt (which may each consist of one or more stars). In my opinion the first and the 3rd are the most frequent meanings of the word in the Vedic samhitās. It may be that the zodiacal belt was divided into 27 equal parts called naksatras, but the easier, more natural and probably the earlier way was to mark some conspicuous star groups like Kṛttikās, Mrgaśīras and to refer to them as naksatras. The word 'naksatra' occurs frequently in the Rgveda and the other Samhitās and Brāhmanas; 'the naksatras like thieves go away along with

(Continued from last page)

For example, in वाज सं. IX 7 'वातो वा मनो वा गन्धर्वा सप्तर्षिर्वाति. । ते अग्नेऽश्वमयुजं स्वेऽस्मिन्नवमादधु. ॥' the गन्धर्वा and the 27 (नक्षत्रा) are separately mentioned. In वाज सं. 18. 40 we have 'सुपुण्यं. सुर्वरादिभिश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरसो मेकुराणो नाम' which is explained in शतपथ IX 4.1. 9. In अथर्व II 25 the Apsarases are called 'wives of Gandharvas.' In तै स III. 4. 7. 1-3ff गन्धर्व is metaphorically identified with पर्जन्य, यज्ञ, सृष्ट्य, काम and so on and अप्सरस are identified with वसिष्ठा, विश्व, मजा, आदि respectively and so on. It is therefore rather difficult to say what गन्धर्व primarily meant in the early Vedic age, but when वेन is called गन्धर्व and उपसृ is called अप्सरस in ऋ X. 123.5 it would not be altogether wrong to hold that the morning star Venus is called गन्धर्व वेन and उपसृ is called अप्सरस.

nights (to make room) for the Sun that sees the world' ⁷²³ (Rg. I. 50. 2), 'May the earth, the heaven, the waters, the Sun along with the nakṣatras and the wide sky listen to us' (Rg. III. 54. 19); 'he (Varuna) urges on in two ways the big and high heaven (the Sun) and nakṣatras and also spreads the earth' (Rg. VII. 86. 1); 'when he (the Sun) comes up, nakṣatras are not seen in the heavens, no one knows truly (how this happens)' Rg. X. 111. 7, 'The Ādityas are strong through Soma, the earth is great through Soma and then Soma is placed in the lap of these nakṣatras' (Rg. X. 85. 2). In some passages like Rg. VII. 81. 2 and X. 88. 13, it is difficult to say what 'nakṣatram' stands for. Nakṣatra in most of the above passages means a star in general. But in Rg. X. 85. 2 and in X. 68. 11 (the pitrs adorned the heavens with nakṣatras) ^{723a} nakṣatra appears to mean the 27 well-known asterisms. So also when the Śatapatha contrasts the Kṛttikās (that do not swerve from the east) with other nakṣatras (that do swerve), nakṣatra should be taken to mean asterisms in the Zodiacal belt, the 27 (or 28) constellations in the Zodiacal belt in which the moon appears to move. Another word is 'star' (that is an Indo-European word), which always occurs in the instrumental plural in the Rgveda (as in I. 68. 5, I. 87. 1, I. 166. 11, II. 2. 5, II. 34. 2, IV. 7. 3, VI. 49. 3 and 12) and is often connected with decking the sky. The word 'rkṣa' in the sense of 'star' occurs in Rg. ⁷²⁴ I. 24. 10 'these rkṣas that are established high up (in the sky) are seen at night, but where did they go by day'. This refers to the constellation of the seven sages (Ursa Major). In the Atharvaveda VI. 40. 1, the constellation of the seven sages is expressly mentioned: "May Heaven and Earth confer on us freedom from danger here, may the Sun and the Moon do the same for us; may the wide mid regions confer on us freedom from danger and may there be *abhaya* for us on account of the oblation offered to the Seven Sages" The Śatapatha states that the seven sages were formerly called 'rkṣāḥ' (note 727 below). In Rg. V. 56. 3, VIII. 24. 27, VIII. 68. 15 the word *rkṣa* means either 'bear' or something else. It has been pointed out above p. 494 that in Rg. X. 55. 3 there is a reference to twenty-seven

723 अप ते तापयो यथा नक्षत्रा वन्त्यकुम्भिः । स्यात् विश्वचक्षसे ॥ ऋ. I. 50. 2.

723a. Compare अमिदवाव न कुक्षवेनिरन्व नक्षत्रेभिः विवरो धामपिशवः ॥ ऋ. X. 68. 11 with ऋ. I. 68. 5 विषेह नार्कं तृभिः कुक्षन् appears to mean 'pearl or mother of pearl'.

724. अभी ये रक्ष्णा निहितास्त उच्चा नक्त दहमे कुक्षिदि दिवेडु ॥ ऋ. I. 24. 10, compare उच्चा दिवि दक्षिणावन्तो अस्थुर्ये अन्वदाः सह ते सूर्येण । ऋ. I. 107. 2.

naksatras.⁷²⁵ Apart from that the Rgveda mentions the naksatras Tisya (as above) and Aghā and Arjuni⁷²⁶ (in Rg. X. 85. 13) which two latter correspond to Maghā and Phalgunis according to the Atharvaveda. It is possible to hold either that Aghā and Maghā were names for the same naksatra in Rgvedic times or that Aghā was changed to Maghā by the time of the Tai. S. and the Atharvaveda hymns. If the latter alternative be accepted the change in the names of the two naksatras (Aghā and Arjuni) could not have taken place in a short time, but would require at least a hundred years between the time of Rg. X.85 on the one hand and Tai. S. and Atharva 19. 7 on the other. This would strongly militate against Max Muller's assignment of two hundred years to the Samhitās which are purely hypothetical and the minimum dates (vide Intro p. XV to the 4th volume of his 4 volume ed of the Rgveda) Apart from Aghā and Arjuni which it is agreed are two of the 27 naksatras, it is probable that the Rgveda refers to Mrgāśīras, Punarvasu, Satabhisak and one or two more by name. The Naksatras are 27 or 28 (adding Abhijit after Uttārā-

725. For a myth about the disappearance of Abhijit from the list of naksatras, vide Vanaparva 230 2-11. There it is said that Abhijit, the younger sister of Rohinī, coveted the position of eldership and went to a forest for practising *tapas*. Skanda was approached by the wives of sages, says Mārkaṇḍeya, and he said that he would consult Brahmā. Then Brahmā arranged that time began with Dhanisthā and the Kṛtikās went to the heavens. This has been interpreted by modern writers on ancient Indian Astronomy to mean that the vernal equinox happened to be in the Kṛtikās before the time of Yudhiṣṭhira and that Abhijit was accepted as one of the naksatras. Vide J of Ganganatha Jha R. I. vol. XIII at pp. 82-84 (by Prof. T. Bhaṭṭācārya). With the greatest respect for the learned writer, I cannot accept all this. Discussion of his theory has to be given up for reasons of space.

726. सुर्वीणा बहुतु मागास्तविदा यमवाञ्छन्तु । अयासु हन्यन्ते गावोऽर्जुन्योऽप्युह्यन्ते ॥
Rg. X. 85. 13 = अथर्व XIV. 1 13 (सुर्वीणा .. ऋजन्तु । मयासु हन्यन्ते गावः फल्गुनीषु
युह्यन्ते ।). Rg. X. 85 is a marriage hymn, referring to the myth of the marriage of Sūryā, daughter of Savitr, to Soma. In this verse reference is made to the sending of presents (chiefly of cows, it seems) on A hā i e Maghā naksatra and the taking away of the bride after marriage on Arjuni (i. e. Pūrva or Uttārā Phalgunī) the next day or after one day more. The ऋतपथ (II 1 2. 10-11) asserts that Phalgunyah is the recondite name of Arjunyah. हन्यन्ते in Rg. X. 85. 13 does not mean 'are killed' but 'are beaten' or 'driven' (from the house of Sūryā's father to the house of the bridegroom). The Marathi equivalent 'हण' means 'to beat or drive'. Vide आप. पृ. I, 3. 1-2 'मयाभिर्गावो युह्यन्ते । फल्गुनीन्यां व्युह्यन्ते ।; रोहिणीं दृगक्षरिषुह्यन्ते फल्गुनी स्वातीति विवाहस्य वक्ष्यमाणि ।' मी. पृ. I. 1. 20.

sādhā and before Śravana in ancient authorities) In the Vedic literature, Vedāṅgajyotiṣa and even in Yājñavalkya-smṛti they are enumerated from Kṛttikā to Apabharanī (or Bharanī) while in works from the 3rd or 4th century A. D. and in modern times they are enumerated from Āśvini to Revatī.

It is time now to set out in a list the names of nakṣatras, deities governing them, their gender and the number of stars in each. There is some divergence of views as regards the names and the deities, which will also be pointed out in the appended table: complete lists occur in Tai. S. IV. 410. 1-3, Tai. Br. I. 5 and III. 1, Atharvaveda XIX. 7. 2-5, Kāthaka Saṁhitā 39. 13, Maitrāyaṇī Saṁhitā II. 13. 20 and Vedāṅga-Jyotiṣa. For European equivalents of the Indian nakṣatras, vide Colebrooke in Asiatic Researches vol. IX chart opposite p. 322, Dikshit's Marathi work (2nd ed. p. 459) and Burgess in J. R. A. S. for 1893 p. 756. It is not unlikely that there is a veiled reference to Revatī, Punarvasū and Pūṣya nakṣatras in Rg. X. 119. 1-3⁷²², and Rg. X. 86. 22 appears to refer⁷²³, as Tilak says in 'Orion' p. 166 ff., to the Mṛgasīras nakṣatra; 'Vṛśakapī 'O Indra' when you dashing upwards came to the house, where was that Mṛga guilty of a good deal of sin, to whom did that Mṛga, that confounds people, go? Indra is superior to all'. From Rg. I. 161. 11 and 13 and IV. 33. 7, Atharvaveda IV. 11. 11 it appears that the dog-star (Sirius) is referred to, and that twelve days were added at the end of the year during which the Rbhus slept or took rest or enjoyed the hospitality of the Sun.⁷²³ In Rg. I. 124. 9 'satam te

722. अनयं चावायुधिवी इहास्तु नोऽमरं नोन नृत्तिव न. कुम्भीह । अनयं नोऽस्तुर्वन्तरि सततपीनां च हविषामयं नोऽस्तु ॥ अथर्ववेद VI 40. 1 : कृत्तिकायां ह वा एवा अये पत्युः आस्तु सततपीनां ह स्त वै पुलां इत्याच्छन्दः । अथर्व II 1. 2 ५, एवा refers to कृत्तिका

723. निर्वर्त्तन् ननु यावास्तान्निवक्तु रेवती । अग्नीपीना हुनर्वन् अस्ते धारयन्त सविद ॥ हुनोवा नि वर्त्तमानस्तित्वा इत्यन्तु गोपयौ । इहैवास्ते नि धारयेह विदुः वा रयि ॥ ऋ. X. 19. 1 and 3 (addressed to cows or rain waters). Both Grassmann and Geldner hold that हुनर्वन् refers to the constellation so called

729. बहुवृद्धी इषाकपे पृथिव्याज्जगन्मन । कर्त्तव्य इत्येव दृग् कृत्यजनपेपेन निबन्धनादिन्द्र उच्यते ॥ अनेद X 86. 22 It has to be supposed that this is addressed by some one else (Indrāṅgī probably). निबन्ध XIII 3. explains this verse Prajāpati guilty of the sin of incest is said to have jumped up as a deer in the sky pursued by Rudra. Vide ऐ. वा. XIII 10 "स निद्रं कर्त्तुं उदन्वतश्चेनं दृग् इत्याचक्षते य उ एव दृग्स्थाकः य उ एव स । वा रोहिता रोहिणी ।"

730. सुपुत्रस्तं जनवत्सदृशं कृत्वा गोष्ठं नो अहृषत् । श्वानं वन्तो बोधयित्वा नमस्योर्त्तन्तर इदमथा व्यलसत् ॥ ऋ. I. 161. 13 : दादृश दृष्टं यदुतोऽवत्यवित्ये रमन्तुमवत्ससम्. । ऋ. IV. 33. 7. The first may be translated as follows: 'O Robus!

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rajan bhisajaḥ sahasram 'it is possible to see a reference to the Śatabhisak nakṣatra of which Varuṇa is said to be the devatā in the Tai. Br. III. 1, especially as in the following verse (amī ya rksā nihītāsa uocā) there is a special reference to the Great Bear or to nakṣatras in general.

Some remarks on the nakṣatras in general and on individual nakṣatras would not be out of place. In the Ātharvāna Nakṣatrakalpa (the first of the Atharvaparīkṣas edited by Bolling and Negelein) in chapter 4 verses 1-8 the devatās (deities) of the nakṣatras are given and chap. 2 states the number of stars in each nakṣatra. In some Purāṇas also such as the Viṣṇudharmottara (I. 83. 13-21) the presiding deities of nakṣatras are set out. In the Brhat-samhitā Varāhamihira (chap. 97. 4-5) specifies the deities of the nakṣatras from Aśvinī to Revatī (including Abhijit) as noted below. The Brhat-samhitā (96 1-3), the Ātharvāna-nakṣatra-kalpa (I. 2) and the Viṣṇudharmottara (I. 88 4-7) specify the number of single stars in each nakṣatra (which are from one to six), those having six stars being Kṛttikā, Aślesā and Maghā. Vide JASB, vol. 62 part 1 p. 14 where Hoernle gives a table, from a ms. of Puṣkarasūri's work, of nakṣatras, the stars in each, the *muhūrtas*, the *gotra*, *devatā* of each. According to Hoernle the work is very old. Some notes are added on individual nakṣatras (mentioned in the Vedic works). Kṛttikā—The Tai. Br. III. 1. 4. 1 specifies the names of seven Kṛttikās as Ambā, Dulā &c. Pāṇini refers to Kṛttikā as Bahulā (in IV. 3. 34). J. C. Hickey in 'Introducing the universe' (pp. 119-120) says that persons of unusually keen vision under favourable atmospheric conditions can see even eleven. Mṛgaśīrṣa—Tai. Br. III. 1. 4. 3 mentions both names viz. Mṛgaśīrṣa and Invakā. Punarvasu—In the Kāthaka and Mai. S. this is masculine singular; Pāṇini states (I. 2. 61) that in the Veda the word 'Punarvasu' is employed optionally in the singular (i. e.

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after having slept you asked this 'O Agobhya (the Sun who cannot be concealed by any one)! who is here that awakened us? The goat (the Sun) replied that the dog was the awakener at the end of year and that this was announced that day.' Tilak in 'Orion' (pp. 168 ff) explains at great length the meaning of these verses. Though one may not agree with everything that he says, his main contentions seem to be probable.

731. घृणशीर्षमिति नक्षत्रमूर्तिसमूहनाम । इन्वका इति मूर्तिविशेषार्णो नाम । सायण on तै. ब्रा. III.1.4.3. इन्वदिति घृणर्वसुरेकवचनम् । पा. I.2.61. The काशिका has 'घृणर्वसुर्नक्षत्रमदिति-देवता । घृणर्वद नक्षत्रमदितिदेवता । । घृण्यसिधौ नक्षत्रे । पा. III.1.116. The काशिका explains घृण्यन्त्यस्मिन्नां इति घृण्यः । सिध्यन्त्यस्मिन्नां इति सिध्यः । फल्गुनीमोष्ठपदानां च नक्षत्रे । पा. I. 2. 60, काशिका explains कदा पूर्वेफल्गुन्यौ कदा पूर्वाः फल्गुन्यः , कदा पूर्वेमोष्ठपदे कदा पूर्वे मोष्ठपदाः । आदि यम-दहन-कमलज-शशि-शुलभ-आदिति-जीव-काण-पितरः । योनि-अर्यम-दिनकृत्-त्वष्ट-पवन-शक्रोति-मित्राश्च ॥ शक्रो निर्वृत्तिस्तोर्व सिन्धे ब्रह्मा इतिर्वसुर्वज्रः । अजपादोऽदिहृष्य-पूषा चेहीन्वरा भानाम् ॥ बृहस्पतिः 97. 4-5. योनि stands for भग्न the presiding deity of पूर्वाफल्गुनी (in the वेदाङ्गयोतिष and आथर्वणनक्षत्रकल्प I. 4). The आथर्वणनक्षत्रकल्प differs from बृहस्पतिः as to some of the regents of नक्षत्र

sometimes in the dual, sometimes in the singular) Kāṇḍāsa employs the dual Punarvasū in Raghuvamśa XI 36 'gām gatāviva divah Punarvasū.'

Tīsyā—Pāṇini uses the word Tīsyā in I 2 63 and 3, 34 and the words Pusya and Sīdhya in the sense of 'on which undertakings prosper or succeed.'

Phalgunī—Pāṇini provides that the words Phalgunī and Prosthapadā as nakṣatras are optionally used in the dual or plural.

Nītyā—Mai. S shows that this is neuter singular. Nītyā in Rg. VI, 75, 19, VIII 1, 13, X 133 5 appears to mean 'outsider or outcaste'.

Viśakhā—Pāṇini (I 2 62) provides that in the Veda 'Viśakhā' is sometimes used in the singular, sometimes in the dual, while in his day it was used in the dual

Anurādhā—The mantra in Tai. Br III 1 2 1 appears to use it as masculine plural

Rohinī—Jyesthā is called Rohinī in Tai. S and Tai. Br (I 5) Jyesthā is styled Jyesthaghñī in Atharva VI 110 2 Vide note 753 below.

Mūla—In Tai. S, Vicrtau is used for Mūla The Atharvaveda brings together Vicrtau and Jyesthaghñī in VI 110 2-3 and has 'Vicrtau nāma tārake' in II 8. 1 and VI 121 3 In Rg X, 87 10 (tridhā mūlam yātudhā-nasya vrāca) Mūla means 'root, foot' The word 'Mūlabarhana' occurs in Atharva VI 110. 2 and Mūlabarhanī in Tai. Br. I 5 1 4.

Abhijit—not mentioned in Tai. S. and Kāthaka, though mentioned in Tai. Br., Atharva and Mai. S It is sometimes mentioned in later works e g. the Anuśāsanaparva (64 5-35) mentions the consequences of gifts to brāhmanas on 28 nakṣatras from Kṛtikā to Bharanī.

Śronā—Atharva calls it Śravana and Kāthaka speaks of it as Āśvattha. In Pāṇini IV 2 22 Āśvattha is mentioned as a nakṣatra, The word Śrona in Rg. I, 112 8 means 'lame or cripple'

Prosthapadā—Atharvaveda speaks of 'dwayā Prosthapadā'.

It would be noticed that some of the names of nakṣatras differ such as Invakā (in Tai. Br I 5 1 and Kāthaka) for Mrgeśīrsa, Bahū for Ārdrā (in Tai. Br I 5 1, Kāthaka S and Maitrāyaṇī S), Tīsyā for Pusya, Nītyā for Svātī (in Tai. Br.), Rohinī (in Tai. Br. I 5 4 and Tai. S) for Jyesthā, Vicrtau in Tai. S for Mūla (in other Vedic texts), Śronā (in Tai. S, Tai. Br. and Mai. S.) and Āśvattha in Kāthaka S for Śravana (in Atharva), Śravisthā for (medieval and modern) Dhanisthā, Apabharanī for Bharanī (in Atharva, Mai. S and modern times). The deities also differ, the most striking being the change of place between Bhaga and Aryaman as presiding deities of Āśadhās in the Kāthaka, Vedāṅgajyotiṣa, Śān gr., and Indra as deity of Citrā in Tai. S and Tvastr in Tai. Br.

List of nakṣatras in the Vedic Samhitās, names, deities, &c. with remarks where necessary.

No Vedic name	Modern name	Vedic deity generally	Tai. Sam IV 4 10. 1-3	Tai. Br. I 5	Tai. Br. III 1, 4-5	Atharva-veda XIX 7 2-5	Kāthaka Sam. 39 13	Maitrāyaṇī S II 13 20	Vedānga Jyotiṣa verses 25-26. (Rg.), 36 40 (Yajurveda) sets out only deities	Gender	Number of stars
1 Kṛttikā	Kṛttikā	Agni	Kṛttikā	Kṛttikā	Kṛttikā	mentions no deity for any nakṣatra	Kṛttikā	Kṛttikā	Agni	F.	Tai. Br. III. 1. 4.1 specifies the seven names as Ambā, dūlā &c.
2 Rohini	Rohini	Prajāpati	Rohini	Rohini	Rohini	Rohini	Rohini	Rohini	Prajāpati	F.	one
3 Mrgaśīrṣa	Mrgaśīrṣa	Soma	Mrgaśīrṣa	Invakā	Mrgaśīrṣa or Invakā	Mrgaśīrṣa	Invakā (deity Maruts)	Invakā deity Maruts	Soma	N. F.	one Plural in Tai. Br. 1.5, Kāthaka, Mai.
4 Ārdrā	Ārdrā	Rudra	Ārdrā	Bāhu	Ārdrā	Ārdrā	Bāhu	Bāhu	Rudra	F.	Two in Tai. Br. I. 5 and one in Tai. S., Kāthaka and Mai (and M.)
5 Punarvasū	Punarvasū	Aditi	Punarvasū	Punarvasū	Punarvasū	Punarvasū	Punarvasū	Punarvasū	Aditi	M. M.	two one in Kāthaka and Mai.

śya	Puśya	Brhas- pati	Tiśya	Tiśya	Tiśya	Puśya	Tiśya	Tiśya	Brhaspati	M. one
śresā	Āślesā	Sarpāh	Āśresā	Āśresā	Āśresā	Āślesā	Āślesā	Āślesā	Sarpāh	F. Plural
śaghā	Maghā	Pitarah	Maghā	Maghā	Maghā	Maghā	Maghā	Maghā	Pitarah	F. Plural
śhalgunī	Purvā (Phal- gunī)	Arya- man	Phal- gunī	Pūrvā Phal- gunī	Phal- gunī	Pūrvā Phal- gunī	Phal- gunīh (Bhaga deity)	Phal- gunīh (Bhaga deity)	Bhaga	F. Plural; dual in Atharva, Tai. Br. I. 5 and III. 1 and singular in Tai. 8.
śhalgunī	Uttarā Phalgunī	Bhaga	Phal- gunī	Uttarā Phal- gunī	Phal- gunī	not men- tioned	Uttarā Phal- gunīh (Arya- man)	Phal- gunī (deity Arya- man)	Aryaman	F. one; dual in Tai. Br. I. 5 and III. 1. 4. 10
śasta	Hasta	Savitr	Hasta	Hasta	Hasta	Hasta	Hasta	Hasta	Savitr	M. singular; dual in Kāthaka
śitrā	Ītrā	Indra	Ītrā	Ītrā	Ītrā	Ītrā deity Tvāstr	Ītrā (Tvāstr)	Ītrā (Tvāstr)	Tvāstr	F. one
śvāti	Svāti	Vāyu	Svāti	Niśtyā (Vāyu)	Niśtyā (Vāyu)	Svāti	Niśtyā (Vāyu)	Niśtyam (Vāyu)	Vāyu	F. one N. in Mai

List of nakshatras in the Vedic Samhitās, names, deities, &c. with remarks where necessary.

No. Vedic name	Modern name	Vedic deity generally	Tai. Sam. IV 4 10, 1-3	Tai Br. I, 5	Tai Br. III. 1 4-5	Atharva-veda XIX 7. 2-5	Kāthaka Sam. 39.13	Maitrāyaṇī S. II 13 20	Vedāṅga Jyotiṣa verses 25-26 (Rg), 36. 40 (Yajurveda) sets out only deities	Gender	Number of stars
14 Viśakhā	Viśakhā	Indrāgni	Viśakhe	Viśakhe	Viśakhe	Viśakhe	Viśā-kham	Viśā-kham	Indrāgni	F. Two singular in Kāt, Mai	
15 Anūrādhā	Anu-rādhā	Mitra	Anū-rādhā	Anū-rādhā	Anū-rādhā	Anu-rādhā	Anu-rādhā	Anū-rādhā	Mitra	F. Plural	
16 Rohini	Jyesthā	Indra	Rohini	Rohini	Jyesthā	Jyesthā	Jyesthā (Indra)	Jyesthā (Varuna)	Indra	M. plural in Tai. Br. III 1. 5. 1.	
17 Viṛtaṭau	Mūla	Pitarah	Viṛtaṭau (Pitarah)	Mūla-barhani (Nirrti)	Mūla (Nirrti)	Mūlam	Mūlam (Nirrti)	Mūlam (Nirrti)		F. one	
										M or F two (when viṛtaṭau)	
										N one (Mūla) in Kāt, Tai. Br III 1.5.3	
18 Asādhā	Pūrvā-sādhā	Āpah	Asādhā	Pūrvā-sādhā	Asādhāh	Asādhā	Asādhā	Āsādhā	Āpah	F. one (Mūla-barhani)	
19 Asādhā	Uttarā-sādhā	Viśve-devāh	Asādhā	Uttarā-sādhā	Asādhāh	Uttarā	Uttarā-sādhā	Asādhā	Viśve-devāh	F. Plural	

20 Abhiñt	Abhiñt (not counted)	Brahmā	not mentioned	Abhiñt (deity not m.)	Abhiñt (Brahmā)	Abhiñt	not mentioned	Abhiñt (Brahmā)	not mentioned	N. one
21 Śronā	Śravana	Visnu	Śronā	Śronā	Śronā	Śravana	Āsva- ttha	Śronā (Visnu)	Visnu	F one
22 Śravistha	Dhani- stha	Vasavah	Śra- vistha	Śra- vistha	Śra- vistha	Śra- vistha	Śra- vistha	Śra- vistha	Vasavah	F Plural
23 Śata- bhisak	Śata- bhisak	Indra	Śata- bhisak	Śata- bhisak (Indra)	Śata- bhisak (Varuna)	Śata- bhisak	Śata- bhisak (Varuna)	Śata- bhisak (Indra)		M one N in Atharva, Mai.
24 Prostha- padā	Pūrvā Bhādra- padā	Aja Ekapād	Prostha- padā	Prostha- padā	Prostha- padā	Prostha- padā	Prostha- padā	Prostha- padā (Ahirbu- dhniya)	Aja Ekapād	M Plural in Tai Br. I 5 and III 1 F. in others
25 Prostha- padā	Uttarā Bhādra- padā	Ahirbu- dhniya	Prostha- padā (Ahirbu- dhniya)	Prostha- padā (Ahirbu- dhniya)	Prostha- padā (Ahirbu- dhniya)	Prostha- padā	Uttarā Prostha- padā (Ahirbu- dhniya)	Prostha- padā (Aja Ekapād)	Ahirbu- dhniya	M (or F ?) Plural
26 Revatī	Revatī	Pūsan	Revatī	Revatī	Revatī	Revatī	Revatī	Revatī	Pūsan	F one
27 Āsva- yujau	Āsvini	Āsvinau	Āsva- yujau	Āsva- yujau	Āsva- yujau	Āsva- yujau	Āsva- yujau	Āsva- yujau	Āsvinau	M. dual
28 Apabha- rani	Bharani	Yama	Apabha- rani	Apabha- rani	Bharani	Bha- ranyah	Apabha- ranih	Bhara- nih	Yama	F Plural

and Kāthaka S, Pitarah as deity for Mūla in Tai S. but Nirrti in almost all other texts; Indra as deity of Śatabhisak in Tai. S. and Mai. S but Varuna in Tai Br (III. 1.) and Kāthaka. Further, it was also specified whether a nakṣatra had only one star or had a cluster of two or three or more. Besides, the important point for consideration is; why does the Tai S. differ from the Tai. Br and Tai Br. I 5 from Tai. Br. III. 1 in the number of nakṣatras, in the names and the deities also of some of them. No satisfactory explanation can be given except this that the Tai. S passage is earlier by some centuries than the Tai. Br. section (III 1) or the Tai. S was composed in a country far away from the place where the Tai Br. was composed. This latter does not appear to be probable since one part of Tai. Br. (I 5) differs from another part (III. 1). The latter section speaks of a nakṣatra-istī in which oblations are offered to 28 nakṣatras (including Abhijit) and their deities (one nakṣatra being dealt with on each day from Kṛttikās) together with *puronuvākya*s (invitatory verses) and *yājyās* (oblation verses) which are different for each nakṣatra. The first fourteen nakṣatras from Kṛttikā (up to and including Viśākhā) are called Devanaksatras and the fourteen nakṣatras from Anūrādhā to Apabharani or Bharani are called Yamanaksatras. After Viśākhā, the Tai. Br. (Nakṣatreṣṭi) inserts Purnamāsī with appropriate *puronuvākya* and *yājyā* verses and after apabharani an offering to Amāvāsyā with a *puronuvākya* (which is the verse 'Nīvesani sangamani vasūnām' Tai S III. 5.1.1) and a *yājyā* (which is the verse 'yat te devā adadhur', Tai S. III. 4.1.1). Besides, it was laid down that the sacrificer had to invoke gods in the sacrifice by a name (to be kept secret) derived from the presiding deity of the nakṣatra on which he was⁷³² born (i. e. if

732, नक्षत्रदेवता ह्येता एताभिर्वक्त्रकर्मणि । यजमानस्य ज्ञात्वाज्ञानम् नक्षत्रजं स्मृतम् ॥ वेदाङ्गज्योतिष verse 28 Western scholars usually ascribe the Vedāṅga Jyotiṣa to about 400 B. C. For example, 'L' Inde classique' edited by Prof. L. Renou and others, Tome II para 1711 assigns, after saying that the date is undetermined, 400 B. C. as its probable date. I should like to place it not later than 8th century B. C. for several reasons. If the observation referred to above (p 496) about Kṛttikās were made about 12th century B. C. (14th century B. C. as some scholars hold) and if 400 or 300 B. C. was accepted as the date of the Vedāṅgajyotiṣa, it would have to be supposed that the writer of it either did not notice (or purposely ignored) the fact that winter solstice had shifted about 11 or 12 degrees from the originally observed position. This is rather difficult to believe. A difference of four or five degrees may not be dwelt

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born on Kṛttikā, then some name like Agnimitra &c., if on Pūṣya, Brhaspatimitra &c.).

If the nakṣatras (27 or 28) had been borrowed at one time *en bloc* from a foreign source the divergences in the names of the nakṣatras, in the presiding deities, and in the gender and number should ordinarily not have arisen to the extent they do. But, if they were an indigenous growth then differences of opinion would naturally have been evolved in the passage of centuries. The only asterisms first specialised and named in Greece and Syria were the Pleiades in Job 38. 31, Homer and Hesiod; Orion in Job 39. 31, Homer and Hesiod; Arcturus in Job 9. 9 and in 39. 32, Homer and Hesiod, the great Bear in Homer and Hesiod, Aldebaran in Homer and Hesiod and three more including Sirius (vide 'Dawn of Astronomy' by Norman Lockyer, 1884 p. 33). This is several centuries later (if not thousands) than the early Vedic texts wherein the whole scheme of nakṣatras appears.

Further details contained in the Tai Br. and Baudhāyana śrauta sūtra (28. 3-4) are not set out here. The Nakṣatreṣṭi in the Tai. Br. (III. 1) has been competently dealt with by Prof. Paul H. Dumont in the Proceedings of the American Philosophical Society, vol. 98, No. 3 (1954) with text, English translation and notes. The nakṣatras had been closely observed and many legends arose from imaginary resemblances of star groups to certain familiar animals and also fanciful interpretations of the constellations observed in the sky. The nakṣatras were closely concerned not merely in a religious rite called Nakṣatreṣṭi, but they were of prime importance in the basic śrauta rite, viz. consecration of the sacred fires (Agnyādhāna). In the Śatapatha Brāhmaṇa (II. 1. 2) reference is made to several nakṣatras from Kṛttikā onwards together with their presiding deities as being fit for Agnyādhāna (viz. Kṛttikā, Rohiṇī, Mṛgaśīrṣa, Pūrva Phalgunī, Uttarā Phalgunī, Hastā, Citrā). The Tai Br. recommends spring, summer and śarad for Agnyādhāna in the case of

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upon. Besides, the facts that the Baudhāyana-śrauta-sūtra has a similar passage, that Kautilya follows the five year cycle and says that there is an intercalary month at the end of 2½ years and another intercalary month at the end of the cycle of five years (II. 2 on p. 109) and the fact that the Mahābhārata (Virāṭaparva 52. 3-5) speaks of adding two intercalary months every five years rather suggest an earlier date for the Vedānga-Jyotiṣa. Vide Swaminann Pillai's 'Indian Ephemeris' vol. I part I p. 448 ff for discussion on the probability of the antiquity of the वेदाङ्गज्योतिष

brāhmaṇa, ksatriya or vaiśya sacrificer respectively. The Śatapatha appears to condemn setting up of sacred fires in relation to nakṣatra alone and recommends that Agnyādheya should be performed on the New Moon of Vaiśākha on which there is Rohini nakṣatra;⁷³² but these rules did not apply when a person had resolved upon performing Soma sacrifice and he should not in that case stop to consider the season or nakṣatra.

Very interesting information and legends are given in the Vedic texts about some of the nakṣatras. About the Kṛttikās the Śatapatha Brāhmaṇa⁷³³ states 'other nakṣatras contain one star, or two or three or four stars, but these Kṛttikās are many, the sacrificer reaches plenty; therefore one should set up sacred fires on the Kṛttikās. These (Kṛttikās) indeed do not swerve from the east, while all other nakṣatras do swerve from the eastern direction.' The recondite allusion in Rg. I. 164. 33 (atra pitā duhitur-garbhā-ādhat) and X. 61. 7 (pitā yat svām duhitaramadhiskān) are developed into a myth, a lengthy account of which is given in the Ait. Br XIII. 10 and Śatapatha I. 6. 2. 1-4 (Prajāpati approached his daughter, some say the heaven and others say it was Usas &c.) and about Rohini, Mṛga, the Mṛgavyādha (Sirius) and the three stars in the belt of Orion. Prajāpati⁷³⁴ is said to have had 33 daughters which he gave in marriage to king Soma, who was fond of Rohini and on account of that suffered from Rājayakṣman (Tai. S. II. 3. 5 1)

Why the nakṣatra lists begin with the Kṛttikās in the Vedic Literature and why with Aśvini in classical Sanskrit literature can be explained only on astronomical considerations. The ver-

732 a. तस्मात् नक्षत्रं आदधीत ।" योसौ वैज्ञानस्यामावास्या तस्यामादधीत सा रोहिण्या सम्पद्यते । आत्मा वै प्रजा पक्षो रोहिणी । "ऋतपथ XI. 1 1 3 and 7

733. एकं द्वे त्रीणि चत्वारिणि वा अन्यानि नक्षत्राण्यथेता एव स्थिता वा कृत्तिकास्तज्जमानमेवैतदुच्यते । तस्मात्कृत्तिकास्वादधीत । एता इ वै प्राच्ये दिक्षो न व्यवन्ते सर्वाणि इ वा अन्यानि नक्षत्राणि प्राच्ये दिक्षाण्यवन्ते । ऋतपथ II 1. 2. 2-3. It should be noted that the present tense (cyavante) is used here, whence it follows that this passage was composed when the position of the Kṛttikās on the equator was an observed fact and their declination was nil. From this S B Dikshit deduced the date 3000 B C (I A volume 24 pages 245-257). The कृत्तिकाः are said to be seven in Maitrāyaṇī S I 6.9 and Tai Br III 1 4 1.

734. प्रजापतेस्त्रयस्त्रिंशद् दुहितर आसन् । सा सोमाय राज्ञेऽध्वदात् । तासां रोहिणी-रुचैत् । ते स. II. 3 5 1. प्रजापतिर्वै सोमाय राज्ञे दुहितृदवास्त्रयस्त्रिंशद् रोहिण्यामेधा-पत् । काठकस XI. 3 The number 33 is arrived at by adding 7 कृत्तिकाः and the remaining 26 नक्षत्राः

nal equinox was in Kṛttikā about 2300 B. C. Instead of admitting this as a probable date for the Vedic works, Fleet boldly asserts that the list of nakṣatras beginning with Kṛttikā has no basis in fact, but belongs entirely to ritual and astrology (JRAS for 1916 p 570). No detailed arguments are deemed necessary. Fleet does not specify cogent evidence, nor does he assign reasons why priests later on changed the beginning of the list from Kṛttikā to Āśvini, nor does he vouchsafe how the list of nakṣatras in the Vedic age began in fact for ordinary folk if the Kṛttikā list was a pure priestly invention. Even Thibaut (in I A. vol. 24 at p. 100) had to admit that the beginning of the nakṣatra series with Kṛttikā instead of with Āśvini seriously affects Max Muller's assignment of 1500 B. C. to 800 B. C. to the Vedic period. In the Tai. S VII 4 8 there is a discussion about the time for undergoing the dikṣā in a Samvat-sara-satra.⁷³⁵ It is proposed there that the dikṣā may be performed on the Full Moon in Phalguni because that is the beginning of the year; then an objection is raised against this and it is proposed that the dikṣā may be taken on Full Moon in Citra, because that was the beginning of the year. If the year began with the winter solstice in those days this reference would have to be placed at 4000 or 6000 B. C. This passage probably embodies traditions that the year began in different months in different periods of antiquity.

Great controversies have raged over the question whether the Indian nakṣatras are indigenous or were borrowed from some other people. The great French astronomer Biot held that Indians borrowed the nakṣatra system from the Chinese and Whitney followed Biot. There were others who held that Indians borrowed them either from the Babylonians or the Arabs. I cannot enter here into the merits of these discussions. The Arabs themselves admit that they borrowed their astronomy from Indian Siddhāntas and there is hardly anything to show that they knew the complete nakṣatra system as early as at least 1500 B. C. Therefore, we may leave the Arabs out of account altogether (vide Thibaut in Grundriss p. 14). Great scholars are often blinded by prejudices and shut their eyes to basic facts. The Chinese system of Siew had at first only 24 and then it became one

735 फल्गुनीपूर्णिमासे दीक्षेत् सुख वा एतत् संवत्सरस्य चत्वार्युत्पूर्णिमासो सुखत एव संवत्सरमारभ्य दीक्षते । तस्यैवैव नियं चत्वार्युत् (हरे ?) विद्वान्संपद्यते चित्रापूर्णिमासे दीक्षेत् सुख वा एतत्संवत्सरस्य षड्विंशत्पूर्णिमासो सुखत एव संवत्सरमारभ्य दीक्षते । तस्य न काचन नियं भवति । तै. सं VII 4 8. नियं appears to mean 'defect'.

of (it is said) 28 at about 1100 B C. (as said by Thibaut in *Grundriss* p. 13.) There are no clear traces in the Vedic texts that nakṣatras were held to be 24 during the times of those texts. We should not accept at their face value the assumptions of the antiquity of astronomy in China that are sometimes advanced (vide 'East and West', Rome, vol. VI. p. 288.) Besides, neither in Babylonia nor in China were the asterisms thoroughly integrated with the religious system. In Vedic times one was not entitled to perform solemn sacrifices unless he had already set up sacred fires on certain nakṣatras. Further, the months (Māgha, Phālguna, Caitra &c) were named after certain nakṣatras and exist only in Sanskrit, not in Greek, Latin or Chinese. The deities that were deemed to preside over the nakṣatras from such ancient days as those of the Tai S. and Tai. Br. are almost all of them exclusively Vedic and have no counterparts in Babylonia or China. Besides, though thousands of cuneiform tablets have been found in Babylonia no one has, so far as I know, pointed to a single tablet where all the nakṣatras appear in an orderly series of 27 or 28, as we find in Vedic Samhitās. It is at least clear that long before the Taittiriya Samhitā the Vedic people had fixed the number of the nakṣatras (at 27 or 28), their names and order and their presiding deities and had made the nakṣatras a most integral part of their sacrificial system. Furthermore, almost all of the Indian names of nakṣatras are significant or have ancient legends connected with them. For example, Ārdrā means 'wet' and the nakṣatra was called Ārdrā because when the sun was in it rains set in. Punarvasu was probably so called because the grains of paddy or barley sown in the ground sprout up as new wealth after being buried; Pūṣya, was so called because the young sprouts grow and become nourished; Āśleṣā or Āślesā, because the grown-up plants of paddy or barley grow high enough to embrace each other; Māghā, because the paddy or other plants are putting forth the standing crop which is wealth in itself; Kṛttikā, because they (being six or seven), look like the skin of the spotted deer on which a religious student was to sit for Vedic study. In these circumstances the burden to prove borrowing of the nakṣatra system by Indians was very heavy on those who affirmed it. What is the evidence? There is very little evidence except prejudice and speculation. The main tangible evidence they can and do rely on is that the Chinese or Babylonians had also 28 nakṣatras as the Indians had. But these scholars, though very learned and far-seeing in their own way, never stopped to consider how from

China and Babylon the nakṣatras could reasonably be supposed to have been derived by Indians more than 3500 years ago (on a most modest estimate) and allowed to be the very centre and basis of their religion of sacrifices, what were the means for the communication of the thoughts and ideas underlying the nakṣatra system and why one may not surmise that the real state of things was the other way about (viz the Babylonians and Chinese derived the system from the ancestors of Indians) or that all systems were derived from a common prehistoric source. Another reason for discounting the theories of Biot, Weber and Whitney may also be advanced viz the researches of Tilak in his 'Orion' (particularly pp. 61-95) and of Prof. Jacobi have at least made this clear that the Kṛttikā series is not the oldest arrangement of the nakṣatras known to Indians, but that the Indians had once an older arrangement, which placed Mṛgaśīrṣa at the vernal equinox. Those who are interested in these somewhat novel and rather barren controversies raised by Biot, Weber and others may read Weber's 'der vedischen Nachrichten von den Nakṣatras', two volumes, I A vol 23 pp. 154-159 (Jacobi on the 'date of the R̥gveda'), pp. 238-249 (Bühler's note on Jacobi's theory and Tilak's Orion, I A. pp. 85-100 (Thibaut on 'antiquity of Vedic civilization') and pp 361-369 (Whitney), I A 48 pp. 95-97. The word 'nakṣatra' is derived by Yāska⁷³⁶ from the root 'naks' meaning 'to go', while the Śatapatha Br. (II 1. 2. 17-18) and Tai Br. II 7 18 derive it as from *na* plus *ksatra* and Pāṇini (VI 3 75) accepts this derivation. The word 'nakṣatra' (m) is applied even to the Sun in R̥g. VI. 67. 6. Tai. Br. teaches how one is to mark the nakṣatra on which one has to perform a religious act, viz. he should mark about dawn and before the first rays light the sky the part of the sky where the nakṣatra appears and when the sun appears the nakṣatra would be to the west of the sun, at which time he should perform what he has to do. It is stated that sage Matsya established into eminence Yajñesu and Śatadyumna by this method (Tai. Br. I 5. 2 1.)

Even so early as the Ait. Br.⁷³⁷ Vedic Indians had arrived at the conclusion that the Sun was one and never sets. 'This Sun

736. कक्षाः स्तुभि-इति नक्षत्राणाम्। नक्षत्राणि नक्षत्रैर्यतिकर्मणः। नेमानि क्षत्राणि-इति च ब्राह्मणम्। निरुक्त III. 20 The first derivation is supported by तै. ब्रा. I. 5.2.10 'यो वा इह यजते अर्हं लोकं नक्षत्रे तन्नक्षत्राणां नक्षत्रत्वम्।'

737. स वा एव न कदाचनान्तमेति नोदेति। न पदस्तमेतीति मन्थन्तेऽहं एव तद्वन्-मिथ्यायात्मानं विपर्ययते रात्रीमिवाधस्ताच्छ्रुतेऽहं परस्तात्। अथ यदेव प्रातश्चेतीति मन्थन्ते
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indeed never sets nor rises. When people think that he (the Sun) sets what happens is he reaches the end of the day, reverses himself, creates night below and day above. When people think that he rises in the morning, that means that having reached the end of the night he reverses himself, makes day below and night above. He indeed never sets'. This is in very interesting contrast to the Jaina view in *Sūryaprajñapti* of two suns and two moons or the view of Heraclitus in Greece (6th century B. C.) that a new sun was born and died every day (Eisler p. 42.)

In the Brāhmana period Indians had^{737a} found out the day called Visuvat or Visuva (which is said to be in the middle of the sacrificial year) when the day and night were of equal length: 'As a person fastens the two wings or sloping sides of a hall (or shed) to the bamboo ridge or beam that is in the middle (of the shed), so people use the Divākirtya day for stretching across the two sides (half years)'.

I have purposely devoted some space to the subject of the astronomical knowledge of people in the Vedic age. Several European scholars that have written on the astronomical achievements of ancient and medieval India, have indulged in very disparaging and contemptuous statements about Indians

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राक्षसेषु तदन्तर्मित्वाऽथात्मानं विपर्यस्यतेऽहरेवावस्तात्कुर्वते रात्रिं परस्तात् । स वा एष न कदाचन निष्लोच्यति । ऐ. ब्रा III, 44 This idea is taken up by some Purāṇas also. For example, विष्णुपुराण II 8 15 says नैवास्तमनमकस्य नोदयः सर्वदा सतः । उदयास्तमनाख्यं हि वर्शनादर्शनं रवेः । ब्रह्मसूत्र in ब्राह्मरुद्रसिद्धि XI, 3 criticises the Jain view "मानि चतुः पञ्चाशद्द्वैवावर्तकद्वौ विनोक्तं यत् । ध्रुवमल्पस्यावर्तौ भवति ण्येद्वौ सतस्तदसद् ॥" The पञ्चसिद्धान्तिका (XIII 8) also refers to this Jain view.

737a. एकविंशमेतद्दृक्पश्यन्ति विदुवन्तं मध्ये सवत्सरस्य । ऐ. ब्रा IV 18 (18 4), यथा शास्त्राय पञ्चसी मध्यमं वंशमभिसमाप्यच्छति एवं संपत्सरस्य पञ्चसी द्विषाकीर्त्यमभिसंतप्यन्ति नातिमार्च्छन्ति । ऐ. ब्रा I 2 3 सायण explains on ऐ. ब्रा 'द्विषा कीर्तनीयं मन्त्रजातं यस्मिन्विषुवत्यति तद्द्विषाकीर्त्यम् ।' The ताण्ड्यब्राह्मण (IV. 6. 3-13 and IV 7. 1) refers to विदुवत् day and provides that द्विषाकीर्त्यं सतः is to be sung that day since the Gods removed by Divākirtya the darkness with which Svarbhānu, the son of an Asura, had pierced the sun and that विदुवत् is the soul of the year and two wings or two sides go round it. Vide H. of Dh. vol II page 1240 for the arrangement of the 'Gāvām-ayana', a śmavatasanka sattra and the position of the विदुवत् day. It should not be forgotten that the Equinox itself is more or less an astronomical fiction and cannot be accurately observed without scientific apparatus. As the sacrificial year had only 360 days and a day called विदुवत् was in the middle that would come to 361 days while the solar year is 365½ days nearly and therefore विदुवत् would have been a day of equal day and night only approximately.

not only in astronomy, but generally. To take only one or two instances Thibaut (Grundriss p. 3) is pleased to observe that what Indians knew before Greek influence is not much and is of a primitive character. This is how Whitney, a learned American scholar of Sanskrit, unburdens himself; 'there can be no question that, from what we know in other respects of the character and tendencies of the Hindu mind, we should not at all look to find the Hindus in possession of an astronomical science possessing so much of truth. They have been from the beginning distinguished by a remarkable inaptitude and disinclination to observe, to collect facts, to record, to make inductive investigations' (J. A. O. S. vol. VI p. 471). His coadjutor, Mr. Burgess, differed from him even in regard to astronomy (*ibid.* pp. 477-480).

One is tempted to return Whitney's compliments to Indians in the same coin by saying that for 1400 years from Ptolemy, the ancestors of Whitney and other highbrows hardly ever made any discovery of astronomical importance, stuck unthinkingly and slavishly to the *Almagest* and were literally in the dark about the true astronomical position during what are often called the Dark Ages of Europe. Even Luther who rebelled against the authority of the Pope denounced Copernicus as a fool, charged the latter with turning upside down the science of astronomy and relied upon the Bible, which, he said, declared that Joshua commanded the Sun to stand still and not the Earth (Joshua 10. 12). This betrays the old mentality that if there is a contradiction between the words of the Bible and Nature, the believers in Scripture must correct their ideas of Nature in accordance with the Bible and not the Bible in accordance with what is found to be Nature. This also reminds one of the maxim of the *Pūrvamīmāṃsā* that there is nothing too heavy for a sacred text.

I should request all Western authors interested in Indology and dazzled by some writings of a few Greeks to ponder deeply over the following words of Sir Norman Lockyer in his 'Dawn of Astronomy' (1894) 'Anaximander told us that the earth was cylindrical in shape and every place that was then known was situated on the flat end of the cylinder, and Plato, on the ground that the cube was the most perfect geometrical figure, imagined the earth to be a cube, the part of the earth known to the Greeks being on the upper surface. In these matters the vaunted Greek mind was little in advance of the predecessors

of the Vedic priests' (p. 8). If the Greeks forged ahead in one or two branches, there were several other peoples in the world that far surpassed them in other equally important matters. I would also recommend to them to read carefully what Sarton says in his Preface (p. IX) to 'A history of Science' where he charges Western writers with unpardonable omissions viz. ignoring the scientific efforts of Egypt, Mesopotamia and other countries and assuming childishly that science began in Greece and secondly hiding the superstitions which surrounded eminent Greeks. Writers at least in the 19th and 20th centuries should have no reason to run down one people and praise to the skies another people, but their endeavour should be to arrive at well-documented, well-balanced, impartial and cautious judgments upon the achievements of ancient peoples of the world

The chronology of the Vedic age is far from certain. Jacobi, Dikshit, Tilak and some others would put the Vedic age back to 4000 B. C. or even earlier. Winternitz puts it as far back as 2500 B. C., while Max Müller and following him many Western scholars would thrust all Vedic Literature between 1500 to 800 B. C. Even taking these latter timings the Vedic Literature shows a good deal of progress in astronomical matters which Indians could not have owed to Greece. There is no extant literature in Greece that can be placed earlier than about 900 or 800 B. C. with certainty. The Homeric poems and the works of Hesiod are the oldest surviving literary writings in Greek. Homer mentions the Sun, the Moon, the morning and evening star, the Pleiades, Hyades, Orion, Great Bear, Sirius (Orion's Dog), Bootes (Arcturus) and Hesiod mentions practically the same stars as Homer; Hesiod says that spring began sixty days after winter solstice, puts down moon's period at thirty days, but does not mention equinoxes.⁷³⁸ It should be noted that Vedic astronomy several centuries (if not thousands of years) earlier than Homer and Hesiod was at least as advanced as that in the two Greek authors. The very ancient peoples (besides Indians and Chinese) are the Egyptians, the Babylonians, the Hittites and Chaldeans. About the Egyptians, the Cambridge Ancient History (vol. II p. 218) states that there is very little trace of the application of Mathematics to Astro-

738. Vide 'Greek Astronomy' by T. L. Heath (1932) introduction XI-XII and Sir Norman Lockyer's 'Dawn of Astronomy' (1894) p. 133 for the knowledge of only a few stars exhibited in the Book of Job and by Homer and Hesiod.

onomy in Egypt and that, though the length of the solar year had been fairly accurately determined, this was done by observation of the heliacal rising of Sirius or Sothis which happened to correspond rather closely with the first rise of the Nile and involved no calculation whatsoever. About Hittites and Chaldeans there is not much to be said as no one asserts that nakṣatras were borrowed from them. Even about 800 B. C. Homer's and Hesiod's knowledge of astronomy was meagre. Even Hipparchus, regarded as the greatest astronomer of antiquity who completed his catalogue about 130 B. C., had access to a continuous series of observations made in Mesopotamia reaching back to 747 B. C.⁷³⁸ Ptolemy wrote about 150 A. D., his *Almagest* is based on the observations of Hipparchus, and almost all that is known about the predecessors of Ptolemy is derived from the latter's work, as, owing to the very excellence of Ptolemy's work, all writings of his predecessors ceased to be studied and have not been recovered. The theory of Greek influence in astrology will be dealt with a little later on, but a few words may be said here about the supposed influence of Greek astronomy on the Indian Siddhāntas⁷³⁹ and later works. In the

738 a. Vide Rawlinson in 'Five monarchies of the Ancient World,' vol. II, p. 574, also Breasted in 'Ancient Times' p. 214 for the passing of the observations of Nabunassar and Kidinnu (who practically discovered the Precession of the Equinoxes) to the Greeks and for the Greek engineer Meton taking the length of the year from the tables of Nabu. A continuous record of dated observations began with the reign of Nabunassar (who began to rule in 747 B. C.), from which date the observations continued till Ptolemy's day, vide Heath's 'Greek Astronomy' p. XIV and pp. 142-143. Prof. Neugebauer has recently questioned the claims of Babylonian Kidinnu to have discovered the precession of the equinoxes (in *JAOS* for 1930, vol. 70 pp. 1-8) and Morris Jastrow (Jr.) in 'Hepatoscopy and Astrology' contributed to *Proceedings of American Philosophical Society* vol. XLVII at p. 671 appears to have done the same before him. Sarton (in *JAOS* vol. 75 No. 3 p. 169) supports Prof. Neugebauer, though he admits that some of the Babylonian observations made it easier for Hipparchus to discover precession of equinoxes.

739. पौलिशरोमकवासिष्ठसौर्यतामहास्तु सिद्धान्ताः । पञ्चम्यो द्वावाही रगारुपाती छान्ददेवेन ॥ पौलिशकृतं शुक्रदेवी तत्पासकस्तु रोमक प्रोक्त । सुप्रवृत्तं सावित्र. परिशिषी हूरविश्रुती । पञ्चसिद्धान्तिका I 3-4 It is said here that पौलिश and रोमक were commented upon by छान्ददेव, that the *Sūryasiddhānta* is most accurate, Paulīśa is accurate and Romaka approaches it in accuracy and that Vāsisṭha and Piṭamahā are far from accurate. Thibaut (in Intro. to *पञ्चसिद्धान्तिका* pp. XLIX-L) holds that Paulīśa-siddhānta known to Utpalā (about 966 A. D.) was different from the one known to Varāhamihira, that both Romaka and Paulīśa known to Varāha could not be placed later than 400 A. D. (Intro p. XXXIII).

first place no Indian work of the Siddhānta class admits that any Yavana knowledge was at the basis of the Indian astronomy nor do these ancient Sanskrit works on *astronomy* set out any large number of purely astronomical terms of Greek origin as Varāha does in astrology. The subjects to be dealt with in the Pañcasiddhāntikā are set out in chap. I verses 5-7 and there is hardly any word therein that can be said to be originally Greek. Reliance is placed by Weber and others on the fact that two of the five Siddhāntas the characteristics of which are summarised by Varāhamihira in his *Karapa*⁷⁴⁰ called Pañcasiddhāntikā are designated Romaka and Paulīśa and it is argued that this clearly suggests Greek influence. One should like to know the number of purely Greek astronomical words employed in the Siddhāntas (older than Varāha) and different from the 36 or 37 Greek words said to have been employed in Sanskrit astrology by Varāha and others. Conceding for argument that Romaka stands for the Alexandrian school that does not prove Greek influence on the Siddhāntas. There is hardly any evidence to show that any medieval work or calendar in India followed or was based mainly upon the data of the Romaka⁷⁴¹. The length of its year is 365 days, 5 hours, 55 minutes and 12 seconds which exactly agrees with the determination of the extent of the year given by Hipparchus and accepted by Ptolemy (Thibaut in Grundriss p. 42). The rules set up by Varāha for *ahargana* according to Romaka give results for the meridian of Yavanapura (and not for that of Ujjayini). It did not occur to any Western scholar so far that the Romaka-siddhānta being in Sanskrit was most probably composed by some Greek⁷⁴² settled in India familiar with

740. Difference is made between a siddhānta work and a karapa. The latter is a compendious astronomical work which does not discuss astronomical theories at length (as the siddhāntas do) and furnishes a set of concise and approximately correct rules for the quick performance of the more important astronomical computations.

741. Not only was the Romaka not followed, but a comparatively early writer Brahmagupta (born 598 A. D.) condemns it as beyond the pale of smṛtis: शुभलब्धकल्पः कालपरिच्छेदकः स्वतन्त्रकः । यस्मात् रमके वे स्वविवादी तेनकस्तस्मात् न ब्राह्मणसिद्धान्तः I. 13 quoted by S. B. Dikshit in I. A. vol. 19 pp. 133-142, where Mr. Dikshit contends that the Romaka summarised in the Pañcasiddhāntikā is different from the Romaka of Śrīṣeṇa and that the former was composed before 150 A. D.

742. The Paulīśa-siddhānta is supposed by Weber to have been borrowed from Paulus Alexandrinus (4th century A. D.) Kern (preface (Continued on next page))

Sanskrit as well as with the Greek or Alexandrian astronomy that preceded Ptolemy and probably even Hipparchus and that therefore Varāha gave a summary of it in his *kuṇa*, just as in his famous work on Astrology, the *Brhatsāhita*, he mentions the views of the Yavanas and frequently differs from them. Further Varāha is generous in his appreciation of Greek astrology⁷⁴³ 'Yavanas are indeed Mlecchas and this śāstra is well cultivated (or established) among them; even they (the Yavanas) are honoured as if they were sages. What need it be said about a brāhmaṇa well-versed in Astrology (he will be honoured much more)'. The word 'śāstra' in this verse when read along with 'daivavid' in the 2nd half must be taken in the sense

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to Br S p 49] rebukes Weber for proceeding to this conclusion on the slender ground of the identity of name, but Kern himself feels that Paulisa was a Greek. D. E. Smith in 'History of Mathematics' (ed. of 1922, vol. I p. 145) avers that Greek scholars settled in India after Alexander's time. In my paper on 'Yavaneśvara and Utpala' contributed to the J B B. R. A S vol. 30 parts 1 and 2 pp. 1-8 I refer to two extensive works on astrology in several thousands of fine Upajāti and Indravajrā verses composed by Sphuyidhvaja and Mīnarāja, both of whom claim to be the over-lords of Yavanas. The Bennagar column Vaisnava inscription on the Garudadhvaja in honour of Vāsudeva by Helliodora, a devotee of Vāsudeva and son of Diya and hailing from Takṣaśilā (Taxila) who was a Yona (Yavana) ambassador of king Antalkita (Antalkidas) to the court of king Bhāgabhadra shows how even high-placed Greeks became devotees of Vāsudeva, settled in India and got the inscription engraved not in Greek nor in bilingual characters, but in the Indian language and script. Vide W. W. Tarn in 'Greeks in Bactria and India' pp. 313-14, 380-81, 390-91 for Greeks knowing Indian languages, for many Greeks becoming Indianized and J. R. A. S. for 1909 pp. 1053-1056, 1087-1094, J. B. B. R. A S vol. 23 p 104 and I. H. Q. vol. VIII (for 1932) p. 611 for the Bennagar Inscription.

743. म्लेच्छा हि यवनास्तु सन्पक्व शास्त्रमिदं स्थितम् । क्षयिवत्तेऽपि प्रवृत्ते किं पुनर्देव-
विद्वद्भिः ॥ बृहत्संहिता II 15 (Kern) Alberuni (Sachau, vol I. p. 23) refers to this
verse. In पाणिनि IV. 1.49 twelve words (इन्द्रवक्त्रं यवनमातुलाचार्योणामाह्वरं)
are mentioned to most of which the affix आनी is added in the sense of
'Wife'. The word यवन is an exact reproduction of the word Ionia which
was originally a strip of mountainous coast in Asia Minor about 20 to 30
miles broad. There is nothing to show, as Western writers are fond of saying,
that Pāṇini refers to Alexander and the Greeks that came with and after him,
Miletus was in the 6th century B. C. the richest city in the Greek world.
In Pāṇini's days यवनानी meant the wife of a yavana while in Kātyāyana's
days यवनानी meant only the yavana alphabet. Later on all Greeks came to
be called Ionians. Vide Will Durant in 'Life of Greece' (1939) p 134,
Sarton in 'A History of Science' p. 162.

of 'horā-sāstra'. But Varāha nowhere pays a similar compliment to Yavanas about their proficiency in Astronomy and Mathematics. This would suggest that in astronomy he did not rate them high or did not think they had anything special to impart to Indians or at least he did not base his astronomical theories on the works of Greek astronomers. He hardly ever employs any Greek words that are not already employed in his work on astrology.

Thibaut (Grundriss, p 42) holds that the name Pulisa has decidedly a non-Indian appearance. One fails to understand why these learned writers are so positive about a certain name being non-Indian. We have in Sanskrit such ancient names as Pulastya,⁷⁴⁴ Pulaha, Paulastya (for Kubera) which contain most of the elements of the word Pulisa and are very similar to it. Even in these days Hindus bear such names as Nabobsingh. The siddhāntas are called Paitāmaha and Paulisa because they were deemed to have been composed by Pitāmaha and Pulisa. Alberuni, Thibaut says, traces the name Pulisa to a Greek author Paulus; but Alberuni who was familiar with both Indian and Greek authors might have committed a mistake, as even such a scholar as Weber, whose vast reading and phenomenal industry are a marvel, was misled by mere similarity in name and one recalls what was said in the drama Śākuntala by the attendant of Śākuntala's little son that the child was misled by the similarity of names. Thibaut himself admits that it cannot be proved that the Paulisa siddhānta is related to the work of the Greek astrologer Paulus. Paulisa-siddhānta appears to have restricted itself mostly to astronomical matters. We have seen (p 488) that the Paitāmaha-siddhānta was composed about 80 A. D. Therefore, that Siddhānta could not have borrowed anything from Ptolemy (150 A. D.). Prof. Neugebauer again has^{744a} no doubt that the original impetus to scientific Hindu

⁷⁴⁴ Pulastya is quoted about a dozen times by Aparārka (first half of 12th century A. D.) and about three dozen times by the Smṛticandrikā (first half of 13th century A. D.) as a writer on Smṛti and Pulaha also is quoted as a Smṛti writer by the latter work. Manu I. 35 speaks of Pulastya and Pulaha as two of the ten sons of Prajāpati. Pulastya and Pulaha are two of the seven sages (in Br. S. 13, 11).

^{744 a.} Vide 'Journal of Near Eastern Studies' vol. IV, at p 30 (Prof. Neugebauer on 'History of Ancient Astronomy'). Whitney also (Sūrya-siddhānta in J. A. O. S. vol. VI p. 474-75) suggested that it was pre-Ptolemaic astronomy that was transmitted to India and Prof. Neugebauer, relying

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astronomy came from Hellenistic astronomy, since he thinks that the use of the eccentric-epicyclic model alone is sufficient proof. But he is inclined to hold that the period of reception lies between Hipparchus and Ptolemy and hopes that a systematic study of Hindu astronomical works might reveal information about pre-Ptolemaic Greek astronomy no longer preserved in available Greek sources. It is doubtful whether that hope will ever be fulfilled. If ancient Indians were capable of analysing the elements of the Sanskrit language and raising such a system as Pāṇini's, if they could plumb the depths of the human mind and create a mental discipline like the Yoga, if they carefully noted centuries before Christ the parts of the glottis and other organs in the mouth in the production of the letters of their language and produced the *Prātisākyas* and *Śikṣā* works, if they could create a fable literature and invent the game of chess and make a gift of these two to the whole of mankind, if their knowledge of Algebra was of a superior order (vide Colebrooke's *Essays*, vol. II, at p. 446 and Cajori's 'a History of Elementary Mathematics' pp 93-101), if they invented the decimal place value⁷⁴⁴ system for numbers and propagated it and the sign for a zero to Europe through the Arabs in the 12th century A. D., there is hardly any compelling reason for saying that it would not have been possible for them to arrive at their own eccentric and epicycle system (of which Prof. Neugebauer makes so much) independently of any other people to explain the

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only on a few translated Sanskrit texts, probably repeats what Whitney suggested without any substantial evidence. Prof. Neugebauer in *J. A. O. S.* vol. 70 (1950) p. 7 admits that scholars are very far from a real insight into the development of Hellenistic astronomy before Ptolemy. In his review of the work on Indian studies by Professors Renou and Filhoza, Prof. Neugebauer seems to hold that the discussion of Greek influence on Hindu astronomy and mathematics is of very little interest, since most of the Greek material was well known in Mesopotamia in the middle of the 2nd millennium B. C. and might have spread from Mesopotamia towards the east (vide 'Archives Internationales d'Histoire des Sciences' for April-June 1955 at p. 170).

744 b. Mesopotamians used 60 as their basic number instead of 10. With them each position counted for 60 and not for ten. 123 in our decimal place value system is equal to $1 \times 10^2 + 2 \times 10^1$ plus 3. A similar notation in Mesopotamia would give $60^2 + 2 \times 60^1$ plus 3 = 3723. For numbers below 60 the notation was clumsy as a dividing line had to be used for the tens and integers.

supposed motions of the Sun, the Moon and the planets round the earth.

One more observation must be made here. The Vedānga-Jyotisa⁷⁴⁵ says 'The sun and the moon start towards the north in the month of Māgha at the beginning of Śravisthā (i. e. Dhanisthā) and the Sun starts towards the south in the middle of Āślesā in the month of Śrāvana' i. e. winter solstice was in the beginning of Dhanisthā. In the Brhatsamhitā Varāhamihira tells us that in his day the two *ayanas* of the Sun took place at the beginning of Karkataka and of Makara respectively, that indeed at some time in the past *Uttarāyana* began at the beginning of Dhanisthā and *dakṣiṇāyana* commenced in the middle of Āślesā and that therefore it was so declared in former śāstras. This shows that, between about 505 A. D. when Varāha planned and probably wrote his Pañca-siddhāntikā and the observation contained in the Vedānga-Jyotisa, the commencement of Dakṣiṇāyana had shifted from the middle of Āślesā to the last quarter of Punarvasu i. e. in all about 23 degrees and 20 minutes. Varāhamihira makes no effort to explain this. It is therefore quite reasonable to argue that he was probably not aware of the theory of the precession of the equinoxes. Authorities are not in complete agreement as to the yearly extent of precession. Taking it at 50 2 seconds per year, the total number of years between Varāha and the date of the observation in Vedānga Jyotisa would be about 1673 and deducting 505 years (the time of Varāha's epoch for a siddhānta calculation) the observation would refer itself to about 1168 B. C. If Varāha and his predecessors had borrowed scientific astronomy directly from the Greeks, they should have been quite aware of the precession of

745. मय्येते अग्निदादौ सूर्याचक्ष्मसाद्भुदक्षः। सार्वर्षे दक्षिणार्कस्य माघआवणयोः सदा॥ वेदाङ्गज्योतिष (of ऋग्वेद), verse 6 (and 7 of यजुर्वेदाङ्गज्योतिष); आश्लेषार्थाद् दक्षिण-सुक्तमयनं श्वेयं निधायात्। सूर्यं कदाचिदासीद्येनोक्तं पूर्वशास्त्रेषु॥ समितमयनं सवित्रं कर्कट-कार्यं दृग्भादित्यवगम्यत्। बृहत्संहिता III 1-2 सार्व means आश्लेषा, of which the presiding deity is serpents पूर्वशास्त्रेषु refers to वेदाङ्गज्योतिष and similar works. The पञ्चसिद्धान्तिका (II 21 p 9) refers to this: आश्लेषार्थादासीत्यदा विवृत्तिः। किटोष्णकिरणस्य। सुक्तमयनं तदासीत्साम्प्रतमयनं पुनर्वसुतः॥. We find in the श्री. श्री. सूत्र a passage almost identical with वेदाङ्गज्योतिष verse 7, viz माघमासे अग्निदाभिरुचरेति भातुमानर्वाश्लेषस्य आवणस्य दक्षिणेनोपनिवर्तत इति। (26 29) The words माघ "भातुमान् form a half अनुष्टुप् verse,

equinoxes, since precession is said to have been discovered by Hipparchus, and was adopted by Ptolemy.⁷⁴⁵

This consideration has special force in view of the fact that Varāha believed that the constellation of the Saptarsis (Ursa Major) was in the Maghās at the time when Yudhisthira ruled, that that star group remains for one hundred years in each of the 27 nakṣatras and that therefore to complete one cycle through all nakṣatras the star group of Saptarsis required 2700 years.⁷⁴⁶

There are other serious difficulties also in holding that the Sanskrit scientific astronomical treatises were acquainted with or borrowed from Ptolemy's work. Numerous discrepancies in essential matters exist between Ptolemy's work and Hindu astronomical works such as the assignment of different dimensions to the epicycles of the planets by Ptolemy and by Hindu writers. Therefore, it is altogether improbable that the Hindu works were directly based on Ptolemy's work. Nor is there any direct evidence to show that Hindu works were based on Hipparchus or the works

745 a Vide 'Greek Astronomy' by Heath p 611 and Prof Neugebauer in Journal of Near Eastern Studies, vol IV, p 24 In the Poona Orientalist vol. VIII, pp. 68-80 Mr Raja Rao endeavours to prove that ancient Pravargya legend is based on a knowledge of the precession of the equinoxes. In the first place, too much has to be taken for granted to make that thesis probable and in the 2nd place it would have to be admitted that precession, though known in the Vedic age, was forgotten before the times of Varāhamihira who is apparently not aware of it Prof. K. V. Abhyankar (in Dhruva commemoration vol III pp 153-164) tries to show that 'precession of the equinoxes' had been discovered in India in ancient times, but his arguments are far-fetched and not at all convincing

746. आसन्नयासु सुनयः सासति पृथिवीं शुचिहिरे द्युतौ । वद्विक्पञ्चद्विषुत सफकाल-
स्वस्य राज्ञश्च ॥ एकैकस्मिन्नुक्षे संतं सत ते चरन्ति वर्षाणाञ्च ॥ Several purāṇas mention that the Saptarsis were in Maghā at the time of Parikṣit and that they are in one nakṣatra for a hundred years Vide वायु 99 421-23, मत्स्य 273 42-44, on वृ सं 13 3-4, उत्पल quotes a verse of Vṛddha Garga who is earlier by some centuries than Varāhamihira "कालिदासस्यो ह स्थितास्ते विद्वेषवतम् । सुनयो धर्मानिरता यजाना पालने रताः ॥" पितरः are the deity of नद्य In the विष्णुपुराण IV. 33, 34 it is said that at the time of king Parikṣit the Saptarsis were in Maghā nakṣatra In बृहत्सं 13. 2 वराह promises that he would follow the doctrines of बृहद्गर्ग about the motion of Saptarsis (Ursa Major) According to the Śālyaparva of the Mahābhārata (chap. 37, 14-15) Vṛddha-Garga was an adept in the computation of time and in auspicious and inauspicious phenomena and a holy place on the Sarasvatī river was named Gargasrotaś, which Balarāma is said to have visited Therefore, Vṛddhagarga must have preceded Varāha by many centuries.

of other Greek writers. No such Greek works are now available nor are even Greek elementary manuals of astronomers available which can be said to agree with Hindu scientific works. That an extensive Sanskrit literature on astronomy has perished is clear from Varāha-mihira's works and Utpala's quotations in his commentaries on the Br. S. and Brhaj-jātaka. Modern Western writers would do well to observe at least for the present a non-committal attitude instead of repeating *ad nauseum* that Hindu scientific astronomy was derived from Greeks on slender similarities between the two systems and on obscure and ill-understood passages and extracts in old astronomical works (vide E. Burgess in J. A. O. S. vol. VI at p. 480).

After having briefly indicated the astronomical knowledge to be gathered from Vedic works, it is now necessary to show that astrological knowledge is also found in the Vedic texts from the oldest times. The human mind is very curious to know the future and is very prone to regard certain days, times and appearances as auspicious or favourable and others as inauspicious. Various means were adopted by ancient peoples to pry into the future. The word astrology is now generally understood⁷⁴⁷ to mean the predictions about what would befall an individual based on the configurations of the Sun, the moon and the planets at the time of his birth. But this was not the sense or at least the only sense in which the word was used in very ancient times. Astrology known to us from the ancient Assyrians was concerned almost wholly with the interpretation of celestial phenomena and planetary configurations and the predictions about the immediate future in relation to the country, its people, its government or king, in such matters as the crops, floods, storms, invasions or other calamities. The events in the heavens, in the sky and even on the earth were supposed to intimate the thoughts of the gods, and to convey indications about impending happenings. This may be called natural astrology. Horoscopic astrology is a later development. Predictions were also derived by skilled diviners from various other happenings such as dreams, the flight and cries of birds, and the interpretation of the mysterious signs on the livers⁷⁴⁸ of the sheep killed in sacrifices to gods in Babylon and Rome.

747. Vide Frankfort's 'Cylindrical seals' p. 157, Prof. Neugebauer in E. S. A. p. 163.

748. Vide Breasted in 'Ancient Times' p. 175, Cambridge Ancient History vol. I p. 409. This lore called 'Hepatoscopy' does not appear to

(Continued on next page)

The first thing that we notice is that even in the *R̥gveda* we have frequent references to 'auspiciousness of days' (*sudinatve aṇām*) in *R̥g* III. 85, III. 234, VII. 884, X. 701, (*sudinatvam-ahnām*) in *R̥g*. II. 21. 6 and '*sudīnesvahnām*' in *R̥g*. IV. 371). A few of these may be translated here. 'O Indra! establish amongst us abundance of wealth, freedom from injury to our bodies, sweetness of speech and luckiness of days' (*R̥g* II. 216); '(The sacrificial post) when planted on an auspicious day goes prospering in the sacrifice attended by many men' (*R̥g* III. 85),

(Continued from last page)

have been developed in India. Vide 'Hepatoscopy and Astrology in Babylonia and Assyria', a paper in the Proceedings of the American Philosophical Society, vol. XLVII, pp. 646-676. Divination is either voluntary or involuntary. In the former marked arrows were used (apparently referred to in Ezekiel 21. 21) or birds were sent out and the directions in which they flew were noted and interpreted or such things as dipping buds or flowers in water and placing them at the feet of the images of gods in India and noting whether the flowers on the right or left side fell down first. Involuntary divination depends on all kinds of signs, phenomena and happenings that force themselves on one's attention such as aspects of the sun, the moon, planets, lightning and clouds, dreams, chirping of birds and falling of lizards on one's body and the like. The Babylonian and Assyrian priests attached to temples made very extensive collections of omens and portents, but the interpretations almost exclusively concerned general welfare (viz. crops, pestilence, war, famine, plenty &c.) and if an individual was referred to it was only the king. The theory underlying hepatoscopy was that the animal offered was assimilated to the deity and the soul of the animal entered into the inner being of the god. The seat of life and of the soul was supposed to be the liver. The chief parts of the liver were the right and left lower lobes. Among the Romans the heart and lungs also were examined, the right representing the favourable side and left the unfavourable side. The priests did not hesitate to announce to the king unfavourable results and applied their systems consistently. Astrology represented a comparatively more scientific view of the universe. The planets came to be regarded as gods even in the oldest astrological texts in which the five planets were identified with the chief gods of the Babylonian pantheon, viz. Jupiter with Marduk, Venus with Ishtar, Saturn with Ninub, Mercury with Nebo and Mars with Nergal, Jupiter (=Marduk p. 654) being always mentioned first. It was believed that through the planets and stars one can see gods at work. Prognostications varied according to the season or month of the year and the day. The Greek astrology offered a great contrast to the Babylonian, since in the former the individual came to be all in all. The Greek astronomers obtained from the Babylonians the names for the constellations of the ecliptic, which are used even now in Europe. Vide Jastrow's '*Religion of Babylon and Assyria*' p. 370 for identification of Marduk, Ishtar and other Babylonian gods with planets and p. 371 for the fact that Ishtar (Venus) figures most prominently among the preserved astrological texts and '*Babylonian and Assyrian Religion*' by S. H. Hoole pp. 24-30.

'O Agni! I establish thee on the best place of the earth (the *uttaravedi*), the place of worship and for libation, securing luckiness of day; may you shine opulently on the (river) Drsadvatī, on the concourse of people, on the river Āpayā and on Sarasvatī (Rg III, 23.4).⁷⁴⁹

There are several other passages in which a wish is expressed that the days would be auspicious or lucky for sacrificers etc. Vide Rg. IV. 4 7, V. 60 5, VII 11. 2, VII 18. 21, I. 124.2 (May new dawns like the past ones shine for us with wealth and lucky days), X. 39 12^{749a}

It has already been seen above (note 726) that in Rgvedic times cows were driven (by way of dowry) to the bridegroom's house on Aghās (Maghās) and the bride was carried in a chariot to the bridegroom's house after the marriage on the Arjuni (or Phalguni) nakṣatra. In accordance with this the nakṣatras on which marriage should be celebrated are enumerated in the Baud. gr. as Rohini, Mṛgaśīrṣa, Uttarā-Phalguni and Svāti.

It has already been shown above (on p 506) how *Agnyādheya* (the setting up of the sacred fires) was to be performed on one of seven nakṣatras or in spring, summer and autumn according to the *varṇa* (class) of the performer (vide Kāthaka S. 8.1, Śat Br. II. 1.2, Tai Br. I. 1.26-7). But an exception was recognized in the case of one performing a Soma sacrifice. It was provided that whenever a man had a desire to perform a Soma sacrifice he might establish the sacred fires in any season and that would bring prosperity to him.⁷⁵⁰

In ancient Vedic passages no clear line of demarcation appears between what may be called natural astrology and

749. षोडं रवीणामतिदिं तद्वनो त्वाधानं वाचः सुदिनत्वमद्वारम् ॥ ऋ. II 21, 6; जातो जायते सुदिनत्वे अद्वा समर्थ आ निदधे वर्षमानम् ॥ ऋ. III 8 5, नि त्वा ह्येष वर आ दृषिष्या इलायास्त्वदे सुदिनत्वे अद्वा ॥ छपद्वत्या मातुष आपयायां सरस्वत्यां रेवद्वे दिदीहि ॥ ऋ. III. 23. 4.

749 a. The Greeks held the waxing moon lucky and the waning moon unlucky. Hesiodic system (which is at least several centuries later than the Rgveda) furnishes the earliest evidence for lucky and unlucky days, though Hesiod admits that there was divergence of opinion on that point. Hesiod puts a special ban on the 5th day of the month, while the 7th day was sacred to Apollo in Greece and was held sacred in Babylon also. Vide L. R. Arnell in 'Greece and Babylon' p 294.

750. अपो स्रद्ध यदेवैनं यज्ञ उपननेद्यादधीत । सैवाध्यायः । ते आ. I 1. 2. 8, सोमेन यज्ञा इति वा अग्निनाधत्ते यस्मिन्नेव कस्मिंश्चर्ता आदधीत सोमेन यध्यमानः । काठक 8 1.

individual astrology. For example, in the *Tai. Br.*⁷⁵¹ it is provided that people plough their fields on *Anurādhā* nakṣatra, of which *Mitra* is the presiding deity. The *Pārakṣara*grihya prescribes in the same strain that a man should put the ploughshare (in his field) on an auspicious day or on *Jyesthā* nakṣatra of which *Indra* is the presiding deity (and rains are in the hands of *Indra*). On the other hand, the same *Brāhmana*⁷⁵² (*Taittirīya*) provides that if a man desires that his daughter should be dear to her husband he should get her married when the moon is in *Nistya* (*Syātī*) nakṣatra and that if he does so his daughter becomes dear to her husband and never comes back to her father's house. The nakṣatras from *Kṛttikā* to *Viśakhā* have been declared to be *Devanaksatras* and whatever rites are performed on them are declared to have been performed on a holy day (*puṇyāha*). Even as early as the *Atharvaveda*⁷⁵³ it appears to have been believed that a boy born on *Jyesthā* or on *Vikṛt* (i. e. *Mūla* nakṣatra) or on a day called tiger-like (on an evil or terrible nakṣatra) might himself die or bring about the death of his father or mother. The two verses may be translated as follows: '(the boy) is born on *Jyesthaghni* (i. e. *Jyesthā*) or on *Vikṛt* which belongs to *Yama*; guard him against being uprooted, may (*Agni*) take him beyond all evil results in order that he may reach the long life of a hundred autumns. This valiant son was born on a tiger-like day and nakṣatra; may he not, while he grows, kill his father or his mother that gave him birth.'

Thus it appears that some nakṣatras were called *puṇya* (auspicious or holy) as in *Tai. Br. I. 5. 2. 1* or *III. 1. 2. 8*, while

751. मैत्रेयं कृपन्ते । तै. ब्रा. I. 5. 4. 2. पुण्यादि लाङ्गलपोजन ज्येष्ठया वेन्द्रदैवतपम् । पारस्करयज्ञ II. 13

752. यां कामयेत दुहितरं प्रिया स्यादिति सा निष्काया दद्यात् विधेव भवति वैव द्द पुनरागच्छति । तै. ब्रा. I. 5. 2. This very passage is quoted in the *आप. सू.* I. 3. 3-5 (यां कामयेत - गच्छतीति ब्राह्मणवेत्तो विधिः । इत्यकाशब्दो दुहितरिति निष्कायाश्च स्वातो) and in *भारद्वाजयज्ञ* I. 12.

753. ज्येष्ठस्यां जातो विजृत्तोर्मरुतस्य मूलग्रहणात्परिधायेनम् । अत्रेव नेवद् दुरितानि निन्वा दीर्घास्तथाप्य क्षतशारदाय ॥ व्यामैह्यजनिष्ट वीरी नक्षत्रजा जायमान सुवीर । स मा वधीत्यितरे वर्धमानो मा मातरं न मीनीज्जनिदीम् ॥ अथर्व. VI. 110 2-3 क्षतशारदाय occurs in *Rg. VII. 101. 6* and *X. 161. 2-3* विजृत्तो. is loc. dual of विजृत्. Vide *उद्गाता भगवती विजृत्तो नाम तारको* । विज्ञेयिरस्य सुज्जतामधर्न पाक्षसुतम् ॥ अथर्व. II. 8. 1 ; compare also *III. 7. 4* and *VI. 121. 3* The *Kaushika-sūtra* (46. 25) prescribes अथर्व. (VI. 110) as a hymn to be repeated in a *Sānti* rite for one born on an evil nakṣatra

some others (like Jyesthā, Mūla) were held to be pāpa (evil) naksatras.

From a passage in the ⁷⁵⁴ Br. Up. it appears that certain naksatras were called male "if a man desires 'May I reach greatness' he should observe milk diet for twelve days beginning in the northward passage of the Sun, in the bright half of a month and on a favourable day he offers into the fire on a male naksatra &c."

From the above examples it will be apparent that prognostications were based in very early Vedic times on the naksatras either of birth or on naksatras deemed auspicious or inauspicious. Pusya appears to have been regarded as a very auspicious naksatra long before Pānini, who mentions another name of it as 'Sidhya'. But in these early times it does not appear that any rules had been arrived at about the influence of planets (except perhaps of Jupiter in Pusya) in certain naksatras or about horoscopes with planets in naksatras or *rāśis* (signs of the zodiac) or in certain 'houses'. In those days prognostications were confined mainly to naksatras, days and natural phenomena and bodily marks. For example, Pānini I. 4. 39 ('राक्षीर्धौर्ध्वस्य विप्रश्नः') provides a rule for a diviner considering the good or bad luck of a person. The Kaṣhika explains 'विप्रश्नः प्रश्नः विप्रश्नः । स कस्य भवति यस्य ह्यमाद्यमं पृच्छयत । देवदत्ताय राध्यति ईक्षते वा नैमित्तिकः पृष्टः सन् देवदत्तस्य देवं परीक्षेत्तयति ।'. In Pāṇini IV. 3. 73 'अणयनादिभ्यः' it is provided that the affix अण् (and not ठक्) is applied in the sense of 'तत्र भवः' or 'तस्य व्याख्यानः' to the words in the ऋगयननाम, which contains among others the words अङ्गविद्या, उत्पात and निमित्त (i.e. नैमित्तिक and औत्पातिक would mean 'one who expounds the future consequences indicated by उत्पात i.e. earthquake &c. and निमित्त throbbing &c.). Under Pāṇini III. 2.53 the Kaṣhika gives the examples जायाप्नोति लकालकः, पतिष्वी पाणिरेखा (line on the palm).

We find from certain verses of the R̥gveda that the cries of such birds as kapibijala were deemed even in those ancient times

754. स यः कामयेत महत्याप्नुयान्मिच्छद्भगवने आपुर्यमाणपक्षस्य उपपादे द्वादशाहसुपवसन् ब्रह्मदी धृत्वा " इति नक्षत्रेण मन्ये संनीपं बुद्धीति । बृह. उ. VI. 3. 1, compare a similar passage in छा. उ. V. 2. 4-9 and कौषी. उ. II. 3. In later times there was some difference of opinion as to male naksatras. मातृदत्त on हिरण्यकेशिपुरा I. 1.5 says 'अप्यङ्गं पुनर्वसु तिपो हस्तः शतभिषङ् मोक्षपदा इति इनामवेयानि नक्षत्राणि,' while सूक्तिच I p. 17 quotes from रत्नकोश 'दस्तो मूलं अवण. पुनर्वसुर्द्विगिरास्तथा पुण्यः । इति तिष्ठेयु कार्येषु क्षेपानि ह्यभानि विष्णवानि ॥'

to indicate coming events, auspicious or otherwise; ⁷⁵⁵ '(the bird) crying again and again and voicing (indicating) coming event sends forth his speech as an oarsman propels a boat; O bird! may you be auspicious to us and may no unfavourable sign reach you from any quarter; O bird! may you that are auspicious and whose cry forebodes good cry to the south of (our) houses; may no thief master us nor may any one declare that we may meet danger.' Br S, 98. 14 provides that birds indicate to a person going on a journey the evil results of actions, good or evil, done by him in former lives. The Yoga-yātrā of Varāhamihira (chap. 14) and Abhūtasāgara pp. 569-582 deal at length with *salūka* (prognostications from the sight, flight or cries of birds and other animals). Yogayātrā (14. 2 and 26) provides that certain birds and animals when they are to the right or southern side of a man starting on a journey indicate auspicious results and that when a cāsa bird with something in its mouth flies to the right side of a man that is an indication of welfare.

The result of the dependence on ideas of lucky and unlucky days and nakṣatras was that some people began to make observations and deduce conclusions and a lore called 'nakṣatra-vidyā' arose. When Nārada approached the great teacher Saṇatkumāra for knowledge, the latter questioned him as to what he already knew and then Nārada enumerated a long list of lores (including ⁷⁵⁶ the four Vedas, Itihāsa-purāṇa), one of which is 'nakṣatrayidyā' ('the science of nakṣatras' i. e. astronomy and astrology). It can be easily imagined how credulous people in ancient times as even in these days consulted those who professed to know what the stars foretold and were often deceived or felt frustrated. Hence arose even in early times a prejudice against star-gazers, astrologers and the

755 कनिकाद्वज्जलप प्रवृत्तान् ह्यपति वाचमवितेन नावत् । सुमङ्गलञ्च शकुने नवाति
भा त्वा काचिदभिभा विष्णुविद्वद् ॥ अथ क्रान्दं दक्षिणतो गृहाणा सुमङ्गलो भद्रवादी शकुने ।
मा ना स्तेन ईशत मावसेतो बृहद्वदस विवये सुवीराः ॥ क्र II 42 1 and 3. The first verse
is explained in the निरुक्त IX 4. The आच्य वृ III. 10 9 prescribes that one
on hearing the unpleasant cries of birds should recite audibly the two
hymns Rg. II. 42 and 43. The word अभिभा occurs only once in the सन्वेद,
compare 'नो नो विद्वदभिभा नो अशस्तिर्मा नो विद्वद् दृष्टिना देव्या वा ।' अथर्व 1/20. 1,
V 3 6.

756. स होवाचर्वदं भगवोऽप्येति यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं एतन्नं
वेदाणा वेदं . . . नक्षत्रविद्यां सपदेवजनविद्यामेतद्भगवोऽप्येति । छा उ VII. 1. 2; also छा उ
VII. 7. 1.

like. One of the earliest references to this prejudice against star-gazers in Sanskrit literature is found in the Tai Br. III. 4. 4 and Vaj. S. 30. 10 and 20, where the ⁷⁵⁷ 'naksatradarśa' (star-gazer) is made over as a victim to *prajñāna* and the 'ganaka' (calculator of the movements of stars and planets) is consigned to aquatic animals along with the headman of the village. Among the long list of brāhmanas that should not be invited for religious rites in honour of gods or in *śrāddhas*, Manu (III 162) includes one who maintains himself by the practice of astrology (*naksatrajyotiḥśāstra*) and in (VI 50) Manu prohibits ascetics from desiring to secure alms by foretelling the results of portents (like earth-quakes) or of bodily ⁷⁵⁸ movements (such as the throbbing of the eye or arm) or by *naksatrayidyā* (astrology) or *aṅgadyā* (palmistry) or by casuistry or by telling what the *śāstra* ordains on a (disputed) point. The ancient sūtras of Hārīta and of Śaṅkhalikhita declare that a *naksatrajyotiḥ* (one who lives by practising astrology) and a 'naksatrādeśavṛtti' (who makes his livelihood by conveying the message of *nakṣatras*) respectively are unfit to sit in a row with other brāhmanas (q by Kṛtyakalpataṛu on *śrāddha* p. 88). Similarly, Sumantu (in a prose passage q on *śrāddha* by Kṛtyakalpataṛu p. 91) states the same about a 'mūlyasāmvaṭsarika' (who practises astrology for money). The Viṣṇudharma-sūtra (chap. 82. 7) includes those who maintain themselves by astrology (*naksatrajyotiḥśāstra*) among those who are not to be invited for *śrāddha* rites. Similarly, the Tevijjasutta (S. B. E vol. XI pp 196-197) and Mahāśīla in Dīghanikāya (I. p. 68) condemn for Buddhist monks maintenance by such low arts as guessing at the length of a man's life or by foretelling future events (such as eclipses, falling meteors, victory and defeat &c.) But the mere study of constellations is allowed by Buddha (in S. B. E vol. XX pp. 292-294). Among obstacles to gain ⁷⁵⁹ Kautilya enumerates

757 प्रज्ञानाय नक्षत्रदर्शमिक्षायाश्च मन्त्रिनः । वाज सं 30. 10. यादसे ज्ञानरुपा ग्रामण्यं गणकमिक्षाज्ञाकश्च &c । वाज सं 30. 20. In the Puruṣamedha the star-gazer is assigned to 'prajñāna' (in order that he may collect thorough knowledge) and the ganaka to aquatic animals (like sharks or crocodiles),

758 न चोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्यया । नास्त्रशासनवाद्याभ्यां निष्ठा लिप्तेत कर्हिचित् ॥ मनु VI. 50 = वसिष्ठधर्मसूत्र X. 21. In the 'rgayanādīgana (पा IV. 3.73) the काशिक्षा enumerates अङ्गविद्या

759. लाभनिघ्नः कामः क्रोधः साध्वसः मङ्गलविधिनिक्षत्रोद्दिष्टः । नक्षत्रमति-वृष्टन्तं चादुर्मयोतिवर्तते । अथो ह्यर्थस्य महाद्वे किं करिष्यन्ति वारजाः ॥ साधना मातृद्वन्द्वपर्यान् नप यत्नश्चैरिदि । अर्थैर्याः प्रपश्यन्ते गजाः मतिगजैरिव ॥ अर्थशास्त्र, 9th अधिकरण, 4th chapter p 351 (Sham shastri's ed of 1919).

many such matters as passion of love, anger, tumidity and desire to find out an auspicious tithi and nakṣatra' and winds up with two fine verses characteristic of the great genius that placed Candragupta Maurya on the throne of Magadha. 'The desired object (or wealth) eludes that childish man that is excessively in search of what the stars portend: for the desired object is (itself) the star that governs (success) in securing it; what will stars do? Men striving (to attain their ends) will secure their objects after hundreds of efforts; wealth is caught by wealth just as elephants are bound by other elephants (opposed to them)' From the above it is quite clear that several centuries before Christ an astrologer (who maintained himself on money acquired by the practice of astrology) was very much condemned.

What Kautilya regards as reprehensible is extreme reliance on and pursuit of nakṣatra astrology, but it is not to be supposed that he ignored prognostications altogether. About the king's *purohita* (priest) he lays down the following⁷⁶⁰ 'the king should appoint as priest a person whose family and character are highly spoken of, who has well studied the Veda together with the six *angas*, the divine and other portents and the science of the government of people and who can prevent divine and human calamities by means contained in the Atharvaveda, the king should follow him as a pupil does his teacher or a son his father or a servant his master' Yāj (I, 313), who is later than Kautilya by some centuries, also lays down in almost identical words that 'the king should appoint as *purohita* one who is proficient in astrology, endowed with all requirements declared in śāstras, and is proficient in the science of government and the propitiatory and magic rites of the Atharvaveda'.

Another set of texts indicates another stage in the development of astrology based on nakṣatras, which seems to have been somewhat on the lines of the later horoscopic system of 'houses'. Traces of it exist though they are not very ancient. The *Vaikhānasasmārta*⁷⁶¹ sūtra (IV 14) refers to nakṣatras called Janma, Karma, Saṅghātika, Saṃudayika and Vaināśika and these terms are explained in the *Yogayātra* of Varāha and in the

760 दुरोहितस्तद्वितोदितकुलसौलं पङ्के वेदे वैवे निमित्ते दण्डनीत्या चाभिविनीतमापद्ं देवमाद्युदीनामधर्मैरुपायैश्च यतिकर्तुं कुर्वीत । तमाचार्यं शिष्यं पितरं पुत्रं च त्वं स्वामिनिन चाश्रयेत् । अर्थशास्त्र I. 9 pp 15-16, compare पाञ्च स्मृति I 313 'दुरोहितं प्रकुर्वीत देवस्यद्वितीयोदितम् । दण्डनीत्या च कुशलमपर्वोद्धिस्ते तथा ॥'

761. The date of the *Vaikhānasasmārtasūtra* is a difficult problem, but it lies probably between 200 B. C. to 200 A. D.

Viṣṇudharmottara-purāṇa.⁷⁶² The Yogayātrā remarks⁷⁶³ 'the nakṣatra on which a man is born is called *ādyā* (first), the tenth from it (from *ādyā*) is called *karma*, the 16th nakṣatra from the *ādyā* is called 'sāṅghātika' (pertaining to a group or a collection of human beings), the 18th (from *ādyā*) is called *Samudāya* (collection) and the 23rd (from *ādyā*) is called *Vaināśika* (lit. pertaining to death or destruction), the 25th (from *ādyā*) is called *mānasa* (pertaining to the mind), in this way all persons are concerned with six nakṣatras (1st, 10th, 16th, 18th, 23rd and 25th), they say that the king is concerned with nine nakṣatras, the three additional ones being those connected with his *jāti* (caste), his country and with the nakṣatra on the day of his coronation. The Yogayātrā and Viṣṇudharmottara (I. 78. 14-16) further provide 'when the nakṣatra of one's birth is affected by evil (star or aspect) the results are the appearance of disease, loss of money, and disputes; if the nakṣatra called *karma* is affected then one's undertakings do not succeed; if the *Sāṅghātika* (16th) is affected then there is treachery; when the *Samudāyika* (18th) is affected there is loss of accumulated wealth; when the *Vaināśika* (23rd) is affected, one's desired objects perish; when *Mānasa* (25th) is affected, there is anxiety and unhappiness. The Nārada-purāṇa,⁷⁶³ after defining the above, remarks that one should not commence any auspicious act on these. When the (six) nakṣatras are not affected (by evil stars or aspects) a person is healthy, enjoys happiness, his body is well-nourished and he is endowed with wealth; but if the six nakṣatras are affected he

762. जन्मकर्मसाङ्गान्तिकसाङ्ख्यिकवैनाशिकसंस्थेषु क्रियाकालविशेषेषु ग्रहेष्वेकैक्य-
मर्शेनारमेत । एतेन नवग्रहाणु दुःखा व्यापय शान्तिं यान्ति अन्यथा महत्तरो क्षोभो भवति ।
वैशाखतर्कसारसङ्ग्रह IV 14. (ed by Caland).

763. जन्मकर्मसाङ्गान्तिकसाङ्ख्यिकवैनाशिकसंस्थेषु क्रियाकालविशेषेषु ग्रहेष्वेकैक्य-
मर्शेनारमेत । एतेन नवग्रहाणु दुःखा व्यापय शान्तिं यान्ति अन्यथा महत्तरो क्षोभो भवति ।
वैशाखतर्कसारसङ्ग्रह IV 14. (ed by Caland).

763. जन्मकर्मसाङ्गान्तिकसाङ्ख्यिकवैनाशिकसंस्थेषु क्रियाकालविशेषेषु ग्रहेष्वेकैक्य-
मर्शेनारमेत । एतेन नवग्रहाणु दुःखा व्यापय शान्तिं यान्ति अन्यथा महत्तरो क्षोभो भवति ।
वैशाखतर्कसारसङ्ग्रह IV 14. (ed by Caland).

763a. जन्मकर्मसाङ्गान्तिकसाङ्ख्यिकवैनाशिकसंस्थेषु क्रियाकालविशेषेषु ग्रहेष्वेकैक्य-
मर्शेनारमेत । एतेन नवग्रहाणु दुःखा व्यापय शान्तिं यान्ति अन्यथा महत्तरो क्षोभो भवति ।
वैशाखतर्कसारसङ्ग्रह IV 14. (ed by Caland).

763a. जन्मकर्मसाङ्गान्तिकसाङ्ख्यिकवैनाशिकसंस्थेषु क्रियाकालविशेषेषु ग्रहेष्वेकैक्य-
मर्शेनारमेत । एतेन नवग्रहाणु दुःखा व्यापय शान्तिं यान्ति अन्यथा महत्तरो क्षोभो भवति ।
वैशाखतर्कसारसङ्ग्रह IV 14. (ed by Caland).

perishes and the king also (meets the same fate) if the six along with the extra three are affected. When⁷⁶⁴ the nakṣatra on which a king was crowned is affected by evil planets or aspects, one should predict loss of the kingdom, if the nakṣatra of the country is affected trouble to the country and capital is indicated and if the nakṣatra of the king's caste is affected then one should predict king's illness. The nakṣatras according to the caste of the king are as follows⁷⁶⁵. the three Pūrvas (Phalgunī, Pūrvāśādhā and Pūrvābhādrapadā) and Kṛttikā are nakṣatras of the king of the brāhmana class; the three Uttarās (Uttarā Phalgunī, Uttarāśādhā and Uttarābhādrapadā) and Pūṣya are nakṣatras for a king of the kṣatriya caste; Revatī, Anurādhā, Māghā and Rohini, of agricultural class; Punarvasu, Hastā, Abhijit and Aśvinī are nakṣatras of the *vaṃś* (trader) class. The countries governed by the nakṣatras are set out in chap. 14 of the Brhat-saṃhitā. Herein Varāha differs from Ptolemy in two respects: (1) Varāha does not mention countries governed by rāśis, but countries governed by nakṣatras; (2) Varāha confines himself to India, while Ptolemy in his Tetrabiblos (II 3 pp. 157-159, Loeb Classical Library) deals with all countries then known. This is an important circumstance against the theory that Varāha's astrology is borrowed from Ptolemy or later Greek writers. If he had known Ptolemy's work he could have easily followed him even as to countries outside India. The whole of India is divided into nine parts, the Madhyadeśa and the regions in the eight quarters from the East to the North-east, each part being under groups of three nakṣatras from Kṛttikā onwards. Vide also Viṣṇudharmottara I 86. 1-9. When the group of three nakṣatras in each of nine divisions is affected by the Sun, Mars or Saturn, the countries falling under any of the three nakṣatras of the group suffer calamities. The Mārkaṇḍeya-purāṇa (chap 58. 10-54 in B. I. edition, chap. 55 in Venkaṭeśvara Press edition) also specifies the countries in the nine groups, but the names differ to some extent. There is some divergence

764. पीडिते चाभिव्यक्तौ राज्यभङ्गं विनिर्दिशेत् । देशेषु पीडिते पीडा वेदस्व च पुराण च ॥ पीडिते जातिनक्षत्रे राज्ञो न्यायं विनिर्दिशेत् । विष्णुधर्मोत्तर I. 87. 17-18.

765 The बृहत्संहिता (15. 28-30 = योगयात्रा IX 5-7) specifies the nakṣatras of brāhmana, kṣatriya, agriculturists, traders &c. Two may be quoted here, पूर्वार्धं सानलमप्रजानां राज्ञां ह्युप्येव सक्षेत्राणि । सपौष्णमैव विदुर्वैव च प्रजापतेर्न च कृषीवलानाम् ॥ आदित्यहस्ताभिजिदाम्बिनामि वसिष्ठाजानां भवदन्ति भास्वि । मूलजिनेवानिह वाक्यानि धातुप्रजाते मनविष्णुनाया ॥ compare विष्णुधर्मोत्तरपुराण I 87 11-14 for verses similar to those in योगयात्रा. Vide also अनुवसतार p 464 which quotes बृहत्संहिता verses on जन्मर्क्ष and the other नक्षत्र

about the nomenclature also According to Parāśara and the Visnudharmottara (I. 87-7) the 4th nakṣatra from the nakṣatra of birth is called Mānasa. A nakṣatra⁷⁶⁶ is said to be affected (*upahata*) when the Sun or Saturn occupies it or when Mars is retrograde in it or occults it or an eclipse (of the Sun or Moon) occurs in it or a meteor strikes it or when the moon continuously affects it (by occulting or occupying its middle or goes to the southern part of it) The Visnudharmottara (I. 89. 1-13), Yogayātrā IX. 13-18, and Parāśara (quoted by the Adbhuta-sāgara pp 271-274) prescribe certain *śānti* rites for averting the evil effects of the above noted nine nakṣatras being affected.⁷⁶⁷

It should be noted that in the astrology depending on twelve rāśis and twelve *bhāvas* (places or houses) *karma* is the name given to the 10th house from the first (just as in the case of nakṣatra astrology) and *mṛtyu* (i.e. *vināśa*) is the name of the 8th *bhāva*.

The Mahābhārata and the Rāmāyana contain numerous passages where the planets in relation to certain nakṣatras are stated to indicate misfortunes to people in general, to warring armies and to individuals. A few examples may be cited by way of illustration. When in the sanguinary battle between Ravana and Rāma, the former seemed to be getting the better of Rāma, the Rāmāyana states⁷⁶⁸ 'Mercury stood covering the Rohini nakṣatra which is presided over by Prajāpati and which is the favourite of the moon and thereby indicated evil fortune to people'. Similarly, it is said 'Mars stood covering the nakṣatra Viśakhā in the sky, which is presided over by Indra and Agni and which is the nakṣatra of the Kosalas'. In the Mahābhārata numerous statements are made about the position of the planets, the nakṣatras and tithis, which it is almost

766. खरिविस्तृतमोगनातं क्षितिस्तुतमेदंनवक्रुपितम् । ग्रहणगतमथोत्कृषा हवं नियत-
क्षपाकर्षीर्दितं च यत् ॥ तदुपहतमिति प्रचक्षते प्रकृतिविपर्ययात्तमेव वा ॥ योगयात्रा IX 8-9
= बृहत्संहिता 15 31-32

767 In the Mālavikāgnimitra of Kālidāsa the Vidūṣaka says to the King in the 4th Act 'astrologers declare that your nakṣatra is afflicted and (therefore) you should release all persons confined in jails'.

768 राजापर्यं च नक्षत्रे रोहिणीं क्षितिम् विधात् । सनाक्रम्य ब्रह्मसूतयौ प्रजानाम-
क्षुभानम् ॥ कोसलाणां च नक्षत्रं स्यकमिन्द्राग्निदिवत् । आकम्पाङ्गारकस्तस्यौ विज्ञास्त्रानपि
चाभ्यरे ॥ रामायण, कुल्लकाण्ड 103, 30 and 33. The चालकाण्ड (5 5-6) states that
the country of Kosala was situated on the Sarayū and Ayodhyā was its
capital रघु, the ancestor of राम, is called कोसलेश्वर in रघुवंश IV. 70, vide
also रघुवंश VII. 34. Acc. to बृहत्संहिता 14. 8-10, कोसल is the first country in the
south-east, of which आमलेपा, मया and पूर्वा are presiding नक्षत्र

impossible to reconcile. Vide H of Dh. vol III, pp 903-923 for consideration of the astronomical data in the Mahābhārata. Here we are concerned only with the beliefs about certain omens and portents. In the Bhīṣma-parva we read⁷⁶⁹ 'a white celestial body stands traversing Citrā nakṣatra, one sees therein specially the destruction of the Kurus; a very frightful comet stands covering Pusya-nakṣatra; this great *grāha* will bring about terrible evil to both armies. A white blazing *grāha* resembling fire emitting smoke stands covering the bright Jyesthā-nakṣatra whose presiding deity is Indra; a cruel comet standing between Citrā and Svātī afflicts Rohini and the Sun and the Moon'

There are several statements about Mars that are more or less irreconcilable⁷⁷⁰ For example, the Udyogaparva says 'Mars having been retrograde in Jyesthā seeks (to reach or afflict?) Anurādhā presided over by Mitra, as if bringing death'; while Bhīṣma-parva remarks 'Mars is retrograde in Maghā and Jupiter is in Śravana and Saturn afflicts the nakṣatra presided over by Bhaga (i. e. Purvā Phalguni). About Saturn several⁷⁷¹ statements are made 'a refulgent and malignant planet, Saturn, afflicts the nakṣatra (ruled over by Prajāpati i. e. Rohini) and will afflict people more'; 'Saturn stands afflicting Rohini'; 'Jupiter and Saturn are near Viśākṣā'.

One very remarkable feature of the Mahābhārata passages is that while they put forward dozens of times the positions of the Sun, the Moon and planets in reference to nakṣatras, not a single passage gives the position of the planets in relation to *rāśis*, the signs of the Zodiac, or week-days (such as Tuesday, Sunday &c.).

The Ātharvāna Jyotisa furnishes a somewhat different scheme of nakṣatra astrology. It says⁷⁷² the 10th nakṣatra from

769. श्वेतो ब्रह्मस्था चित्रा समतिक्रम्य तिष्ठति । अभावं हि विशेषेण कुलना तत्र पश्यति ॥ धूमकेतुर्महाघोरः शुभं चाक्रम्य तिष्ठति । सैन्योपशिवं घोरं करिष्यति महाग्रहः ॥ श्वेतो ब्रह्म-प्रज्वलितः सधूम इव पावकः । ऐन्द्रो तेजस्वि नक्षत्रं ज्येष्ठानाक्रम्य तिष्ठति ॥ रोहिणी पीडयत्येव-द्रुमौ च क्षाशिमास्करौ ॥ भीष्मपर्व ३ १२, १३, १६, १७

770. कुत्वा चाङ्गारको वक्रं ज्येष्ठायां सधुवदन । अङ्गाराया मार्गयते नैवं सङ्गमपश्चिः ॥ उद्योगपर्व १४३ ९. महास्वङ्गारको पक्व अवणे च ब्रूहस्पति । भग्नं नक्षत्रमाक्रम्य धूर्जटुश्चेन पीडयते ॥ भीष्म ३. १४.

771. माजापत्य हि नक्षत्रं ब्रह्मस्तीक्ष्णो महाद्युति । शनैश्चर पीडयति पीडयन् प्राणिनोऽधिकम् ॥ उद्योगपर्व १४३ ८; रोहिणीं पीडयत्येव स्थितो राजन् शनैश्चरः । भीष्म २. ३२; संवत्सरस्थापिनो च ब्रह्मो प्रज्वलितद्रुमौ । विशाखायाः समीपस्थो ब्रूहस्पतिः शनैश्चरौ ॥ भीष्म ३. २७.

772. जन्मसम्यह्यिषेभ्यः (ह्यिषेभ्यः ?) मूलं साधकास्तथा ॥ नैघनो निघ्नवर्गश्च परमो नैत्र एव तु ॥ आपर्वणज्योतिष, नक्षत्र प्रकरण, verse 4, it appears that these very names are
(Continued on next page)

the nakṣatra of a man's birth is called karma, the 19th (from janma-nakṣatra) is called garbhādhānaka (nakṣatra of conception), the 2nd, 11th and 20th constitute the group called *sampatkāra* (bringing about prosperity), the 3rd, 12th and 21st (from 'janmanakṣatra') constitute the group of *vipatkāra* (bringing about ill-luck or distress), the 4th, 13th and 22nd are called *kṣemya* (causing prosperity), the 5th, 14th and 23rd are called '*pratvara* (*pratyā?*)', 6th, 15th and 24th constitute (the group called) *sādhaka* (that accomplish), the 7th, 16th and 25th are called *naidhana* (relating to death), the 8th, 17th and 26th are *maitra* (friendly), the 9th, 18th and 27th constitute a highly friendly group. These are nine groups (each made up of three nakṣatras from among 27 nakṣatras and each one in each group being separated by the number 9 from the next in the same group). These names make a further approach to the scheme of twelve *bhāvas*⁷⁷³ viz. *janma* (which corresponds in name and import to *tanu* or *lagna*), *sampat* (corresponds to the 2nd *bhāva* called *dhana*), *karma* (is same as 10th *bhāva*), *naidhana* (corresponds to 8th *bhāva* called *vināśa* or *mṛtyu*), *maitra* (corresponds to the 4th *bhāva* called *suhṛt*), *kṣemya* (corresponds to the name of the 11th *bhāva* called *āya* or *labha*). The *Ātharvana-Jyotiṣa* then provides at some length what should be done or not done on these nine groups and their constituents. The above mentioned words (*vipatkāra*, *kṣemya* &c.) occur also in *Bṛhad-yogayātra*

(Continued from last page)

mentioned in स्वरोदय quoted by छुद्रिकौस्तुभ p. 203 'जन्मसम्पद्विपत्क्षेम मत्परि साधको वधः । नैत्रं परमनैत्रं च जन्मादीनि पुनः पुन ॥ मत्परि appears to be a misreading for मत्परि the आथर्वणज्योतिष (10, 1-11) provides what should be undertaken or avoided on the nakṣatras called जन्म, आयान, नैधन &c. The योगयात्रा II. 34 (MS in Bhau Daji Collection Bombay Asiatic Society, II. 35 in Mr. Jagadish Lal's Edition) provides that the king should get himself shaved on every fifth day but he should avoid the nakṣatra of birth and the third, fifth and seventh nakṣatra from that of birth राज्ञः कार्यं पञ्चमे एवमेदं क्षौरक्षे वा क्मश्च तस्योदये वा । एवञ्च ताराः सप्तपञ्चत्रिपूर्वा यात्राकाले नैव कार्यं न युद्धे ॥ योगयात्रा II 34 उत्तरल comments 'सप्तमी तारा नैधनः (or ना?), पञ्चमी मत्परि (?) तृतीया विपत्करा पूर्वा प्रथमा जन्मतारा । एतत्सारास्त्यक्त्वा विहाय अन्यासु सन्पत्क्षेमसाधकनैत्राति-नैत्रासु &c. मत्परि is probably मत्परि In मू. चि IV 12 is जन्मतारस्यसम्पद्विपत् क्षेम-मत्परि साधकाः । वधनैत्रातिनैत्राः स्तुत्तारा नामसहस्रफलः ॥

⁷⁷³ The twelve names of the *bhāvas* in a horoscope are enumerated in लघुभातक I. 15 as follows : तद्व-धन-सहज-सुख-सुत-रिपु-जाया-भूय-धर्म-कर्मायाः । अथ इति लघुभातकात्तुल्यकारणैश्चर्मचतुर्थे ॥

(folio 5 b, IV. 17), in *Visnudharmottara* II. 166 at end and in the Tantrika work *Śāradaṭīlaka* 774.

It should be noted that the *Ātharvāna-Jyotisa* gives at least five names that are the same as the corresponding *bhāvas* in extant *Jātaka* works. It is difficult to state the date when the extant *Ātharvāna Jyotisa* might have been composed. It mentions week-days but does not enumerate the twelve zodiacal signs, it refers to the doctrine of *Bhrgu* (9.1) Verses 1-4 of *Ātharvāna Jyotisa* (chapter 13) are the same as *Manu* III 46-49, similarly, *Ātharvāna Jyotisa* 12 8-9 are almost the same as *Manu* IV. 41-42. It is quite possible that the present text is a recast of an older work. In any case the present text of the *Ātharvāna Jyotisa* cannot be placed earlier than the 2nd or 1st century B.C. and may be a little later still. But it appears that the present *Ātharvāna Jyotisa* only collects together the ideas then current and therefore the five names (*janma*, *sampat*, *naidhana*, *mītra* and *karma*) could very well have been current centuries before the present *Ātharvāna Jyotisa* text. Similarly, it is difficult to assign an exact date to the *Visnu-dharmottara-purāṇa*. It is in the nature of an encyclopaedia of the then knowledge of several lore and its present text may be assigned to some period between the 4th and sixth century A. D.

From the passage of the *Bṛhadāraṇyaka Upaniṣad* (in note 754) it would be seen how auspicious times were prescribed for rites to be performed by an individual. The *Brāhmanas* and *Kalpasūtras* prescribed the auspicious *nakṣatras* and seasons for solemn Vedic sacrifices. The *gṛhya* and *dharma* sūtras prescribed for domestic rites auspicious times, which were either the same or similar to those prescribed in the *Brāhmanas*, *Br Up.* and the *Kalpasūtras*. A few examples may be cited here. The *Āśvalāyana* (I 13.1), *Āpastamba* (VI 14.9), *Baudhāyana* (I 10.1) and *Pāraskara* (I 14) and other *gṛhyasūtras* provide that the rite of *Pumsavana* (that would produce male issue) was to be performed in the third month after conception on *Tisya* (*Puṣya*) *nakṣatra* or on a day on which the moon would be in

774 यस्मिन्नाक्षत्रे शुक्रवर्षे जन्म तत्तदात्र तस्मात्तदात्र दशमे तत एकोनविंशत्यब्द-
नक्षत्रमिति विद्यात् । तत्र सम्प्रत्करक्षेपसाधकमैवातिमित्रेषु सर्वाणि कर्माणि कुर्यात् । दशमर्शे च ।
विष्णुधर्मोत्तर II 166 at end (in prose), जन्मने (जन्मन) कर्मयोगोदितस्तु सम्प्र-
विष्टकरक्षेपाः । अत्यरिसाधकैनाशिकाश्च मित्रातिमित्रे च ॥ शुक्रयोगयात्रा folio 5b, IV. 17,
जन्मसम्प्रविष्टकोम अत्यरि. साधको वध । मित्र परममित्र च जन्मादीनि पुन. पुन ॥ शारदा-
II 125-126

a male nakṣatra.⁷⁷⁴ The Bhāradvājagṛhya expressly mentions Tisya, Hasta, Anurādhā, Uttarā Bhādrapadā as the proper nakṣatras for pumsavana. As regards *caula* (tonsure) Āpastamba-gṛhya (VI 16.3) prescribes that it should be performed in the third year after birth on Punarvasu nakṣatra. The name of the nakṣatra may be noted, which literally means 'fresh wealth or new growth.' The Kauśika-sūtra mentions 'pāpanakṣatra' (in 46 25) and pumnakṣatra (lucky nakṣatra) in 35. 2. There are varying provisions about marriage. The Āp. gr says that all seasons are proper for marriage, excepting the two months of Śiśira (viz. Māgha and Phālguna) and excepting the last month (Āśāḍha) of summer, and all nakṣatras declared to be auspicious.⁷⁷⁵ The sūtra also quotes an ancient gāthā stating that persons for choosing a girl should be sent out on Invakās (i.e. Mrgaśīrṣa) and then they are greeted with success. As regards marriage the Gobhila-gṛhya provides a simple rule that it should be performed on an auspicious (*punya*) nakṣatra, while the Pāraskara⁷⁷⁶ is more elaborate viz. one should take a maiden's hand in marriage in the northward passage of the sun, in the fortnight of the increasing moon, on an auspicious day and on Uttarā Phalgunī, Hasta, Citrā, Uttarāśāḍhā, Śravana, Dhanisthā, Uttarā-bhādrapadā, Revatī, Aśvinī, Svātī, Mrgaśīrṣa and Rohinī nakṣatras. The Baudhāyana-gṛhya⁷⁷⁷ declares. all months are proper for marriage; some (sages) say that the months of Āśāḍha, Māgha and Phālguna are to be avoided; the nakṣatras for marriage are Rohinī, Mrgaśīrṣa, Uttarā Phalgunī and Svātī; while for other auspicious rites the nakṣatras are

774 a. तृतीये गर्भमासे तिष्येणोपोषिताया' .. । आश्व शु I. 13, 1. अथ पुंसवनं .. मासे द्वितीये तृतीये वा यदहः ईसा नक्षत्रेण चन्द्रमा युज्येत तदहश्चपास्य' .. । पारस्करयुक्त I. 14: अथ पुंसवनं तृतीये मासि चतुर्थ्यादौ वा तिष्येण वा हस्तेन वा अक्षराधेनोचरेत् । मोक्षपदे । भारद्वाजयुक्त I 21. Vide note 754 for male nakṣatras.

775 सर्वे क्षतवो विवाहस्य रोहिणी मासौ परिहाण्योत्तनं च नैदायम् । सर्वाणि शुभयोक्तानि नक्षत्राणि । इत्येवमादि. प्रत्युज्यन्ते ते वरा प्रतिनन्दिताः । आप शु I. 2 12-13 and 16. The last is a gāthā quoted by the sūtrākāra as said by the commentator Haradatta. इत्येवमादि are the stars resembling an arrow with which Rudra pierced the running Mrga in the heavens. In the legend the arrow succeeded in piercing the Mrga.

776 शुभ्ये नक्षत्रे क्षरान् कुर्वति । गोमिर्लीययुक्त II 1. 1. उद्वगयन् आपुर्धमाणपक्षे शुभ्यते क्षुमार्यो. पाणि शुक्लीयात् विषु विद्वत्सरादिषु स्वाती शुगक्षिरसि रोहिण्या वा । पारस्करयुक्त I 4.

777. सर्वे मासा विवाहस्य । ह्युचितपक्षपक्षयवर्जमित्येके । रोहिणी शुगक्षिर्यद्वत्तरे कक्ष्युनी स्वातीति विवाहस्य नक्षत्राणि । पुनर्वसु तिष्यो हस्त. औणा देवतीत्यन्येषा भुतिकर्णाम् । बी. शु. I 1. 18-22

Punarvasu, Tisya, Hasta, Śrōṇā (Śravana) and Revatī. The Āśvalāyana-grhya generalises the auspicious times for several important *sanskṛā*s as follows.⁷⁷⁸ 'the rites for *caula*, *upanayana*, *godāna* and marriage are to be performed in the northward passage of the sun, in the fortnight of the waxing moon and on an auspicious nakṣatra; some (sages) hold that marriage may be performed at all times'. Āśv further provides that the maiden after marriage was to observe silence and to begin speaking after seeing the Polestar, Arundhati and the constellation of the Seven Sages. This generalisation is carried further by the Pūrvamīmāṃsā-sūtra which provides⁷⁷⁹ 'all rites in honour of the gods are to be performed in the northward passage of the sun, on a day in the bright half of the month and on an auspicious day'.

It will be seen clearly from the above discussion that an auspicious nakṣatra was the *sine qua non* in almost all Vedic rites and also in ordinary domestic rites in the times of the Brāhmanas and sūtras (several centuries before the Christian era), the tithi was rarely mentioned, the week-day was not mentioned nor the name of any *rāśi* (zodiacal sign) nor is there any reference to the planets Jupiter and Venus in most sūtras even when prescribing proper times for upanayana or marriage.

This requirement of finding out an auspicious day or nakṣatra for the celebration of a marriage or other domestic rite or for engaging in any undertaking was said 'in mediæval Sanskrit works to be a search for an auspicious *muhūrta*'. It is therefore necessary to hold a discussion on the meaning and history of the word *muhūrta*.

778 उद्गमन आधुर्यमाणपक्षे कल्पणे नक्षत्रे चौलकर्मोपनिषनयोदानविनाहः। सार्व-
कालमेके विवाहश्च। आप्त्वं च I 4 1-2, योदान is the same as *Kṣānta* and was
performed in the 16th year for a brāhmana, in 22nd year for a kṣatriya and
24th year for a vaiśya (Mānu II. 65, 78), वैश्यान्तः पुनर्वीदानाख्यं कर्म
धर्मोद्धारस्य दोहसे वर्गे ब्राह्मणस्य कार्यम्। मिता on पा I, 36, vide H of Dh. vol II.
pp. 402-405 for details.

779. उद्गमनपूर्वपक्षाद् पुन्याहेतुं द्वेवापि स्मृतिरूपान्वार्यदर्शनात्। पूर्वमीमांसाद्वय VI.
8, 23. The आप्त्वं च I 1 1-2 begins 'अथ कर्मण्याचाराद्यानि दृष्टव्ये। उद्गमन-
पूर्वपक्षाद्पुन्याहेतुं कार्यम्।' It would be noted that आप्त्वं च and पूर्वमीमांसाद्वय
use the same words for the auspicious times for rites.

CHAPTER XVI

Muhūrta

The word 'muhūrta' occurs twice in the Rg. In the dialogue between the rivers and sage Viśvāmitra that had come to the confluence of the Sutudrī (modern Sutlaj) and the Vipās (modern Beas) occurs the following⁷⁸⁰ 'for the sake of my words (of your praise) that will be followed by the offering of *soma* may you, that follow the established order (of nature), stop from⁷⁸¹ flowing for a short while'. In another place the Rgveda says 'the opulent Indra, employing many tricks, often assumes different forms from off his own body, since he, being invoked by mantras addressed to him and upholder of the cosmic order and drinking soma at (usual and even) unusual times, comes thrice from heaven for a short time.' In both these passages 'muhūrta' means 'a short time, a few moments'. This meaning of muhūrta is found in the Śat. Br. I. 8. 3. 17 (tan muhūrtam dhārayitvā) and II. 3. 2. 5 (atha prātaḥ anaśitvā muhūrtam sabhāyām-āsitvāpi) and in classical Sanskrit works like the Raghuvamśa (V. 58).

There is another meaning of the word 'muhūrta' in Śat. Br. X. 4. 2. 18 and XII. 3. 2. 5 where it is said that there are fifteen muhūrtas of the day and fifteen of the night (i.e. 30 in *ahorātra*) and that in a year there are 10800 muhūrtas (30 × 360⁷⁸²).

780. एतद्धं मे वचते सोम्याय कृतावरीरुप सुहूर्तमेवैः । क. III. 33. 5. This is paraphrased in the Nirukta (II 25) as follows उपरमद्धं मे वचते सोम्याय सोम-सम्पादिने कृतावरीः कृतवत्प. 'सुहूर्तम् एवै अयमै अवनैर्वा । सुहूर्तं सुहृ. कृतु । कृतुः अर्तं गतिकर्मण । सुहृ मूढ इव कालः ।'. सुहूर्तं here means 'for a short time, for a moment'. The निरुक्त derives it from सुहृ. and कृतु. (time that passes quickly)

781. सूर्यस्य मयवा योमवीति माषाः कृष्णानस्तन्त्रं परि स्वाय । त्रिषदिवः परि सुहूर्त-माषास्तैर्मन्त्रैरुहृता कृतावा ॥ क. III. 33. 8. There are three savanas (soma pressings in the day) viz मात सवन, माषपन्दिनसवन and तुलीपसवन Vide H. of Dh vol II p 981 for references to the three *savanas* in the Rgveda itself

782. स पञ्चदशाङ्गो स्वाण्यपश्यदाग्मनस्तन्त्रो सुहूर्तो लोकमृणा. पञ्चदशैव राज्ञेस्तथ-मुहृत्स्वापन्त्रे वस्मान्मुहूर्तो । शतपथ X. 4. 2. 18; दश ये सदन्नाण्यष्टौ च शतानि सवस्तरस्य सुहूर्तो यावन्तो सुहूर्तोस्तावन्ति पञ्चदशाङ्गवः क्षिमाणि यावन्ति क्षिमाणि यावन्ति पञ्चदशाङ्गव एतर्हिणि &c. । शतपथ XII. 3. 2. 5. सुहूर्तः are so called because 'they straight-way save'.

Here the word *muhūrta* means 15th part of the day (i.e. in a general way about two *nādikās* or *ghatikās*) Rg. X. 189. 3 appears⁷⁸³ to contain a somewhat recondite allusion to thirty parts of the day and night 'by the rays of the sun thirty locations of the day (and night) shine forth; a laud is offered to the bird (the sun)'. The fifteen names (viz. *oitra*, *ketu* &c.) of the *muhūrtas* of the day and 15 *muhūrtas* of the night occur in *Tai Br. III.*⁷⁸⁴ 10. 1. 1-3. The *Vedānga-Jyotisa* states that two *nādikās* are equal to a *muhūrta* (verse 7 of *Vedānga-Jyotisa* of Rg.) and that there is a difference of six *muhūrtas* (i.e. 12 *ghatikās*) between the longest and shortest day⁷⁸⁵ *Manu* I. 64, *Kautilya* (quoted in note 681) and several *purāṇas* (quoted in note 682) state that day and night are together equal to thirty *muhūrtas*. Therefore, the second meaning of *muhūrta* from early *Brāhmaṇa* times at least was 'a period of two *ghatikās*'. The *Kausītaki-upanīśad* speaks of *muhūrtas* called *Yestihās*⁷⁸⁶

It appears that some centuries before the Christian era the 15 *muhūrtas* of the day had received names different from those in the *Tai Br.* The *Baudhāyana-dharma-sūtra* (II. 10. 26), *Manu* IV. 92 and *Yaj.* I. 115 prescribe⁷⁸⁷ that a householder should get up from his bed in the *Brāhma-muhūrta* (the last half watch of the night). The *Brāhmanamuhūrta* is mentioned in

783 *विंशद्वात्र वि राजति वाक्पलङ्काय धीयते। प्रति वस्तोरहं युनि॥* ऋ. X. 189. 3. The same is अपरविद् VI 31 9 with different readings 'विंशद्वात्र वि राजति वाक्पलङ्को अक्षिभियत्। प्रति वस्तोरहं युनि॥'. *सायण* and *Geldner* take the words *विंशद्वात्र* as referring to 30 *मुहूर्त*s of day and night.

784 *चित्रः, केतुः, ममात्र, आमात्र, संमात्र, ज्योतिष्मात्र, तेजस्मात्र, आतपत्र, तपत्र, अभितपत्र, रोचना, रात्रिमात्र, सोमनः, सोममात्र, कल्याण।* तै. ब्रा. III. 10. 1. These are 15 *मुहूर्त*s of the day. The 15 *मुहूर्त*s of the night are: *दाता, मदाता, आनन्त्र, मोक्ष, ममोक्ष, अवेक्षयन्, निवेक्षयन्, संज्ञान, संज्ञान्, आभयन्, ममयन्, संभवन्, संभूतः, भूतः*.

785 *धर्मद्विद्विषां प्रथमं क्षपाद्वास्त उदयनौ। दक्षिणे नौ विपर्यस्तौ षण्महूरपर्यनेन॥* वेदाङ्गज्योतिष 7th of *मन्वेदाङ्ग-ज्योतिष* and 8th of *याजुष*. The longest and shortest days would be 36 and 24 *ghatikās* and this would be approximately true for the extreme North-West of India about 32 degrees of north latitude and some miles north or north-west of *Taxila*.

786. *तस्य ह वा एतस्य ब्रह्मलोकस्यारो ब्रह्मः। इहूर्ता येतिहा। विजरा नदी॥* &c. *कौषीतकि उप* I 3.

787. *अथ ब्राह्मे सुहूर्ते उत्थाय काल एव पातरक्षिहोत्रं जुहोति।* नौ दृ. दृ. II. 10. 26, *ब्राह्मे सुहूर्ते हव्येन धर्मार्थं चाहुचिन्तयेत्।* *मनु* IV 92. *ब्राह्मे सुहूर्ते चोत्थाय चिन्तयेदात्मनो द्विवत्।* *पाङ्ग* I. 115, *मार्कण्डेय* 31. 17 (*Venk. ed.*). *मिता.* explains 'ब्राह्मे सुहूर्ते उत्थाय यच्चिन्तयेत्तद्वत् अह्वय'.

Dronaparva (80.23). In the Raghuvamśa (V. 36) Kālidāsa says that Aja was born on the Brāhma muhūrta (i. e. Abhijit of which Brāhma is the presiding deity) and in the Kumārasambhava (VII. 6) he says that the female relatives of Pārvatī decked her in readiness for her marriage on Maitra muhūrta and when the Moon was in Uttarā-Phalgunī-nakṣatra. tithi (5th). Besides, in several places auspicious tithis, nakṣatras and muhūrtas are mentioned in general (e. g. Sabhā 2. 15 and 23. 4, Vana 253. 28). The Ātharvāna Jyotiṣa (1. 6-11) names the 15 muhūrtas of the day as noted below.⁷⁸⁸ The Muhūrtadarśana (or Vidyā-mādhaviya) gives almost the same 15 names (except Gāndharva for Viśvāvasu), inserts Śakra before Vāruṇa and omits Saumya and states that seven of these are auspicious viz.⁷⁸⁹ Abhijit, Vairāja, Śveta, Sāvitra, Maitra, Bala and Vijaya. The Ādiparva (123. 6) states that Yudhiṣṭhira was born when the moon was in the nakṣatra presided over by Indra (i. e. Jyesthā), on the 8th muhūrta called Abhijit, when the sun was on the meridian by day and on a tithi called pūrṇā (here the 5th). In the Udyogaparva it is stated that a purohita was sent as a *dūta* of the Pāṇḍavas on Pusya-yoga⁷⁹⁰ and Jaya muhūrta (here Jaya is probably the same as Vijaya). The Manusmṛti says that naming the child should be done on the 10th or 12th day (from birth) on an auspicious *tithi*, *muhūrta* and *nakṣatra*.⁷⁹¹ It would be proper to assume that the auspicious muhūrtas intended by Manu are the same as the seven mentioned in the Vidyā-mādhaviya. The

788. The 15 मुहूर्ताः are रौद्र, श्वेत, मैत्र, सारभट, सावित्र, वैराज, विश्वावह, अभिजित् (मन्वाहो), रौहिण, बल, विजय, नैर्ऋत, वाङ्म, सौम्य, भग; आधर्मेण्योतिष 1. 6-11.

789. संज्ञाः पुराणकथिता रौद्र-श्वेतस्तथा मैत्रः । आरभट-सावित्रो वैराजश्चाथ गार्ग्यर्षः । अभिजित् रौहिण्यलौ विजयाख्यौ नैर्ऋतः क्षात्रकः । वाङ्मभगवैवत्याविति विज्ञेया दिवा मुहूर्ता-नाम् ॥ अभिजित् वैराजश्च श्वेतः सावित्रमैत्रबलविजयाः । शुभकार्यसिद्धिजनकाः सप्त येकाः पुराणकैः ॥ विद्यामाधवीय chap 4 pp 277-80 उत्पल on बृहत्संहिता 98.3 quotes a long prose passage from पराङ्गर in which occur some of the names of मुहूर्ता, such as श्वेत, मैत्र, सारभट, रौहिणी (रौहिण !), आत्मसह, अभिजित्, बल, जय, गार्ग्य.

790. स भवान् शुभयोगेन मुहूर्तेन जयेत् च । कौरवेयान्मात्मास्तु कौन्तेयस्यार्थसिद्धये ॥ ज्योतिषर्ष 6 17-18.

791. नामधेय द्वावर्णां ह द्वादश्यां वार्य कारयेत् । शुभे तिथौ मुहूर्ते वा नक्षत्रे वा शुणान्ति ॥ मनु II. 30.

Vāyupurāṇa enumerates the names of the 15 muhūrtas in the day somewhat differently and also of the night.⁷⁹² The Matsya-purāṇa (in chap 22 2) refers to two muhūrtas, Abhiṣṭ and Raṁhina and mentions eight muhūrtas as auspicious on which to begin the construction of a new house.⁷⁹³ It also speaks of Kutapa as the 8th muhūrta (22 84) and states that Kutapa and the following four muhūrtas are the home of *svadhū* (i. e. śrāddha must be begun on kutapa and completed before the 12th muhūrta ends). It would be seen from the above that the names of muhūrtas were given at least twice, first in the Tai. Br and then in the Ātharvāna Jyotiṣa and the Purāṇas. A further stage was probably reached when their names receded into the background and practically disappeared from such works as those of Varāhamihira and only the names of the deities presiding over the 30 muhūrtas of day and night remained and the muhūrtas came to be known by the names of the deities. Though Varāhamihira refers to the muhūrtas of day and night in Brhat-samhitā 42. 12 and 98 3, he does not set out their names in that work, but in his Brhad-Yogayātrā he sets out the 30 names of the deities presiding over the muhūrtas of day and night as quoted in the note below.⁷⁹⁴ Varāha remarks: what-

792 रौद्रः सारं (रे?) स्तथा मैत्रः पिण्ड्य (पिण्यो?) वासन एव च। आन्वोय वैश्वदेवश्च ब्राह्मो मर्यादासंभितः। प्राजापत्यस्तथा ऐन्द्रस्तथेन्द्रो निर्वन्तिस्तथा। वायुश्च तथार्यम्णो भागाश्चापि (भाग्यश्चापि?) दिवाभिता। एते दिनसहस्रांश्च दिवा-नरनिर्मिता। वायु 66 40-42. The text is corrupt and the names of devatās are used in most cases, e. g. ब्राह्म is अभिजित् as ब्राह्मा is the presiding deity of अभिजित्, प्राजापत्य is probably रौद्रिण as प्रजापति is the presiding deity of रौद्रिणी. Verses 43-44 of वायु 60 enumerate the names of the 15 muhūrtas of the night as अजस्तथादिहृन्म्यश्च पूषा-दि यमदेवता। आग्नेयश्चापि विज्ञेयः प्राजापत्यस्तथैव च। ब्रह्मा सोम्यस्तथादित्यो वाईस्पत्योश्च येन्द्रः। सावित्रीश्च तथा व्याघ्रो वायव्यश्चेति सप्तद्व। एनरात्रिसहस्रां स्युः क्रमोक्ता दक्ष पञ्च च। But almost all these are names of presiding deities.

793. स्वातं (श्वेत?) मैत्रेय माहन्द् गान्धर्वाभिजिति रौद्रिणे। तथा वैराजसावित्रे सहस्रं सुहमारभेत्। मत्स्य 253 8-9.

794 क्षिप्रसुजगन्मित्रपिण्ड्यवसुजलविश्वनिरिषिपङ्कजयभवा। इन्द्राग्नीन्नुनिजाचरन्कर्ण-मनोयनश्चादि ॥ रुद्राजादिर्हृन्म्यः पूषा दक्षान्त-माश्रितातरः। इन्द्रदितिसुहृदिरविलम्ब-निलार्या क्षणा राज्ञो॥ अह्नः पञ्चदशाशो रात्रेर्ध्वं सहस्रं इति संज्ञा। इन्द्रयोगवाचा VI. 2 4 (Ms in the Bhau Daji Collection in the Bombay Asiatic Society) Vide also रत्नमाला VII. 1-2. These are quoted by डर्रल in his com on बृहत्संहिता 42 12 and 98 3 and in his com on योगवाचा II. 3-5 and V 10. It should be noted that the verses about the सहस्रं of night in वायु (note 792) correspond to these verses of बराह. The सहस्रंमार्तण्ड II. 4 specifies the devatās of the 15 muhūrtas of the day and 15 of the night. Alberuni (Sachau, vol. I pp 338-342) discusses at length how muhūrtas may be short or long and gives the dominant deities of the 15 muhūrtas of the day.

ever has been stated as proper for being done on certain nakṣatras, may be done on tithis presided over by the deities of those nakṣatras and also on *karanas* and on muhūrtas; that leads to success as the deity is the same.⁷⁹⁵ For example, if a certain thing is recommended for being done on Ārdra nakṣatra, then it may be done also on the muhūrta of Śiva (i. e. the first muhūrta of the day) as the *devata* of both (the nakṣatra Ārdra and the first muhūrta) is the same (viz Rudra). The Ātharvāna Jyotisa (2. 1-11) and (3 1-6) dilates upon what should be done on the 15 muhūrtas of the day. Some examples may be cited here: on Raudra may be done whatever is of a terrific nature; on Maitra should be done whatever is affectionate or friendly; on Śārabhata black magic may be resorted to against enemies; Abhijit is proper for all desired objects and gives success in all undertakings; Vijaya leads to victory if one marches on it, one may perform auspicious acts on it and *sānti* rites, on Bhaga-muhūrta one should choose a brāhmana maiden for marriage and such a one married on Bhaga does not turn out unchaste. It may be noticed that Patañjali (on Vārtika one on Pāṇini V. 1. 80) refers to the fact of a person being engaged for a month to teach one muhūrta every day.⁷⁹⁶

After the vernal equinox, days become gradually longer than the night and after the autumnal equinox nights are gradually longer and longer than the day. As there are only thirty muhūrtas from one sunrise to the next sunrise it is proper to say that a muhūrta is equal to two ghatikās (i. e. 48 minutes). But it is also said that there are 15 muhūrtas of the day. The longest day in India of the Vedāṅga-jyotiṣa locality was of 36 ghatikās and therefore if one insisted on the number 15 each muhūrta on that day would be $2\frac{2}{3}$ ghatikās, while as the shortest day was 24 ghatikās in length each muhūrta of that day would be only $1\frac{2}{3}$ ghatikās. This difference in length in the case of muhūrtas is noted by the Viṣṇudharmottara (I. 73 6-8) and by the Brahmandapurāṇa (I. 2. 21. 122-123). The Viṣṇudharmottara (I. 83 67-73) sets out the names of the deities of the 30 muhūrtas. It appears that in ancient times it was understood that the longest day gained and was of 18 muhūrtas, while the short night of

795. यत्कार्यं नक्षत्रे तदेवस्यासु तिथिषु तत्कार्यम् । करणसुहृत्तेष्वपि तत् सिद्धिकरं देवता-सदृशम् ॥ बृहत्संहिता 98. 3.

796. The वार्तिक is अथीदधृतयोर्विहीयानिर्देशोऽनर्थकस्तत्रादर्शनात् । (on समधीदो वृतो भूतो भावी । या V 1 80), on which पञ्चलि explains 'न ह्यसौ भासनधीन्यते । किं धर्हि । सुहृदेनसावधीदो भास तत्कर्त्तुं करोति ।'.

that day had only 12 muhūrtas i. e. 6 muhūrtas got attached to the day sometimes and 6 muhūrtas got attached to the night sometimes when it was longest. Patañjali⁷⁹⁷ in his bhāṣya on Vārtika 2 of Pāṇini II. 1. 29 mentions this. This would be a matter of personal observation which need not extend beyond a few years. But even here Prof. Neugebauer smells Mesopotamian influence ('Exact sciences in Antiquity' p. 178). This is a characteristic example of the jaundiced eyes with which most Western writers look at things Indian. If the writer of the Vedāṅga Jyotiṣa was a native of the extreme north-west of India or had stayed there for some years he would have easily noticed the difference between the longest day and the shortest day as about twelve ghatikās, particularly as that very verse of the Vedāṅga-jyotiṣa shows that water clocks were then used. Even illiterate people in the villages of Bombay State know that the difference between the longest and shortest day in their villages is about six ghatikās (as Bombay is a little over 18 degrees, N Lat). There is nothing to show that the writer of the Vedāṅga-Jyotiṣa was not a person who was either born in the extreme north-west of India or stayed there. The North-west of India was a centre of Sanskrit culture at least six centuries preceding the Christian era and Takṣaśīla (Taxila) was a great University where princes came to learn (vide Rhys Davids in 'Buddhist India' p. 8). Pāṇini hailed from that part, it appears, and teaches the formation of words like Śāṇḍhava, Takṣaśīla and Śāṭatūriya as meaning a person whose ancestors lived in or who himself stayed in Sindhu or in Takṣaśīla or in Śāṭatūra (Pān. IV. 3. 89-90 and 93-94). Later writers call Pāṇini Śāṭatūriya (vide Bhāmaha VI 62-63). To suppose that a learned Indian who was writing a work on Jyotiṣa had to run all the way from India to Mesopotamia a thousand or more miles for finding out the difference between the longest and shortest day in his own country or for saying that the difference between the longest and shortest day in Mesopotamia being 12 ghatikās the same was the difference between them in India or for consulting works written in the Cuneiform characters for that purpose almost borders on the absurd. Besides Prof. Neugebauer is not quite correct. The latitude of Babylon is 32° 40' North and even there the ratio would not be exactly as 3 to 2. Gāndhāra is 31° 40'

797. अनन्त्यस्तंयोगार्थं तद्दिवं वक्तव्यम् । वस्तुतस्तथाचर । ते कदाचिद्वर्ग्यन्ति
कदाचिद्वर्ग्यन्ति । तदुच्यते । अहर्गता रात्रिगता इति । नैतदस्ति । रात्र्यहर्गताव्येतत्सिद्धम् ॥
महाभाष्ये on वार्तिक 2 on पा. II. 1. 29

North Lat; one who is to the north of Gandhāra may quite naturally say that the ratio is about 3 to 2. Vide C. R. C. Report p. 225. Further in Journal of Near Eastern Studies, vol 8 (pp. 6-26), Prof. Waerden points out (at p. 18) that even in Babylonia the great omen series started from the primitive ratio 2:1 and that it was only later that the more accurate value 3:2 became known.

It has been shown so far that the word 'muhūrta' had two meanings in the ancient Vedic times, viz 'for a short time' and 'a part equal to two ghatikās'. As some muhūrtas of the day (of the duration of two ghatikās) were declared to be auspicious, gradually a third meaning came to be attached to this word viz 'time that is fit for the performance of an auspicious act'⁷⁹⁸. It would be shown later on how the medieval Dharmaśāstra works are full of muhūrtas in this sense.

In order to thoroughly understand the requirements about muhūrta in this third sense some knowledge of the planets, the twelve *bhūtas* (houses or places in a horoscope) and the *rāśis* would be necessary. Before entering on a discussion of these latter matters reference must be made to the change that came over even the best minds of India from about the 4th century B.C. It has been seen above (p. 527) how the star-gazer and the *ganaka* had come to be condemned and how one who was a professional astrologer (for money) had been looked down upon as an unworthy brāhmaṇa. All the same there was even about 500 or 600 B. C. a small section of people who looked upon the astrologer as all important, particularly to the king. The Gautamadharmasūtra⁷⁹⁹ provides 'the king should choose as his *purohita* (palace priest) a brāhmaṇa endowed with learning, good family, eloquence, handsomeness, (middle) age (neither too young nor too old), character, and who is righteous in conduct and austere, the king should perform all (religious) acts as directed by the priest; he should respect (i.e. follow and not discard) what those who have devoted

798. कालः क्षुण्णक्रियायोगो दुर्लभ इति कथ्यते । दुर्लभदर्शनं or निधामाधरीय I 20

799. ब्राह्मणं च दुरोद्धीतं विद्यामिजनवाङ्मयव शीलसम्पन्नं न्यायवृत्तं तपस्विनम् । तत्प्रसूतं कर्माणि कुर्वीत । ... यानि च देवेत्यातन्त्रिन्ता ग्रन्थयुस्तान्यादिषेत् । तद्धीनमपि श्लोके योगक्षेमं प्रतिजानते । गौतमधर्मसूत्र XI 12-13, 15-16 For the various meanings of योगक्षेम, vide H of Dh vol III pp 588-589 The दृढरत्नसिंह II. declares that देवचिन्तक is one who is a master of Sambhitā (संहितासारगद्य देवचिन्तको भवति). It may be noted that in Italy the court astrologer was an established officer at the beginning of the 14th century A. D. and from Italy he found his way to the French court (vide 'Star-crossed Renaissance' by D. C. Allen, p. 31).

tendencies viz. (firstly) *daiva* is all powerful, (secondly) human effort is superior, (thirdly) a golden mean between the two. Vide H. of Dh vol III pp 168-169 for discussion and for passages supporting all the three views. The first chapter of *Brhad-yogayātrā* (20 verses) and also of the *Yogayātrā* (22 verses) deal with *daiva* (Luck, Fate) and *purusakāra*. In spite of this, from the king to the lowliest man, almost everyone was firmly in the grip of astrology and even now astrology has great influence over some highly educated Indians. Astrology based on horoscopes and dealing with individuals was called *horāśāstra* or *jātaka*. By the time of Varāhamihira even learned men had forgotten the origin of the word *horā*. The *Brhajātaka* says⁸⁰² ' according to some the word *horā* is obtained from *ahorātra* by dropping the first and last syllables, that *horāśāstra* well manifests what the fruition of acts, good or bad, done in previous lives is going to be'. It should be noticed that the *Brhajātaka* insists on two matters, viz (1) it links up the horoscopic astrology to the doctrines of *karma* and *punarjanma* (re-incarnation to wipe out karma) and (2) the *śāstra* holds that the horoscope to be only a map or plan, which indicates future trends in a man's life arising from what he had done in a previous life or in previous lives. It does not here say that the planets in a man's horoscope will compel him to do this or that, but it says that the horoscope will only intimate in what directions a man's future might be evolved. These principles were repeated even by late medieval writers. For example, Raghunandana⁸⁰³ in his *Udvāhatattva* (p 125) agrees with the *Dīpikā* that the planets only convey that sins were committed in former lives, but they do not themselves produce evil results and quotes the *Matsyapurāṇa* in support that ' evil actions done in former lives bear fruit in the present life in the form of diseases, distress and the death of those dear to one'. There was probably a third underlying principle viz. the stars are the temples in which the gods reside,

802. होरेष्वहोरात्रनिकल्पनेके वाच्यन्ति पूर्वोपरवर्णलोपात् । कर्माजितं पूर्वमेव सदादि यत्तत्र पक्षि समभिव्यक्तम् ॥ बुधजातक I 3, यदुपचितमन्यजन्मनि क्षुमाक्षुभं तत्तत्र कर्मणः पक्षिम् । व्यस्यति शास्त्रमेतद् तमसि द्रव्याणि क्षीप द्रव ॥ लघुजातक I 3 q by उत्पल on बुधजातक I 3.

803. अत एव दीपिकायां ये ग्रहा रिद्धिदृक्का - हत्यनेन ग्रहाणां पूर्वसिद्धपापबोधकत्वमिति न तु पापजनकत्वम् । तथा च मत्स्यपुराणम् । इरा कुतानि पापानि फलम्यास्मिस्तपोधना । योगदीर्घत्वद्वयेण तथैवेष्टव्येन च । तद्विधात्ताप वदयानि सदा कल्याणकारकम् । । उद्वाहतत्त्व p. 125.

as said in the Śat. Br. and Tai. Br.⁸⁰⁴ The Babylonians⁸⁰⁵ and Assyrians based their astrology mainly on three assumptions viz. (1) the stars are temples in which the gods reside, (2) the stars reveal to men the intentions of the gods with regard to the future; (3) human history is predetermined at a heavenly council over which Marduk presides. These, except the first, are entirely different from the principles emphasized by Varāhamihira and those who came after him. The Babylonians and Greeks had no (generally believed) doctrines of *karma* and *punar-janma*. Therefore, they could not make astrology serve indirectly a higher purpose, viz of inducing people to lead a life of virtue in the present. Instead of the somewhat childish and often immoral legends of ancient times the cult of planetary influence and worship seemed to many minds far more rational and convincing.

The Sārāvalī of Kalyāna-varman follows this and adds⁸⁰⁶ that what is known among the people as Jātaka is called *horā* in this sāstra or the word (*horā*) may indeed be taken to be a synonym for 'consideration of what the destiny would be'. The word 'horā' has two other meanings in Sanskrit astrology viz *lagna* (that sign which is rising on the eastern horizon at a particular moment) and half a *raśi*; (Brhappāṭaka I 9). Extravagant claims were made for the importance and utility of astrology and astrologers. The Sārāvalī declares⁸⁰⁷ there is no one else except astrology that would serve as a helper of men in acquiring wealth, as a boat in the sea of calamities and as a councillor when one starts on a journey or invasion. Varāhamihira boasts⁸⁰⁸ 'Even those who have resorted to a forest (i e.

804. नक्षत्रेभ्यः स्वादेति । नक्षत्राणि वै सर्वेषां देवानामवतनम् । शतपथ XIV. 3 2 12; देवयुगा वै नक्षत्राणि । य एवं वेदं शृण्वेन भवति । तै. भा I 2, 3. 11. Vide Matsyapurāṇa 127, 14-15 for the same idea.

805 Compare C. V. Maclean on 'Babylonian Astrology and its relation to the old Testament' (United Church Publishing House, Toronto) p. 10. Even Aristotle believed that stars were divine beings endowed with independent volitions; vide Lewis 'Survey of Astronomy' p. 313; J. L. Stocks on 'Time, Cause, Eternity' p. 23.

806 आद्यन्तर्गलोपाद्धीराज्ञार्थं भवत्यहोरात्रम् (V 1 रात्रौ) । 'आत्मकमिति मतिर्द्वयलोके दृष्टिह कीर्यते होरा । अथवा देवविमर्शानपरायं सत्त्वय शब्दः ॥ सारावली II 2 and 4.

807 अर्थाज्जेन सहायं पुत्रपत्याभ्यायद्वयेने पेतः । यात्रासमये मन्त्री जातकमपहाय नास्त्यपरः ॥ सारावली II 5.

808 वन समाश्रिता येन निर्ममा निष्परिग्रहा । अपि ते परितुच्छन्ति न्येतिया यदि-
योविदम् ॥ अमदीया यथा राजिरादित्यं यथा नमः । तथा सत्त्वस्तरो राजा भवत्ययम् इवाव्ययि ॥

who have become forest hermits), who are free from worldly attachments and are without property, ask questions of one who knows the movements of heavenly luminaries. As the night without a lamp or the sky without the sun, so a king without an astrologer (with him) wanders about (or wavers) as a blind man on a road. If there be no astronomer and astrologer, auspicious times, *tithis*, *nakshatras*, seasons and the *ayanas* (northward and southward passages of the sun),—these would all become confused. What a single astrologer knowing the country and time can effect, that even a thousand elephants or four thousand horsemen cannot accomplish.'

The *Rajamārtanda* provides⁸⁰⁹ 'the *purohita* (family or palace priest), an astronomer, a councillor and an astrologer as the fourth—these must always be supported by the king even with great trouble, as in the case of women.'

It has, however to be noted that *Varāhamihira* himself frequently gives up the principle that the horoscope is only a map showing tendencies and talks the language of certainty and of the planets causing this or that state of things. To mention one or two examples. In *Brhaj-jātaka*⁸¹⁰ he says 'the sages declare that a person is born from a paramour for certain (and not from his reputed father) if in his horoscope Jupiter has no *dṛṣṭi* (aspect) either on the *lagna* or on the moon or on the sun and moon that are in conjunction (in his horoscope) or when the moon is in conjunction with the sun and with a malefic planet (Mars or Saturn)'. In VI, 11 *Br J.* says⁸¹¹ 'the moon in conjun-

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सुहृत्संदिग्धनिश्चयवत्त्वापत्ते तथा । सर्वार्थेष्वक्लृप्तानि स्युर्न स्वात्संवल्लभे यदि ॥ बुहत्संदिग्धा
II 7-9 The last two verses are q by कालविवेक p 4 (without name)
न तत्पदं करिणा वाजिना वा चतुर्थेण । करोति देशकालज्ञो यदेको दैवचिन्तकः ॥ बुहत्संदिग्धा
II 20, which the शुक्ल of भोज inserts without acknowledgement as its
2nd verse.

809. पुरोधा गणको मन्त्री दैवतश्च चतुर्थकः । एते राज्ञा सदा पोष्याः कुच्छ्रेणानि क्षियो
यथा ॥ राजमार्तण्ड verse 4.

810. न लग्नमिच्छुं च शुक्रनिरीक्षते न वा शशाङ्कं रविणा समागतम् । सपापकोऽर्केण सुतोय-
वा शशी परेण जाते प्रवदन्ति निश्चयात् ॥ बुहज्जातक V 6 लघुजातक IV. 4 is very similar
सारवल्ली has a similar verse 'यद्यति न शुक्रः शशिनं लग्नं च दिवाकरं सेन्दुम् । पापयुर्न
वा सार्कं चम्पु यदि जारजान्. स्यात् ॥'. It may be noted that उत्पल found it neces-
sary to qualify the doctrine and statement of *Varāha*.

811. सुमन्त्रननारान्यपल्लवप्रेक्ष्यमयुतो मरणाप्य शीतरश्मिः । सुयस्यनशसिपुत्रदेवपुत्र्यर्थादि
प्रतिभिर्न सुतोऽपलोकितो वा ॥ बुहज्जातक VI. 11. उत्पल introduces a modification

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ction with a malefic planet in the 1st, 5th, 7th, 8th, 9th or 12th house (in a horoscope) causes death (of the new-born child) if it is not also in conjunction with powerful Venus, or Mercury or Jupiter or if it is not in aspect with one of those powerful three.' Again in Brhaj-jātaka XIV 1 it is said. If the sun is in conjunction with another planet, he produces the following results, viz with the moon a man who makes (lethal) machines or works in stones; with Mars a man addicted to evil ways; with Mercury a man who is skilful, intelligent, famous and happy, with Jupiter, a cruel man or one intent on carrying out the objects of others; with Venus a man who makes money by going on the stage (or in a ring for boxing &c.) or by the use of arms, with Saturn a man clever in metals or different kinds of (merchandise or) vessels. The Sārāvālī very frequently says that such and such a position produces (*janayati*, *utpādayati*) or causes (*karoti* or *kuryāt* &c.) certain results. Vide chap. 33 48-51.

Before proceeding further I must point out that India was not singular in its firm belief in Astrology. The case was the same throughout Europe and among the Greeks after Alexander the Great. It has been already seen (p. 521) how Babylonian astrologers made reports to the king about the position of the Sun, the Moon and the planets and what they portended for the country, the king and the people. Vide for example, Nos 9, 15, 16, 21, 32, 33, 52, 53, 63, 66, 67, 72, 74, 76, 86, 151, 164 from 'The Reports of the Magicians and Astrologers of Nineveh and Babylon' by R. Campbell Thompson (vol I and II, Luzac and Co. London, 1900). But horoscopic astrology was developed by them later. In the Old Testament Isaiah (759-710 B. C.) 47 1 and 5 apostrophize Babylon as the daughter of the Chaldeans and in verse 13 we read 'let now the astrologers, the star-gazers, the monthly prognosticators stand up and save thee from these things that shall come upon thee'. In Daniel 4.7 it is said that on Nebuchadnezzar's order 'came in the magicians, the astrologers, the Chaldeans and the soothsayers.' Vide also Daniel 1 20 and 2.2 and 27. The Chaldeans held that the five planets specially controlled men's destinies and five Babylonian deities were identified with them. As Bouché-Leclercq observes (in 'L' Astrologie Grecque', p 572) 'Chaldean astrology had lived on a fund of naive ideas, it began at a time

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from Sārāvālī X. 98 that the Moon must be *ksīna* (waning, i. e. from 8th of dark half to the 8th of the following fortnight) for the application of this rule.

when the heavens were deemed to be nothing but a cover of the earth, when all the stars were ranged at small distances on the vault and the planets were supposed to move in the midst of stars like shepherds inspecting their flocks. Greek science having extended the world, the influence of stars moved back at enormous distances was not a postulate of common sense' (vide note 748 above). Herodotus⁸¹² (II. 82) refers to a peculiar practice of the Egyptians to regard each month and day as sacred to some deity, and says how from the day of a man's birth they determined his fortune, character and the manner of his death. But this has no reference to horoscopic Astrology. The Egyptians knew nothing about the Zodiac before the Alexandrian age. There is no trace of astrology in early Greek astronomical writers and it appears that the Greeks got it from Babylon⁸¹³ after Alexander conquered Babylon, when teachers of astrology began to arrive in Greece. The Hellenistic mind was soon completely captivated by astrology. Before the advent of astrology the Greeks tried to peep into the future by oracles, interpretation of dreams and inspection of the entrails and livers of sacrificed animals, from the flight and cries of birds and from prodigies and unusual occurrences such as eclipses, comets and meteors. Berosus⁸¹⁴, a priest of the god Bel at Babylon, dedicated to his patron Antiochus I Soter (280-261 B.C.) an elaborate work on Babylonian and Chaldean history and it was he who was instrumental in spreading Babylonian astrology in Greece by first introducing it in his school at Cos, an island not far from the south-western corner of Asia Minor. From Greece astrology spread to Rome about the 2nd century B.C. The signs of the Zodiac became house-hold words in Greece and Rome. Stoics like Posidonius

812. Vide Prof Neugebauer in 'Exact Sciences in Antiquity' p. 179

813. Vide E. J. Webb in 'The names of the stars' (1932) p. 189 and in *Journal of Hellenistic Studies*, vol. 48 p. 66; C. V. Maclean in 'Babylonian astrology and its relation to the Old Testament' p. 7, in *J. of Near Eastern Studies* vol. IV at p. 26. Prof Neugebauer averred that the Mesopotamian origin of the astrological omnia cannot be doubted, but in 'Exact Sciences in Antiquity' p. 164 he appears to modify his position by saying that only the original impetus to horoscopic astrology in Greece came from Babylon and that its actual development must be considered as an important component of Hellenistic Science. In the same journal at p. 15 he does not know how horoscopic astrology in Greece originated from the totally different omen type astrology of the preceding millennium.

814. Vide *Cambridge Ancient History*, vol. I, p. 150, Gregory in 'Nature' vol. 153 at p. 515.

helped it by defending it. Cato in⁸¹⁵ his work on agriculture warns a farmer against consulting a Chaldean and in 139 B. C. an Edict was passed for expelling Chaldeans from Italy. Diodorus⁸¹⁶ Siculus (a contemporary of Augustus of Rome) describes the theory and method of the Chaldeans in casting horoscopes. Horace⁸¹⁷ (died in 8 B. C.) in his ode to Maecenas refers to the influence of the signs Libra, Scorpion and Capricornus and of the protective power of Jove and about baleful Saturn in his horoscope. Strabo,⁸¹⁸ who died in 24 A. D., averred (XVI, 1.6) that some Chaldeans were skilled in astronomy and the casting of horoscopes. Petronius (1st century A. D.) describes in his novel *Satyricon* a dinner in forty pages in which a tray displayed the signs of the zodiac under each of which was placed appropriate food (vide Will Durant in "Caesar and Christ" page 298, (New York 1944). Juvenal,⁸¹⁹ who flourished about the close of the 1st century A. D., strongly inveighs against ladies who have great confidence in Chaldean astrology. It should not, however, be supposed that no dissenting voice was raised against astrology in Rome and medieval Europe. Cicero did not believe in astrology⁸²⁰ as he said that the planets were too far away (Bouché Leclercq's work p 572). St. Augustine (354-430 A. D.) in his work 'City of God' calls astrology a delusion⁸²¹. There were some points of difference between Babylonian astrology and Greek astrology, viz Babylonian astrology originally at least was interested in the State and the royal family, while Greek astrology was interested only in the indi-

815. Vide Colson on 'Weekday' p. 66, Lewis' 'Historical Survey of the Astronomy of the Ancients' p. 298.

816. For Diodorus of Sicily (i.e. Siculus), vide Prof. Farrington in 'Science and Politics in the Ancient World' (1939) pp. 201-202.

817. Vide C. E. Bennett's English Translation of 'Odes' Book II, 17, lines 17-24.

818. See Strabo in Loeb classical Library Series, vol. VII, p. 203.

819. Vide Juvenal's *Satires*—English translation by J. D. Lewis (1873) *Satire VI*, p. 81.

820. E. J. Webb in 'The names of the Stars' (1952) p. 108, Thorndike's 'A History of magic and experimental Science,' vol. I, pp 272-274 for Cicero's views on astrology and Thorndike's criticisms. But Cicero appears to have condemned the Chaldean form of astrology, though he was so learned in divination that he considered it to be given by God (vide 'Star-crossed Renaissance' by Don Cameron Allen (Duke University Press, 1941) p. 47.

821. See 'De Civitate Dei' V. 5 pp. 183-184 (translated by M. Dods, 1872), Thorndike's work (mentioned in n. 820) pp. 513-521 for a statement of the objections of Augustine against astrology and criticism thereof.

vidual and Babylonian astrology was a priestly business while in Greece the astrologers were laymen. Astrology became a study of international importance in Europe and was cultivated in the Universities as a subject of real value throughout Europe by the side of astronomy. Its great vogue among even well educated people was due to its apparent scientific structure with its houses, planets, twelve signs and so forth Allen (in 'Star-crossed Renaissance' Preface p. VIII) says that everybody in the Renaissance period in the West believed to, some extent in astrology. In 'Stars above us' by Prof. E. Zinner, Tycho Brahe is quoted as saying that he prepared every year an astrological forecast for his king (p. 76). Even Copernicus, Galileo and Kepler practised astrology themselves or countenanced its practice. Bacon was prepared to say that there was no fatal necessity in the stars, but they rather incline than compel Ptolemy's Tetrabiblos reigned supreme for about 1400 years and is even now a work of great authority for those who believe in astrology. It may interest the reader to know that the great German poet, dramatist and philosopher, Goethe⁸²² (1749-1832), begins his Memoirs by mentioning the aspects of planets at his birth.

Two circumstances tended to weaken the influence of astrology in Europe, viz. the giving up of the geocentric theory in favour of the heliocentric theory and the vast additions to astronomical knowledge made during the last two centuries. But it should not be supposed that astrology has become defunct in the West or U. S. A. The immense strain and distress caused by the two world wars provided a powerful fillip for the spread and influence of astrology. Even in papers the circulation of which runs into millions there is a regular astrological feature every day or every week, which tells people what the stars portend for twelve groups of the world's population in the week

822. 'Memoirs of Goethe' (London, 1824, vol I) 'I was born under fortunate auspices, the Sun was in the sign of the Virgin at the utmost degree of elevation. The aspects of Jupiter and Venus were favourable to the day. Mercury testified no signs of hostility, Saturn and Mars were neutral. The Moon, however, then near the full, was an important obstacle, and the more so as the labour which attended my birth coincided with the hour of her new phase. She retarded my entrance into the world until the moment had elapsed'. Vide 'Stars above us' by Prof. Zinner p. 68 for Goethe's horoscope.

or on the day mentioned.²²³ What benefit the people derive from these prognostications it is difficult to understand. Often the prognostications are extremely vague and not of greater extent than three or four short cryptic sentences. There must be millions of people in each of the twelve groups (such as those born from 23rd September to October 23rd, those born from 24th October to 22nd November and so on). It is said that in U.S.A. alone there are about 25000 registered astrologers.

Those interested in astrology in general and Greek astrology in particular and those who desire to know how astrology is regarded by many modern scientific minds may read 'L' *Astrologie Grecque* by A. Bouché-Leclercq (1899, a masterly work in French on Greek Astrology) pp 570-593 (for arguments against astrology), 'The Royal Art of Astrology' by Robert Eisler (London, 1946), which contains a reasoned and sustained refutation, and Mr. J. C. Gregory's Article on 'Ancient Astrology' in *Nature*, vol 153 pp. 512-515 (a brief, but instructive and detached survey of astrology from Chaldean times to this day). The number of books in favour of astrology or expounding it is large and I do not propose to mention them. One book arrested my attention, viz. Louis de Wohl's 'Secret service of the sky'. On p 31 he propounds a doctrine very similar to what Varāha-mihira laid down as the scope of *horāśāstra* viz. that Astrology has nothing whatsoever to do with mere predictions, that it only indicates tendencies and that human will is free. He began well, but he did not observe his own precepts. On p. 235 he predicts 'I do not believe that Mahatma Gandhi will survive the first half of 1939'. This prediction turned out to be untrue and it is well-known that Mahatma Gandhi was killed on the 30th of January 1948.

The English language itself bears witness to the great influence of astrology in England, e. g. such words and expressions as 'ill-starred expedition', 'disastrous consequences', 'temperaments being either jovial, mercurial, or saturnine', 'moon-³²⁴

223. The following may be cited as a sample Taurus (April 21-May 20) - 'You realize that a break in one relationship is probably inevitable. This week you will see your way to making it without undue loss. Harden your heart where money is concerned and don't allow friendship to interfere with business.'

224. It is believed that the moon (*luna*), when full, increased madness; hence a mad man was called *lunatic*. Vide an article 'Lunar influence on

struck (mad) lover'. The word influence (from *fluo* to flow) itself is due to astrological beliefs and words like 'aspect', 'conjunction', 'ascendant', 'retrograde' are all due to the language of astrology.

In support of Astrology Ptolemy (in *Tetrabiblos*, 1.2) puts forward certain arguments. The Sun not only affects everything on the earth by the change of season, but by its daily revolutions furnishes heat, moisture, dryness and cold in regular order. The Moon, the nearest heavenly body to the earth, causes the seas to change their tides with its own rising and setting times, and plants and animals wholly or partly wax and wane with the moon. The planets often signify hot, windy and snowy conditions of the air and affect mundane things. The changes of seasons and winds are understood even by very ignorant men and by some dumb animals. Sailors know the special signs of storms and winds that arise periodically by reason of the aspects of the sun, moon and planets. But because sometimes sailors err, no one says that there is no science of navigation. Therefore, a sufficiently observant man wise enough to know accurately the movements of the sun, moon and planets can predict whether the weather will be warmer or ⁶²⁵ wetter. Why can he not, with respect to an individual, perceive the general quality of his temperament from the surroundings at the time of his birth, as for example that he would be such and such in body and mind? Ptolemy then condemns impostors who do not study the science but deceive common and trusting people and fill their pockets. He further points out that the nativity alone is not the sole basis of judging a person's future, that the country of birth, the

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living things' by Prof. George Sarton in *Isis* vol. 30 (1939) pp. 495-507, where he examines the beliefs about the Moon's connection with lunacy, tides, menstruation, terrestrial magnetism, says that these are matters for experiment, advises scientists to keep an open mind and holds that lunar influence is unproved as to some of them.

825. A short passage from Bouche-Leclercq (p. 574) may be set out here: 'how to justify the ridiculous associations of ideas attached to the purely imaginary forms of the figures of the Zodiac and the reciprocal influence of planets on the signs and of the signs on the planets when these are (one knows this since a long time) at a great distance from the constellations and do not appear to be placed there except by the effect of perspective'?

race to which he belongs, the customs of the people among whom he is born, the way in which he is reared, the age in which he lives have also to be considered, all which will contribute materially to the proper prediction, other things being equal. In IV.10 he points out that if one looks only at the horoscope without paying attention to nationality, manners and customs and the like he may call an Ethiopian fair^{825a} of complexion and having straight hair and a German a dark-skinned person and endowed with woolly hair or not knowing the peculiar customs say that an Italian whose horoscope is being examined may marry his sister (as ancient Egyptians did) or that the man may marry his mother (as only Persians did) Vide *Tetrabiblos* IV. 10 p. 439 (Loeb. ol Library). In I. 3 Ptolemy argues that astrology is not only possible but is beneficial, because fore-warned is fore-armed. It is a very far cry to argue from the undoubted influence of the Sun and the Moon on mundane matters, such as heat and cold, rains, storms and droughts that the particular positions and aspects of the Sun, Moon and planets at the time of birth or conception (as some hold) are throughout an individual's life (it may be for a day or a hundred years) the dominating factor (if not the sole factor as many astrologers say) governing his conduct, character, family affairs and destiny. The reasoning of Ptolemy, though very cleverly put and though with a slight scientific appearance, is rather vague and not at all cogent or convincing. He distinguishes between universal or general astrology (treated of in Books I-II) which relates to whole countries, races, cities and large bodies of men and particular or geneethiological astrology treated of in books III-IV.

825a. Utpala on *Laghujātaka* IV. 1 states similarly that one (the astrologer) should specify the form (or appearance) of a person after knowing his caste, since *śvapākas* (*cāndālas*) and *niśādas* are dark-skinned by caste; similarly, he should consider in what family, whether of fair persons or dark persons, the person (whose horoscope is being examined) was born or in what country, since all people from *Karnātaka* are dark, people from *Videha* (i. e. *Mithilā*, part of present *Bihar* State) are dark-brown and from *Kashmir* fair. लघुजातक IV. 1 ॥ सर्वं रजस्तमो वा विशाक्षे यस्य भास्करत्वाद्भङ्गं । बलिजः सङ्घर्षी सुतिर्बुद्धिश्च वा जातिकुलदेशान् ॥ जातिं बुद्ध्या सुतिनिर्देशः, यतः स्वपाक-निषादा जातिर एव कृष्णा भवन्ति । तेवा स एव निर्देशः ॥ कस्मिन्कुलेयं जातो गोपणा कृष्णानां वा कस्मिन्देशे जातः, यत कर्णादका. सर्व एव कृष्णा. वैदेश इयाताः काश्मीरा गौराः । folio 15b of commentary on लघुजातक IV. 1 (Ms. in Bhadkankar collection of the Bombay University). For *śvapāka* vide p. 97 of H. of Dh. vol. II and for *niśāda* pp. 43, 46, 86-87 of the same.

Indian works also require the astrologer to consider the customs of the country and of the people. The *Rajamārtanda*^{825b} says 'First the usages of people must be considered; whatever is firmly established in the several countries, that alone must be followed; the learned give up what is hateful to the people; therefore an astrologer should proceed along the people's way. A learned man should never go against the inclinations of the family (to which the person belongs) and of the country'; and then he gives examples of the astrological requirements as regards planets in the case of marriages in several countries. The general astrology about calamities or occurrences that affect all people spoken of by Ptolemy would fall under *śākhā* or *Samhātā* in the narrower sense (vide notes 688 and 690) Some important and interesting conclusions of Ptolemy may be noted here.

Ptolemy speaks of beneficent and malefic planets (I 5), of masculine and feminine planets (I 6), of diurnal and nocturnal (in Sanskrit *dinabala* and *niśābala*) planets (I 7), (I 12) masculine and feminine *rāśis* (signs), the aspects of the signs (I 13) viz. opposition (180 degrees), trine (120°), quartile (90°) and sextile (60°), of the houses (*svaṛṇhas* in Sanskrit) of the planets. In Book II he divides the inhabited world into quarters equal in number to the triangular formations of the signs of the zodiac and after a disquisition which would be regarded by modern men as casuistical and practically unintelligible, Ptolemy sets forth a list of over seventy countries (then known), assigning to each sign some countries. For example, to Aries he assigns Britain, Gaul, Germania, Bastarnia, Syria, Palestine, Judaea and one more; to Capricorn he assigns India, Ariana, Gedrosia, Thrace, Macedonia, Illyria. The whole of America, almost the whole of Africa (except the northern part), Indonesia and Australia and the other neighbouring lands are not considered by Ptolemy at all, because these were unknown then. He remarks at the end of II 3 that as to metropolitan cities they should be treated like individuals and their nativity is to be cast by taking the time of the foundation⁸²⁶ of the city

825b लोकचारस्तावदादौ विचिन्त्यो देशे देशे या स्थितिः सैव कार्यः। लोकद्विष्ट पण्डिता कर्जयन्ति देवलोको लोकागणैः यायात्॥ कुलस्य देशस्य च चित्तवृत्तिर्न स्वप्ननीया विदुषा कदाचित्॥ बृहस्पती गोचरसोमनस्ये विवाहमिच्छन्ति हि दाक्षिणात्याः। एवो विदुषे प्रवदन्ति गौता न गोचरो मालवके प्रमाणम्॥ राजमार्तण्ड folio 25 b verses 399-401. The first two also occur in the *सुखचल* of भोज (pp 34-35 verses 143-144).

826. An interesting Indian example is furnished by the *Murat-i-Ahmadi* translated by C. N. Seddon which gives (on pp. 248-253 supplement) the

instead of the times of birth, but where the exact time of foundation is not known then the nativity of the founder or of the king is to be taken.

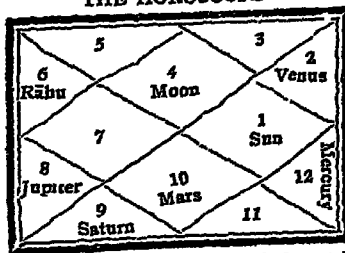
A few important points of agreement and disagreement between Sanskrit astrological works and Ptolemy will be set out later on.

The literature on *muhūrta* (auspicious time for undertaking anything) is extensive. Almost all works on Kāla mentioned above such as Hemādri on Kāla, the Kāla-mādhava, Kālatattva-vivecana, Nirṇayasindhu are in a way works on muhūrta, since they discuss the proper times for performing the samskāras and religious rites. Among the works the names of which begin with the word muhūrta are: Muhūrtakalpadruma (published by Nirṇ Press, Bombay) composed by Viṭhala Dikṣita in 1628 A.D.; Muhūrta-gaṇapati composed in 1685 A.D. by Gaṇapati Raval, son of Hariṣhankar; Muhūrta-cintāmaṇi composed at Benares in śaka 1522 (1601 A.D.) by Rāma, son of Ananta, with a commentary called Pīyūṣa-dhārā composed in śaka 1525 (1604 A.D.) by Govinda, son of Nīlakantha elder brother of Rāma (published in 1945 by the Nirṇ. press); Muhūrtatattva by Gaṇeśa, son of Keśava (ms in Bhau Daji collection of Bombay Asiatic Society); Muhūrtadarśana (also called Vidyamādhaviya) by Vidyamādhava with a commentary called Muhūrta-dīpikā (about 1363 A.D.) by his son Viṣṇu, edited by Dr. Shamsastri (published

(Continued from last page)

date and horoscope of the foundation of the city of Ahmedabad in śaka 1314, samvat 1449, Vaisākha śu. 5, Thursday, 15 ghads (ghatis) and 35 pāls.

THE HOROSCOPE



In the Bulletin of the London School of Oriental Studies vol. 9 for 1935-37 there is a paper (pp. 125-139) on some chronological data relating to the Sassanian period in which reference is made to an Arabic book on astrology composed about 275 of the Hejira (equal to 888-889 A.D.) by a Persian astronomer and astrologer, the 2nd part of which describes a horoscope of the accession of Khosro to the throne on a date corresponding to 18-8-551 A.D. (p. 129).

by Mysore University, 1923-1926, in three parts); Muhūrta-dīpaka by Nāgadeva (a short work in 9 folios, ms. in Bhau Daji collection); the Muhūrta-mārtanda, composed in śaka 1493, Magha (1572 A. D.), by Nārāyaṇa, son of Ananta, of Tāpara village to the north of the temple of Śiva which is to the north of Devagiri, with his own commentary called Mārtandavallabhā (published by Nirn. Press, 1925); Muhūrtamālā by Raghunātha (ms. in Bhau Daji collection); Muhūrta-muktāvalī (incomplete ms. with only 45 verses in the same collection). Out of these, three works alone are now available in print viz. Muhūrtadarśana, Muhūrta-cintāmani and Muhūrta-mārtanda. The rest are mss. (in Bombay Asiatic Society's Library). In this section on muhūrtas reliance has been placed mainly on the three printed works along with the Jyōtisaratnamālā of Śrīpati (about 1039 A. D.), the Rājamārtanda of Bhoja (ms. in B. O. R. I., Poona) and the other works on Kāla. Among the works described as especially dealing with muhūrtas, the most elaborate are the Muhūrta-cintāmani (containing about 480 verses with a very exhaustive commentary) and the Muhūrtadarśana (with about 600 verses) and also a very elaborate commentary. It would not be possible to deal with all matters contained in these works. The Muhūrtamārtanda (containing 161 verses) follows a middle course. 'According to it the subjects dealt with in it are briefly as follows:—what positions and aspects of the planets, what *yogas*, what *tīthi*s, *nakṣatras*, months and conditions of the family and of the mind should be avoided in the case of *śubha* (auspicious) actions; the proper times for *samskāras*, such as *garbhādhāna*, *pūṃsavana*, *jātakarma*, piercing the infant's ear, *caula*, *upanayana*, the end of the period of Vedic study; topics connected with marriage (this takes up 55 verses i. e. a little over one-third of the entire work); times for kindling sacred domestic fire (*grhyāgni*); times for construction of a house and for first entrance into it; the proper times for starting on a journey or marching against an enemy king; auspicious and inauspicious *śakunas* (omens or prognostications), times for king's coronation, for wearing of rich clothes and ornaments and for agricultural operations, for sale and purchase of animals (such as cattle, horses), for bath with sesame and myrobalan, for finding lost articles, for constructing wells and tanks, times when Vedic study should be stopped (*anadhyaṃya*) for long or temporarily; the results of a lizard or chameleon falling on one's body; what planet is inauspicious or auspicious in which sign from the sign of one's birth; the *punyakāla* of

Sankrāntis. It may be mentioned that many of the provisions about auspicious aspects of planets, about upanayana and marriage, construction of and first entrance into a house, śakunas about the fall of lizards and chameleons were observed in the author's boyhood and are still observed by many, though there is gradually an increasing looseness of observance in these matters.

It should be noted that even as to śakunas Varāha-mihira puts forward the principle that it is the fruition of actions, good or evil, done in previous lives by men, that is manifested by śakunas for those who start on a journey or invasion.⁸²⁷

How people had become almost crazy with the idea of finding out a *muhūrta* for everything from shaving, wearing a new garment to such solemn matters as marriage is well illustrated by the provision of a *muhūrta* for a theft in the *Muhūrta-muktāvalī*, viz the act of thieving succeeds when done on the nakṣatras Āśleṣā, Mrgaśīras, Bharanī, Svātī, Dhanisthā, Citrā and Anurādhā, on a Saturday or a Tuesday and on a *rikṭā* tithi (4th, 9th and 14th).⁸²⁸

Before entering on a discussion about individual acts or rites, it is necessary, in order that the reader may understand the prescriptions about *muhūrtas*, to explain some simple details of *Jātaka*. To discuss in detail all the details of *Jātaka* works is much beyond the scope of this work and would necessitate the writing of a volume by itself. A middle course has to be followed. Besides nakṣatras, their lords and their classifications, one has to bear in mind the *rāśis*, the planets and the *bhāvas* (houses or places) in a horoscope. For these reliance will be mainly placed on the *Brhatsamhitā* and *Brhaj-jātaka* of Varāhamihira, the *Sārāvalī*, *Jyotiśaratnamālā* of Śrīpati, the *Rājamārtanda*, *Jātakalankara* of Ganeśa (composed in śaka 1535, 1613-4 A. D.). The 27 or 28 nakṣatras and their presiding deities have already been enumerated above (pp. 499-504 and note 731). It has to be remembered that the *devatā* of a nakṣatra is often employed to indicate the nakṣatra or the tithi itself also. Here the classification of nakṣatras will be first discussed. From a passage of the

827. अथयजन्मान्तरकृतं पुंसां कर्म ह्युभास्तुभम् । यत्तस्य शुक्लः पाकं निविदपति
नृच्छताम् ॥ बृहद्योगपात्रा 23 1.

828. सार्येन्द्रावकत्वात् (सार्येन्द्रावक?) धनिष्ठा शाकनैवम् (मे!) । हनी च भीम
(मे?) रिक्ताया चौर्यकर्म प्रतिपद्यति । ह्युर्वहृत्कावली verse 42 (ms. in the Bombay Asiatic Society).

Bṛhadāraṇyaka Upaniṣad quoted above (in note 754), it is clear that the nakṣatras had very early (i. e. about 1000 B. C. at least) been classified as *punya* (auspicious) and *pāpa* (inauspicious) and into male and female. The Vedāṅgajyotiṣa (Yājusa) gives a classification of nakṣatras into *ugra* and *krūra*.⁸²⁹ The nakṣatras are further classified in the Bṛhat-saṃhitā (chap. 97. 6-11) into dhruva (or sthira = fixed), tiksna (or dārūna), ugra (or krūra), kṣipra (or laghu), mṛdu (or maitra), mṛdutiṁksna (or sādharana or mīśra), cara (or cala).⁸³⁰

The Br. S. (97. 6-11) states that on Dhruva nakṣatras the coronation of a king, śānti (propitiatory rite for averting impending evil or calamity), planting of trees, foundation of a city, charitable acts, sowing seeds, and other permanent acts should be done; on tiksna nakṣatras succeed attempts to harm, the acquisition of mantra (mystic verse or formula), raising ghosts, arrest (of a person), beating, separating (two friends or) relationships; *ugra* nakṣatras are to be used for success in extermination, destruction of another's property, cheating, arrest, poisoning, incendiarism, striking with a weapon, killing; kṣipra (or laghu) nakṣatras are declared as leading to success in sales, in making love, in the acquisition of knowledge, decoration, arts, crafts (such as carpentry), medicines, journeys; the mṛdu nakṣatras are beneficial in securing friends, sexual affairs, clothes, ornaments, auspicious ceremonies (marriage, *upanayana* &c.) and singing; the mṛdu-tiksna (or sādharana) nakṣatras produce mixed results (on which mild or fierce acts may be done); the cara nakṣatras are beneficial in doing fleeting actions. The Muhūrta-mārtanda provides that wise men engage in actions similar to the names of the groups of nakṣatras for attaining success. It should be noticed that some works like the Jyotiṣa-ratnamālā (III 9) and the Muhūrta-cintāmaṇi (II 2-3) hold that Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday are respectively dhruva, cara, ugra, mīśra, laghu, mṛdu, and tiksna and that actions that are appropriate for nakṣatras of those groups are appropriately performed on the respective week days.⁸³¹

The Bṛhaj-jātaka devotes fourteen verses for the characteristics of persons born on the 27 nakṣatras from Aśvinī. Two

829. उग्राप्यार्द्धा च विवा च विवाप्ता श्रवणोच्यते । क्रूरानि तु मघा स्वाती ज्येष्ठा मूले चनस्य च ॥ वेदाङ्गज्योतिष (पाञ्च्य verse 42).

830. For classifications of nakṣatras, vide note 558 above.

831. संज्ञातुल्यमिहाचरन्ति सुधियो कार्यं दि संसिद्धये । सु मा II. 3.

verses are translated for sample:⁸³² a person born on *Āsvini* is fond of ornaments, is handsome, has a prepossessing appearance, is clever (in all things) and intelligent; one born on *Bharani* is of firm resolve, truthful, free from disease, clever and free from worry; one born on *Kṛttikā* is a heavy eater, fond of other's wives, impatient, famous; one born on *Rohini* is truthful, pure, of agreeable speech, of resolute intellect and is handsome. The *Rājamārtanda* in verses 16-40 sets out the synonyms of 27 nakṣatras which include the names of the lords of the nakṣatras and synonyms of the lords of nakṣatras. The *Jyotiśaratnamālā*, *Bhujabala* and *M. C. 2.* 22-23 divide 28 nakṣatras (including *Abhijit*) into four groups⁸³³ of seven each, called 'andhākṣa' (blind), 'mandākṣa' (of dim sight), 'madhyākṣa' (of medium sight) and 'svākṣa' (of good sight) and state that property stolen on 'andhākṣa' nakṣatras may be recovered quickly, stolen on 'mandākṣa' nakṣatras after effort, stolen on 'madhyākṣa' (there is no recovery but) the owner may hear that it has been taken to a distant place by the thief; stolen on 'svākṣa' or 'sulocana' the owner would not recover it nor even hear about its whereabouts. The *Brhat-samhitā* (chap. 14) has already been referred to (on p. 530) in connection with the provinces of India governed by nine groups of nakṣatras (three nakṣatras in each group) and chapter 15 of the same (1-27) sets out what substances are governed by the 27 nakṣatras from *Kṛttikā* to *Bharani*.⁸³⁴ One verse is translated as a specimen: under *Kṛttikā* are white flowers, those who have consecrated the Vedic fires, those who know Vedic mantras, sūtras and bhāṣyas (commentaries), officers over mines (or stores), barbers, brāhmanas, *purohita*, astrologers, potters.

The *Brhat-samhitā* (104.1-5) declares what nakṣatras (out of 27) form part of Time looked upon as a *puruṣa* (Person). This is

832. निषूयणः सुखं सुभगो वसोऽपिनीडु मतिमान् । कुलनिश्चयसत्यावदत्त इति-
तश्च भग्नीडु ॥ बृहस्पत्यपरायतस्तेजस्वी कृत्तिकाश्च विष्णुपातः । रोहिण्या सत्यवृद्धि निवेद्य
स्थिरमति. सुखश्च ॥ बृहज्जातक 16. 1-2 The *बृहत्संहिता* (chap. 160) has the same
verses as *बृहज्जातक* 16

833. The *सुखबल* (pp. 253-254) arranges the 28 nakṣatras counting from *रोहिणी* into the four groups (of seven each) and calls them अन्ध, मन्दार्क्ष, मध्यार्क्ष and सुलोचन viz *रोहिणी*, *चूग*, *आर्द्रा*, *सुतर्क* are अन्ध, *मन्दार्क्ष*, *मध्यार्क्ष*, *सुलोचन* respectively, then *दुष्य*, *आश्लेषा*, *मघा*, *पूर्वा* are the same four अन्ध &c., and so on

834. आग्नेये सितकुसुमादितारिमन्त्रज्ञसूत्रभाष्यज्ञाः । आकषिकमापितद्विजबन्धकाः
इरोहितवृद्धाः ॥ बृहत्सं. 15. 1.

an extension of a very old conception. The Tai Br. says: 'Prajāpati has Hasta-naksatra as his hand, Citrā as his head, Nistya (i.e. Svāti) as his heart, the two stars of Viśākhā as the thighs, Anurādhā as his stability (or support) This is indeed Prajāpati in the form of groups of naksatras' 835.

From the above it would be noticed that a naksatra astrology apart from the rāsi astrology had been thoroughly developed in India while Ptolemy is hardly concerned with the naksatras, but concentrates only on rāsīs.

The twelve rāsīs are to be found in the Zodiacal belt (or circle), each extends over $2\frac{1}{2}$ naksatras i.e. Mēsa extends over Āśvini, Bharanī and $\frac{1}{2}$ of Kṛttikā, Vṛśabha extends over $\frac{1}{2}$ of Kṛttikā, whole of Rohini and half of Mṛgaśīrṣa and so on. These twelve rāsīs from Mēsa are identified respectively with the following limbs of the Kālapurusa^{835a} viz. the head (Mēsa), mouth (Vṛśabha), chest, heart, stomach, waist, the abdomen (between the navel and the private parts), the private parts, the pair of thighs, the pair of knees, the two shanks, the two feet. Varāha adds that the words *rāśi*, *kṣetra*, *gṛha*, *rakṣa*, *bha* and *bhavana* are used as synonyms in Jātaka. The purpose of the identification of rāsīs with the limbs of Kāla put forward by astrological works is that if a malefic planet occupies in a person's horoscope a certain rāsi, he is adversely affected in that limb of his body to which the rāsi corresponds among the limbs of Kāla, but if a beneficent planet occupies at birth a rāsi, then the person prospers as to the corresponding limb. This is succinctly put by the Sārāvalī (III. 5-6) The twelve rāsīs with

835 हस्त एवास्त्व हस्तः । चित्रा शिरः । निट्या हृदयम् । ऊरु विगाहः । शतिष्ठा अङ्गु-
राणां । एव र्ध्वं नक्षत्रिणः मजापतिः । तै. ब्रा. I. 5. 2-7, पाणिनि IV. 4. 141 (नक्षत्राद् घ.)
derives Vedic नक्षत्रिण from नक्षत्र

835a कालाङ्गुलिनि वराहमिहिर इत्येतादृशोऽप्युक्तो बलित्वेन नक्षत्राणां काले जहते
ततोऽङ्गुलिद्वयम् । मेधास्तिस्रस्यमा नक्षत्रचरणान्धकस्थिता राजयो राक्षसैश्च गृह्यमानि भवन् च-
कार्यसंस्तव्याः ॥ दृष्ट्वात्तक I. 4 इत्यत्र on this quotes similar verses from
पाटञ्जल्यण, a predecessor mentioned by वराहमिहिर in बृहत्संहिता 39 1. The
लज्जुजातक I 4 mentions the same limbs and rāsīs but in a shorter compass,
the राननपुराण (chap 5 30-42) holds that Rudra assumed the form of Kāla
and identifies the rāsīs from Mēsa onwards with the head and other limbs
of Kāla and the Mārkaṇḍeyapurāṇa (55 75-79) assigns rāsīs to the several
limbs of Nārāyaṇa. कालनरस्यावयवान्युक्तानां कल्पयेन्मन्त्रकाले । नक्षत्रद्वयद्वयोपा-
यपुराणोपद्रवोऽप्युक्तः ॥ सारावली III. 6.

their English and Latin equivalents and their synonyms are set out below :

English	Latin	Sanskrit	Synonyms
Ram	Aries	Mesa	Aja, chāga, <i>kriya</i>
Bull	Taurus	Vrsabha	Uksan, vrsa, go, gopati, <i>tūvus</i> ; (or <i>Tavuru</i>)
Twins	Gemini	Mithuna	Yugma, nryuga, <i>jutuma</i> , <i>jutuma</i> or <i>juma</i> .
Crab	Cancer	Karka	Karkin, karkata, <i>kulīna</i>
Lion	Leo	Simha	Hari, Mrgendra, <i>Ieya</i>
Virgin	Virgo	Kanyā	Anganā, yuvati, pramada, kumārī, <i>Pāthana</i> (<i>Pāthana?</i>)
Balance, Scales	Libra	Tulā	Tauli, dhata, vani, tuladhara, <i>jūka</i>
Scorpion	Scorpio	Vrścika	Ali, kīta, <i>kau pya</i> or <i>kaurpi</i>
Archer	Sagittarius	Dhanus	Cāpa, karmuka, dhanvin, hayānga, <i>Tauksika</i> (or <i>Tauksa</i>)
Goat	Capricornus	Makara	Mrgāśya, mrga, <i>Akokeia</i>
Water- carrier	Aquarius	Kumbha	Ghata, kumbhadhara, <i>hdroga</i>
Fishes	Pisces	Mina	Matsya, jhasa, animisa, <i>Ittha</i> (or <i>Celtha?</i>)

The words in this list that are put in italics are mentioned in a separate verse by Varāha (Brhaj-jātaka I 8)⁸³⁶

836 कियतादुरजितुमकुलीरलेयपायोनञ्जकौर्पाक्षः । सौक्षिक आकीकेरो द्वद्वोगम्भा-
न्त्यम् चेत्यम् ॥ बृहज्जातक 1 8. The words अन्त्यम् चेत्यम् create a difficulty,
Utpala takes them to mean ' and the last sign, in this way ' 'Antyabha'
is a pure Sanskrit word and not Greek and there is on this interpretation no
Greek word corresponding to Mina (Pisces). Another commentator Guṇā-

It should be noted that the list of synonyms is not exhaustive; other words with the same meaning are often employed. For example, for *Śimha*, *Mīgarāja* may be used or for *Mīna* the word *prihuroman* may be used. The words in italics are deemed by Weber and many others as borrowings from or Sanskrit adaptations of Greek words. It may be admitted that most of them bear a striking resemblance to Greek names of rāsis. *Pāthona* should be *Pāthēna* to correspond with the Greek word. There is no reason why *kulira* should be regarded as a Greek word. Kern (preface to Br. S. p. 29) thinks that it is a pure Sanskrit word. There is no Greek word corresponding to *Kulira* in Ptolemy. The word *Karka* or *Karkin* appears to mean 'white' and occurs as early as in *Atharvaveda* IV 38. 6-7. All that the *Bṛhaj-jātaka* (I 8) means is that there are other words like *kṛya* used for the twelve rāsis in other works. *Varāhamihira* frequently refers to the views of the *Yavanas* and sometimes differs from them. It has been shown by me in my paper on 'Yavaneśvara and Utpala' (in *J. of Bombay Asiatic Society*, vol. 30, pp. 1-8) that there is a Sanskrit work on astrology called *Yavana-jātaka* of about 4000 verses composed by a king of the *Yavanas* called *Sphujidhva* and another *Vṛddhayavanajātaka* also in several thousand verses by *Mīnarāja* who styles himself the overlord of *Yavanas*. I cannot agree with Prof. Sen-Gupta ('Ancient Indian Chronology' p. 99) that words like *Mesa* and *Vṛsabha* in verses like *Rg. I. 51.1* (*abhi tyam mesam*) refer to rāsis, when he himself had to concede that he could not find the other ten in the *Rg.*

(Continued from last page)

kara says that the last rāśi is called 'cettha' (vide *Subrahmanya Sastri's* translation of *Bṛhaj-jātaka* p. 8). The T. S. S. edition of *Bṛhaj-jātaka* has 'द्विगोक्ष्यसि क्रमशः' i. e. the last rāśi is called 'irithasi'. The *Sūhṛd-darśan* has इत्यसि 'संज्ञाभिः क्रियतेयञ्जकजतमा. कोर्पिः कुलीरस्तथा द्विगोक्ष्यसितौक्षिकाश्च कथिताः पाथोनकस्तादृशः' I 9. Ptolemy employs a Greek word for *Pisces* (Loeb Classical Library pp. 52, 314, 328 &c.), to which 'ittha' or 'ikthasi' or 'irithasi' would correspond rather than 'cettha'. The *Sārāvalī* (III 7) reads संज्ञास्तु जूक-कोर्पिकर्ताक्षाकोकिरद्वदपरोगान्या. That shows that it had no Greek word for 'mīna' before it. It may be noted that the *Sārāvalī* expressly says that as *Varāha's* work is brief it (*Sārāvalī*) took essential matters from the extensive śāstras composed by *Yavananarendra* and others. I have not been able to find the word *ittha* or a similar Sanskrit adaptation for *Mīna* in the *Bṛhaj-jātaka*. Vide *Indische Studien* vol. II pp. 254-261 and *JRAS* for 1893 p. 747 for the Greek and Latin equivalents of the Sanskrit words for the signs of the zodiac, planets &c.

The appearance of the rāsis is briefly described by the Brhajāṭaka⁸³⁷ I. 5 and explained by Utpala as follows: (The sign Mīna i e Pisces) appears as two fishes (each facing the tail of the other), Kumbha appears as a man carrying an empty jar placed on his shoulder, the sign of Gemini is represented as a man carrying a mace and a woman holding a lute, the sign of Sagittarius is a man with a bow whose legs are like those of a horse, the sign Capricorn is a crocodile with the face of a deer, sign of Libra is a person holding scales, the sign Virgo is represented by a maiden in a boat with an ear of corn in one hand and fire in the other; the remaining signs are similar (in form) to the objects indicated by their names and all signs reside in places appropriate to their names. For more detailed descriptions, vide the twelve verses quoted from Yavaneśvara by Utpala which I have quoted and translated in my paper in the Journal of the Bombay Asiatic Society vol. 30 parts 1 and 2 pp 1-7 and which are found in the Yavana-jāṭaka of Sphujidhvaja (a palm-leaf ms of which exists in the Nepal Durbar Library) and in the Vṛddhayavanajāṭaka of Minarāja. Those verses also name the special objects and places governed by the different rāsis. Several verses of Kāśyapa are quoted by Utpala on Br. 8. 40 that deal with the materials or things that are under the influence of the several rāsis. For example, Mesa is the lord of garments, woollens, cloth made of the hair of a young goat, of *Masūra* pulse, wheat, resin, barley, gold and plants that grow on dry land.⁸³⁸ The Vāmanapurāṇa⁸³⁹ (chap 5. 45-60) describes the appearance of the rāsis and the places and objects they reside in or dominate and the verses closely resemble the wording employed in the two Yavanajāṭakas of Sphujidhvaja and Minarāja. Some verses are quoted below by way of illustration. From Varāha's description it appears that Mesa, Vṛsabha, Karkata, Simha, Vṛścika, Makara and Mīna are figures of animals (either four-footed or

837 मत्स्यो घटी धूमिधुनं सगदं सवीणं चापीं नरोऽम्बजघनो मकरो मृगाश्च । लीली सप्तत्यद्वहना ह्रस्वा च कन्या शेषा स्वनामसदृशा स्वचराश्च सर्वे ॥ बृहज्जातक I. 5, some read स्वचराश्च सर्वे (all move in the sky) But this appears redundant and meaningless.

838 ब्रह्मविक्रतु(र्)णानां मसुरोद्युतसलकयवानाम् । स्थलसम्भवीषधीनां कनकस्य च कीर्तितो मेघः ॥ बृहत्संहिता 40. 2 If the reading be कुतुपानां it means 'hide drums for oil'.

839a लीलितयोः समं रूपं शय्यासनपरिग्रहम् । शीवाबाधदृक् मिथुनं गीतनर्तन-शिल्पिषु ॥ स्थितं कीद्वारलिनिर्दिष्टं विहारं ध्वनिकस्य तु । मिथुनं नाम विष्णुपार्तं राशिर्होवात्मकः शिवः ॥ कर्कः कुलीरेण समः सलिलस्थः प्रकीर्तितः । केदारवापीधुलिनविषिकावनिरेव च ॥ कामन-पुराणं 5. 49-51.

insects) and the remaining five resemble human beings with special characteristics in each case. These rāśi names have more or less the same meanings in Babylonia,⁸³⁹ in Europe including Greece and in India. But it should not be supposed that everywhere the several groups of stars were imagined to be identical with the figures of the same animals or of human beings. In China for instance, the twelve rāśis are rat, ox, tiger, hare, dragon, serpent, horse, sheep, monkey, hen, dog and pig (Encyclopaedia Americana, vol. 29 under the word 'zodiac' and New Funk and Wagnall's Encyclopaedia vol. 36 under 'Zodiac')^{839a}. It is further stated that these are still found in some parts of Asia, in Japan and also among the remains of the Aztec race in America. There are many who deny that except for a few signs (like the Scorpion) there is hardly any very striking similarity between the twelve groups of constellations called Aries &c. and the natural appearance of the objects denoted by the twelve names.⁸⁴⁰ The origin of the names assigned to Zodiacal signs is unknown. The zodiacal signs named Mesa, Vrsabha &c. are purely imaginary, are mere subjective configurations of stars which appear to be in one plane and which appear to certain persons to possess somehow the outline of a scorpion or a lion which are, as modern astronomy tells us, situated at enormous distances (light years as they are called) from each other. The same constellation is often given different names; e.g. the constellation called Great Bear was called by Thales 'the wain' (waggon drawn by horses). The twelve Zodiacal signs are clearly absent from the sacred astronomy of Egypt⁸⁴¹ and the Egyptians knew nothing of the Zodiac before the

839. Vide Campbell Thompson's Intro to 'Reports of the Magicians &c.' for a table of late Babylonian, Assyrian and modern English names of signs (pp XXIII-XXIV) and Expository Times, vol. 30 (for 1918) pp 164-168 on 'Assyro-Babylonian astrologers and their lore' by T. G. Pinches. On p. 167 the latter says that Europe is indebted to the Babylonians for the names of the signs of the Zodiac except Crab and Archer and sets out the Babylonian names with their meanings and modern names (Ram &c.) These two tables do not agree. Babylonians called Capricorn goat-fish. Bouché-Leclercq (on p. 57 note 1) gives a list of the twelve Chaldean zodiacal signs, which differs from both the above.

839a. Vide 'the Stars above us' by Prof. Zinner p. 35 and plate III opposite p. 19 showing the Japanese animal sequence from Rat to Pig.

840. Vide 'Introducing the universe' by J. C. Hickey p. 123.

841. 'Legacy of Egypt' (ed. by Glanville) p. 162, 'The names of the stars' by E. J. Webb p. 96.

Alexandrian age and very few Zodiacs are older than the Roman times. Since Assyriologists began to reveal the astronomical knowledge in the valley of the Euphrates, the Babylonian origin of the Zodiac has been taken for granted by almost all scholars.⁸⁴² The dissenting voice is that of E. J. Webb in 'Names of stars'⁸⁴³ who very strenuously argues against the Babylonian origin of the Zodiacal signs and holds that the Zodiac as we know it is a Greek invention and that Cleostratus who according to Pliny was concerned in forming it lived about 520 B. C. In spite of the vehemence of Webb's arguments, in my humble opinion, he is far from convincing and for the present at least the Babylonian origin of the Zodiacal signs has to be accepted. The passage of Pliny on which Webb relies is differently understood by Prof. J. K. Fotheringham.⁸⁴⁴ The latest work of Sarton on 'History of Science' (1953) holds that the Zodiac had been distinguished by Babylonian astronomers a thousand years before Cleostratus and all that Cleostratus probably did was to divide those constellations into twelve equal lengths of the ecliptic i. e. the twelve signs of the Zodiac. A somewhat amusing argument has been advanced by Hickey⁸⁴⁵ that the fact that there are in the sky no animals (figures) suggestive of Egypt or India such as the hippopotamus and the elephant seems to rule out those countries as sources. Is there any logical necessity that certain animals must be introduced in a system of Zodiacal signs if that system originated in a certain country that may be the home of dozens of wild and tame animals? Are all the principal animals of Mesopotamia or of Greece included in the seven animals that figure as signs, if one of the above two was the origin

842. Vide Bouché-Leclercq. p. 53 ('L'Astrologie Grecque'), p. XVI of the Intro. to Heath's 'Greek Astronomy'; Alexander Moret on 'The Nile and Egyptian civilization' (1927) p. 453 (where he says that the Greek Zodiac was itself derived from Babylonian astronomy)

843. Vide pp. 163-175 and p. 169 of 'Names of Stars' by E. J. Webb.

844. Vide Journal of Hellenistic Studies, vol. 39 pp. 164-184 and vol. 45 pp. 78-83 (both by Fotheringham), *ibid* vol. 41 (pp. 70-85) 'Cleostratus Redivivus' by E. J. Webb (who himself remarks on p. 70 that the question when and by whom our constellations were invented is never likely to find its solution) and *ibid* vol. 48 pp. 54-63 on 'Cleostratus and his work' by E. J. Webb. Vide Prof. Neugebauer in 'Exact Sciences in Antiquity' p. 67 (note) about the history of Zodiacal and planetary symbols being virtually unknown. But in the Journal of Near Eastern Studies, vol. IV at p. 28 Prof. Neugebauer asserts that the predominant influence of Babylonian concepts on the grouping of stars into pictures must be maintained.

845. Vide 'Introducing the universe' p. 103 by J. C. Hickey.

of the present Zodiacal signs? All the seven animals in the Zodiac are found in abundance in India even now, while some of them may not be found in the present day Greece or Babylon. At present I am only concerned to say that out of the three ancient lands, viz Egypt, Mesopotamia and Greece, Mesopotamia has the greatest claims to be regarded as the source of the Zodiacal signs. The case of India will be dealt with a little later on

The astrological *rāśis* are⁸⁴⁶ variously classified as male and female, *cara* (movable) and *sthira* (fixed or lasting) and

Rāśi	Lord of	Male or Female	Cara or Sthira	dinabala or nābala	saumya or krūra	prsthodaya or ārsodaya
Mesa	east	male	cara	n.	krūra	p.
Vrsabha	south	female	sthira	n	saumya	p.
Mithuna	west	male	dvisvabhāva	n.	krūra	ś.
Karka	north	female	cara	n.	saumya	p.
Simha	east	male	sthira	d.	krūra	ś.
Kanyā	south	female	dvisvabhāva	d.	Saumya	ś.
Tulā	west	male	cara	d.	krūra	ś.
Vrścika	north	female	sthira	d.	saumya	ś.
Dhanus	east	male	dvisvabhāva	n	krūra	p.
Makara	south	female	cara	n.	saumya	p.
Kumbha	west	male	sthira	d.	krūra	ś.
Mina	north	female	dvisvabhāva	d.	saumya	both p. and ś.

⁸⁴⁶ गीर्वाणिकर्मिभिरुक्तं सधुगा निशाख्या. प्रद्योदया विमिथुना कथितास्त एव शीर्षोदया दिनबलाश्च भवन्ति शेवा लग्नं समेत्युभयतः प्रद्युरोमधुगमम्॥ कूरः सौम्य प्रुपवन्ति ते चरागहिदेशा प्रागादीनां क्रियद्वययुक्तकदा सविकीणा । बुधज्जातम् I 10-11 Separate 'चरागहिदेश' as चर + अग (अचल or स्थिर) + हिदेश (= हिस्वभाव) विकीण is the 5th or 9th rāśi from a specified rāśi (Brhaj-jātaka I 11). There is another meaning of विकीण (which उत्पल calls मूल-विकीण) in बुधज्जातक I 14 viz, सिंह, बुधम, शेष, कन्या, धनु, वीरि, कुम्भ are विकीणा of the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn

dviśabdhāva (of both characters), as *saumya* (mild) and *krūra* (fierce or malignant), as *dinabala* (powerful by day), *niśābala* (powerful by night), as *prsthodaya* (rising from the hind part), *śirsodaya* (rising by their head first) or *ubhayodaya*, and as lords of the four main directions (east &c.) The above table will show at a glance these classifications, in which n. stands for *niśābala*, d. for *dinabala*, p. for *pisthodaya* and ś. for *śirsodaya*.

The *Brhajātaka* compresses these details in I. 10-11 and *Utpala* explains the purpose of some of these technical terms. *Yātrā* (invasion) undertaken on *śirsodaya* *rāśis* yields the desired result but if undertaken on *prsthodaya* *rāśis* there is failure and one's army is routed. Those born on *krūra* signs are of cruel nature and those born on *saumya* signs are mild by nature, while those born on male signs are energetic and those born on female signs are mild. Those born on *cara* signs are unsteady by nature, those born on *sthira* signs are of a fixed nature and those born on *dviśabdhāva* signs are of mixed character. The knowledge of the signs as lords of quarters is useful in finding out the direction where a person who stole something on a particular sign could be found or the stolen article could be found. Ptolemy's *Tetrabiblos* I. 11 speaks of Taurus, Leo, Scorpio and Aquarius as solid signs (*sthira*) and Gemini, Virgo, Sagittarius, Pisces as bi-corporeal (*dvidha* or *dviśabdhāva*), and in I. 12 there is agreement with *Brhajātaka* as to the masculine and feminine signs but there is disagreement as to *diurnal* (*dinabala*) and *nocturnal* signs (*niśābala*), since Ptolemy holds that Aries and other signs are alternately diurnal or nocturnal, while *Varāha* holds Aries and the next three and also Sagittarius and Capricornus as nocturnal and the rest diurnal. It does not appear that the *Brhajātaka* knows of the commanding and obeying signs (*Tetrabiblos* I. 14) and of signs which behold each other or of disjunct signs (*Tetrabiblos* I. 15 and 16). The *Br. J.* (I. 20) and *Laghujātaka* I. 6 assign the following colours to the twelve *rāśis* from *Mesa* onwards viz. red, white, green (like a parrot's body), dark-red (pink), whitish like smoke, speckled, dark, golden, yellowish, variegated, deep brown (like *ichnoumon*), white. There is hardly anything corresponding to this in the *Tetrabiblos*. The *rāśis* are also divided into four classes viz. anthropomorphic (*Mithuna*, *Kanyā*, *Tulā*, *Dhanus* forepart, *Kumbha*), quadruped (*Mesa*, *Vṛśa*, *Simha*, *Dhanus* latter portion, *Makara* forepart), aquatic (*Karkatā*, *Mīna*, *Makara*

latter part), insect (Scorpion). Vide Tetrabiblos IV. 4 pp. 389 and 391 for slightly varying enumeration

Br J. (chap 17. 1-12) sets out the characteristics of persons born when the Moon was in Mesa and the following rāsīs and remarks at the end (in verse 13) that the results described will come out fully if the moon, the rāśi it occupies and the lord of that rāśi are powerful. In Br. J. I 19 it is said that two-footed rāsīs (mithuna, kanyā, tulā, kumbha and forepart of dhanus) are powerful by day if they be in *kendra*; four-footed rāsīs (mesa, vṛśa, simha, makara forepart and dhanus latter part) are powerful at night in *kendra* position and the rest i. e. watery signs and insect signs (kulīra, vr̥ścika, mīna and latter part of makara) are powerful at twilight, when in *kendra* position. Br. J 18. 20 provides that similar results (as in chap 17) follow if a person is born when the *lagna* at his birth is mesa or any one of the other rāsīs.

Planets, their relations to the rāsīs and their conjoint influence will now be briefly indicated. We saw above (pp. 493-495) that in the Vedic Samhitās and Brāhmanas express references to planets other than Jupiter are almost absent, that in some Vedic verses five planets and Venus (as Vena) appear to be referred to. Svarbhānu, the son of an asura, is said to have struck the sun with darkness (i. e. caused an eclipse) in Rg V. 40. 5, 6, 8, 9. In the Chāndogya Upaniṣad the soul that has acquired true knowledge is said to shake off the body after casting off all evil like a horse (that casts off dust by) shaking his hair (mane and tail) or like the moon becoming free from the mouth of Rāhu.⁸⁴⁷ The Maitrāyaṇi Upaniṣad mentions Śani, Rāhu (ascending node) and Ketu (descending node)⁸⁴⁸ But hardly anything is said about the astrological significance of planets in the ancient Vedic Literature. In the Mahābhārata there are plenty of references to the evil influence of planets, but that is restricted to nakṣatras. Both Rāhu and Ketu are said in Karnaparva to rise in the sky for (i. e. portending) the destruction of the world⁸⁴⁹ Kautilya offers the curious information that a foreknowledge of rainfall can be had from the position, the motion and the *garbhādhāna* of Jupiter, from the rising, setting and motion of Venus and from the natural and unnatural

847 अथ हव रोमाणि विभूय पाप चन्द्र हव रादौहोस्त्रात्मशुच्य धूत्वा शरीरमकृत कृतात्मा ब्रह्मलोकमभिस्तम्भयामि। छान्दोग्योप VIII 13

848 शनिराहुकेतुरगरक्षोयक्षनरविहगशरमेभादयोऽधस्तादुच्यति। मैत्रायणी-उप VII. 6.

849. राहुकेतु यथाकाशे जवितौ जगताः क्षये। कर्णपरं 87-92.

aspects of the sun and that from the sun the sprouting of the seed (can be predicted), from Jupiter the formation of abundant sheaves of corn when the seeds are sown and from the (movements) of Venus rainfall (can be predicted) ⁸⁵⁰ It will be seen from the above that general or universal (not individual or horoscopic) astrology like the reports made by royal priests in Mesopotamia was prevalent in India many centuries before Christ. The *Bṛhajātaka* (II 2-3) enumerates the nine planets, Sun, Moon, Mercury, Mars, Saturn, Jupiter, Venus, Rahu and Ketu and furnishes some synonyms of all these.

Observations of planets by the Babylonians go back to 2nd millennium B. C. Venus was the first to be studied. Tables about Venus based on observations are found from 1921-1901 ⁸⁵¹ B. C., Jupiter and Mars were also observed. Jupiter was held to be normally favourable when he shone brightly or followed the moon, while Mars was the planet of ill-luck, but, if Mars shone weakly or disappeared, its evil influence disappeared. Saturn as its name indicates ('firm standing one') was regarded mostly a planet of good luck. Various favourable prognostications were made about a child, according as the planets like the Moon, Venus or Jupiter were rising or unfavourable prognostications were made if Mars was rising or if Jupiter or Venus were setting ⁸⁵². Each planet received a variety of names in the astronomical texts of Babylonia. The teaching that every planet has its exaltation i. e. the strongest pitch of its might and influence when in a particular sign goes back to ancient Babylonia. ⁸⁵³ The arrangements of the order of planets differed at different times. Planet comes from a Greek word meaning 'a wanderer' and the word was applied to the planets because as compared with the stars they appeared to wander in different ways and at

850. तत्परोपपन्नमिदं दृश्यते स्थानमनगर्भाधानेभ्यः शुक्रोदयास्तमयचारेभ्यः सूर्यस्य प्रकृतिवैकल्याच्च । सूर्याद् धीजसिद्धिः । बुधस्यते सत्यतां सम्भकारिता । शुक्राद् दृढिरिति । अर्थशास्त्र II 24th अध्याय p. 116 (Sham shastri's ed of 1919) For सूर्यास्त as to rainfall, vide बृहत्संहिता chapter 22 Aratus (270 B. C.) and Theophrastus (322 B. C.) say that the disappearance of the constellation corresponding to our Pusa was reckoned by the ancients as a sure presage of rain. Vide Dr. Fleet in J. R. A. S. for 1911 at p. 516

851. Vide Heath's 'Greek Astronomy', Introduction pp XVII-XVIII, Meissner's 'Babylonien and Assyrien' (1925) vol II pp 254-256, Sarton in 'A history of Science' p. 77.

852. M. Jastrow in 'the Religion of Babylonia and Assyria' (1898) p. 460.

853. Meissner, *ibid*, vol II p. 406.

different times⁸⁵¹ In modern times there are three more planets, viz. Uranus, Neptune and Pluto discovered respectively in 1781, 1846 and 1930 A. D.⁸⁵⁵ Bouché Leclercq mentions that modern astrologers asserted that Chaldeans saw Uranus and Neptune and three other planets (Juno, Vulcan and Pluto), when they had good eyes (p 573 note 2 of 'L' Astrologie Grecque).

The Br. J. (II. 2-3), Sārāvali (IV. 10-11) and Rājamārtanda (verses 8-15) set out the various names for the sun, the moon and the other seven planets They are specified in the note⁸⁵⁶

854. C. V. Maclean on 'Babylonian Astrology and its relation to the Old Testament' (United Church Publishing House, Toronto) p 27, Prof Neugebauer in E. S. A. p 162 (for arrangements of planets in cuneiform texts in Seleucid period and in Greek horoscopes). In the Seleucid period the standard arrangement was Jupiter—Venus—Mercury—Saturn—Mars. Ordinary arrangement in Greek horoscopes is Sun, Moon, Saturn, Jupiter, Mars, Venus, Mercury. For the planetary week the arrangement in Greece is said to be Saturn—Jupiter—Mars—Sun—Venus—Mercury—Moon. On p 163 Prof Neugebauer thinks that Hindu arrangement of planets is obviously Greek in origin for two reasons, as it is based on the arrangement according to distance from the earth and also on a division of days into 24 hours, which is not Babylonian but Hellenistic and ultimately of Egyptian origin. In this latter he can be said to be wrong, as a similar arrangement of week days can be arrived at by relying on the 60 ghatikā system of India. We saw above that *horā* in Indian astrology has three meanings, viz. *jātaka*, *lagna* and half a sign, but the very early Sanskrit astrological texts at least do not appear to employ the word *horā* in the sense of 'hour' or $\frac{1}{24}$ th part of the whole day or $\frac{1}{24}$ th part of the day. Any one who asserts that the arrangement of week days is copied from the Greeks must prove two things, (1) the definite time when the Greeks hit upon the particular arrangement of planets for purposes of week-days and (2) the borrowing people had definitely not arrived at the same arrangement before the Greeks. Prof Neugebauer, so far as I can see, offers hardly any evidence on any of these two matters beyond mere assertions and conjectures. It has further to be remembered that Alberuni (Saohau, vol. I. p. 343) states that nobody in India uses the hours except the astrologers, for they speak of the dominants of the hours. The 30 *muhūrtas* of *ahorātra* are much older than the Śatapatha Br. and it was easy to divide a *muhūrta* into two *nādis* or *ghatikās* as the Arthaśāstra does (I 19 p. 37 'Nālikābhīraharastadhā rātrim ca vibhajeṭ) and Purāṇas like Viṣṇu VI. 3. 6-9 do. There is hardly anything in the vast Sanskrit Literature (of ancient or medieval times) to show that common people or writers (not being astronomers or astrologers) employed the method of 24 hours of the day.

855. Vide Prof. Van Pen Bergh in 'Universe in space and time' p 177 and D. S. Evans in 'Frontiers of astronomy' p 41 for tables and data about planets from Mercury to Pluto as regards distance from the Sun, period of revolution, diameter, mass &c.

856. The sun : सूर्य, रवि, भाद्र, इन, आदित्य, सवितु, भास्कर, अर्क, दिवाकर, तिग्मांशु, वपन, सद्मांशु, मभाकर, उष्णकर, उष्ण्यु, मार्तण्ड, दिनमणि, दिनकृत्, हेलि.

(Continued on next page)

below and the names underlined are deemed by Western writers to have been derived from Greek; but it should be noted that no Greek name for the moon occurs in these or other works and I am not convinced that *Jiva* is a Greek word or adaptation of a Greek word. The word *Jiva* occurs in the *Rgveda* itself in many places (as in Rg. I 164 30, X 18 37) and means 'living being, an individual' and in *Chāndogya Upaniṣad* VI. 3.2 it means 'individual soul'. When *Brhaspati* came to be regarded as the most prominent of planets and was said to preside over knowledge and happiness (as in Br. J. II 1 '*Jivo jñāna-sukham*') he came to be regarded as the very life of beings and was called *Jiva*. The *Sārāvalī* (X. 116) says that *Brhaspati* is the life of men (*Brhaspatir-nrnam jivah*). In *Bhujabala* it is said 'what will all the planets do to him in whose horoscope Jupiter is in *kendā* position. A herd of wild elephants is killed by a single lion.'⁸⁵⁷ The Br. J. and *Sārāvalī* provide that further synonyms may be derived from popular usage.

In the following some characteristics of the planets (based on Br. J. II 5-7) are brought together, viz. the colour ruled by each, the lords of each, the direction, element, Veda and class (brahmana, ksatriya &c) dominated by each and whether they are beneficent or malefic.

(Continued from last page)

2 The moon—विधु, हन्तु, चन्द्र, चन्द्रमस, शीताक्ष, सोम, सुगन्ध, निशाकर, शीतारश्मि, निशानाथ, रोहिणीपिय, शशिन्, हिमय, शीलय, नक्षत्रपति

3 Mars—अङ्गारक, कुज, भोम, भूमिज, महीसुत, आवनेय. लोहिताङ्ग, शिविसुत, क्राराक्ष, माहेय, शविर्, वक्र, आर.

4 Mercury—बुध, झ, विद्, बोधन, विबुध, कुमार, राजगुप्त, सौम्य, चन्द्रसुत, तारापुत्र, रौहिणेय, हिमरश्मिज, हिम्न (or हिम्ना)

5 Jupiter—शुक्र, हृष्य, ईडव, अङ्गिरस्, सुर्युष, सुतमन्त्रिन्, सुराचार्य, बृहस्पति, वाक्पति, गिरीश, धिषण, धुरि, जीव

6 Venus—शुक्र, शुक्र, सुशुसुत, सित, मार्गव, कवि, उषानस, दैत्यमन्त्रिन्, दानवपुत्रिन्, अमुरयुष, काष्य, आस्तुजिन्

7 Saturn—शनैश्वर, सौरि, सूर्यपुत्र, मन्द, असित, अर्कनन्दन, आर्क, भास्करि, दिनेशात्मज, सहस्राक्षज, पातङ्गि, यम, शनि, छायापुत्र, कोण

8 Rāhu—राहु, तन., अशु, असुर, स्वर्भाक्ष, सिंहिकासुत, दानव, हरारि, भुजङ्गम, विधुन्नुव, अशुतचौर, उपप्लव

9 Ketu—केतु, शिशिन्, ब्रह्मासुत, धूसवर्ण Vide Campbell Thompson's 'Reports of the magicians &c' vol II Introduction p XXIII for the Babylonian and Assyrian names for Moon (Sin), Sun (Shamash) and so on. The sun is called *Helin* in *Devīpurāṇa* quoted by Hemādri on *vratas* vol II p. 434 and frequently in *Bhaviṣya-purāṇa* as in I 104 2 'सप्तमा शुक्लपक्षे तु फाल्गुनस्यैव मानवः । जपन्तेलीति देवस्य नाम भक्त्या पुन पुन ॥'

857 किं कुर्वन्ति ग्रहा सर्वे यस्य केन्द्रे बृहस्पतिः । मत्तवापगतज्ञात सिंहनैकेन हस्यते ॥
भुजबल p 280 verse 1262.

planet	colour dominated by	by whom ruled	direction	element ruled by	Veda	class	beneficent or malefic
Sun	red	Fire	East			Ksatriya	malefic
Moon	white	Water	N. W.			Vaiśya	waning Moon ⁸⁵⁸ malefic
Mars	very red	Kārtikeya	South	Fire	Sāmaveda	Ksatriya	malefic
Mercury	green	Viṣṇu	North	Earth	Atharva	Śūdra	malefic when in conjunction with malefic planets
Jupiter	yellow	Indra	N. E.	Ākāśa (ether)	Rgveda	Brāhmaṇa	beneficent
Venus	variegated	Indrāṇī	S. E.	Water	Yajurveda	Brāhmaṇa	beneficent
Saturn	dark	Prajāpati	West	Air		Cāndāla	malefic
Rahu			S. W.				

858. उत्पल on Br J II 5 explains 'कुष्माण्डस्यर्थाः शुक्लादस्यर्था वायुः क्षीणश्चन्द्रः । "शुक्लपक्षादस्यर्थात् कुष्णपक्षादस्यर्था वायुः चन्द्रः सौम्यः । शुभः वायुविदुतः सौम्य इव'. Tetrabiblos I. 5 regards Jupiter, Venus and Moon as beneficent and places the Sun on the same footing as Mercury. Utpala notes that Yavaneśvara holds that Moon is never malefic and quotes two verses from him, which are found in the Nepal Durbar ms. of Yavanajātaka of Sphujidhvaja,

In the *Yogayātra* VI. 1 a distinction is made between the gods that rule the eight directions and the planets that rule them. Indra, Agni, Yama, Nīrti, Varuna, Vāyu, Yakṣa (Kubera) and Śiva are the lords of the eight directions from East to North-East, while the same directions are governed by planets as in the above table.

The purpose for these classifications is explained as follows. As regards colours ruled by planets, they are useful in indicating the colour of the thing lost by or stolen from a man and the colour of the flowers with which the planets are to be worshipped, the lords of the planets are to be worshipped along with the planets in *ṛāḥapūjā*; the direction in which a king should march on an invasion is indicated by planets that rule the directions; according as beneficent or malefic planets are powerful in the horoscope, the character of the person concerned is indicated as good or bad. The Br. J. II. 7 further provides that the Moon, the Sun and Jupiter are lords of *sattva-guna*, Mercury and Venus of *rajo-guna*, Mars and Saturn of *tamoguna*. Utpala points out that Varāha differs from Yavaneśvara, who regards the Sun, Mars and Jupiter as *Sāttvika*, the Moon and Venus as full of *rajoguna*, Saturn as having *tamoguna* and Mercury taking on the character of the planet with which it is in conjunction.^{858a} Rāhu is the ascending node or the point where the orbit of the moon intersects the ecliptic in passing northwards. Br. J. (II 8-11) and *Laghujātaka* II 13-19 describe the form and appearance of the planets from the Sun to Saturn, giving full rein to association of ideas, imagination and to personification of them. For illustration, I translate one verse (10) 'Jupiter⁸⁵⁹ has a large body, his hair and eyes are brownish in colour, he has eminent intellect and has a phlegmatic constitution; Venus is given to pleasures, has handsome body and pretty eyes, has wind and phlegm in his constitution and black but curling hair on his head'. Another table based on Br. J. II. 11, 12, 14 and *Sārāvalī* IV 15-16 about the parts of the human body

858a अत्राचार्यस्य यवनेश्वरेण सह मतभेदः । तेन भीमः सात्त्विक उक्तः । तथा च तद्वाक्यम् । सत्त्वाधिका भास्करभीमजीवा बुध्वात्मजो राजसिक शशी च । शनैश्वरो तामसिको बुधस्तु सयोगवोऽस्माद्वर्तते विशेषात् ॥ उत्पल on II 7. The verse occurs on folio 6 of यवनजातक (Nepal ms.)

859 बुधस्तु पिङ्गलमूर्धजेक्षणो वृद्धस्पति भेटमति कफात्मकः । बुधः सुखी कामन्वः सुलोचनः कफानिलात्मासितवक्त्रमूर्ध्वजः ॥ बुधजातक II. 10, compare the similar descriptions in बुधस्त 8 53.

governed by the planets,⁸⁶⁰ about their *habitat* (*sthāna*), about the kinds of cloth they govern, about the metals, precious stones and the flavours they rule is given below.

Planet	bodily part	habitat	cloth	metals & jewels	<i>rasa</i> (flavour)
Sun	bones	temple	coarse	copper	pungent
Moon	blood	watery place	cloth fresh from loom	jewels	salt
Mars	marrow	fire-place	burnt in a part	gold	bitter
Mercury	skin	play-ground	wet	bronze	mixed (all six together)
Jupiter	fat	treasury	neither new nor much worn	silver	sweet
Venus	semen	bedroom	strong	pearl	sour
Saturn	muscles	dust-hole	tattered	iron	astringent

It was said that if Jupiter was in his own house (i. e. Dhanus or Mina), then Jupiter also ruled over gold.⁸⁶¹ The object of assigning these was practical, viz the astrologer could judge of the place of birth if the planet was powerful or of the place of the thief or, if a question were put about the food which one invited to a dinner may be served with, the powerful planet would suggest the kind of food.

The Br. J. (II 5) states that the Sun, Mars and Jupiter are masculine, the Moon and Venus feminine, while Mercury and Saturn are neuter or common (*napuṃśaka*). Here Tetrabiblos differs (I 6), as it regards Saturn as masculine. Acc. to Br. J. II 21 the Moon, Mars and Saturn are nocturnal (powerful at night), the Sun, Jupiter and Venus are diurnal (powerful by day) and Mercury is common (both diurnal and nocturnal). The Tetrabiblos differs (I 7) by making Venus nocturnal and Saturn diurnal.

860. Vide Tetrabiblos III 12 pp 319 and 321 for parts of the human body governed by planets, which description differs from that of the Br. J.

861 अर्कादि तत्त्वमणिहेममुक्तिरजतानि नैऋतिकं लोहम्। वक्रार्दं यलवस्त्रिं स्वस्थाने हेम जीवेपि॥ लघुजातकं quoted by उत्पल on बृहज्जा II 12 The relation between planets and the chief metals was, it seems, based on colour similarity. The theory that different planets governed different areas and limbs of the body led to the influence of astrology on medicine.

Certain *rāśis* are declared to be the houses (*svagṛha*) of planets and certain other *rāśis* as their *ucca* (exaltation) and certain parts or degrees of the *ucca* are declared to be *paramocca*; the 7th *rāśi* from the *ucca* is said to be *nica* i.e. depressed and certain parts (or degrees) of the latter are said to be *paramanica*. The Sun and the Moon have each only one *rāśi* as *svagṛha*, while the other five planets have two each. The following diagram will indicate all this at a glance

Planet	Svagṛha	sign of Exaltation	sign of Depression
Sun	Simha	Mesa 10	Tulā 10
Moon	Karkata	Vrsabha 3	Vṛścika 3
Mars	Mesa and Vṛścika	Makara 28	Karkata 28
Mercury	Mithuna and Kanyā	Kanyā 15	Mina 15
Jupiter	Dhanus and Mina	Karkata 5	Makara 5
Venus	Vrsabha and Tulā	Mina 27	Kanyā 27
Saturn	Makara and Kumbha	Tulā 20	Mesa 20

The figures under signs of exaltation and depression are the *amsas* (degrees) respectively of *paramocca* and *paramanica*. The explanation offered by Yavanajātaka of Sphujidhvaja and the Vṛddhayavana-jātaka of Minarāja is that the sign of Leo was assigned to the Sun as his house because it is the most powerful sign and Cancer (a watery sign) was assigned to the Moon, and the Sun and the Moon each gave one sign out of the remaining to the other five planets viz. Kanyā, Tulā, Vṛścika, Dhanus and Makara were given by the Sun to Mercury, Venus, Mars, Jupiter and Saturn (arranged according to distance) and the Moon gave to the same five planets one each of the *rāśis* of Mithuna, Vrsabha, Mesa, Mina and Kumbha (vide my paper on 'Yavaneśvara and Utpalā' in J B B. R. A. S. vol. 30 on p. 5

for the verses of Minaraja and p 7 for translation) Tetrabiblos I. 17 practically gives a similar explanation about houses (svagrhas) and I 19 agrees with Br. J I 13 about the exaltation and depression signs. Ptolemy does not give the degrees (of paramocca and paramanica⁸⁶²).

That rāsi that is occupied by its own lord or has an aspect (drsti) of its lord or is occupied by Mercury or Jupiter or has an aspect with them is powerful⁸⁶³ if it be not occupied by any one or more of the remaining planets or has no aspect with any one of the rest. There is a further provision that Scorpion if it is in the 7th house is powerful, the human signs (Mithuna, Kanyā, Tula, the forepart of Dhanus and Kumbha) are powerful in the *lagna*, the watery signs (Karkata, Mina, latter half of Makara) are powerful if they occupy the 4th house and the quadrupeds (Mesa, Vrsa, Simha, latter half of Dhanus, and the forepart of Makara) are powerful in the 10th house (Br J. I. 17.)

The natural powerfulness of planets is in the following order: Saturn, Mars, Mercury, Jupiter, Venus, the Moon, the Sun, each succeeding one is more powerful than each preceding one; if the power of any two or more is equal in other respects, then one has to take into consideration this natural powerfulness for determining which is more powerful⁸⁶⁴

The astrological houses in a horoscope are twelve and each is expressed by various synonyms, many of which indicate what particular matters are to be judged from the state of that house. They are enumerated in Br. J. I. 15-19, Laghujātaka I 15-19, Sāravali III 26-33

862 'यस्य भागे दक्षिणे तृतीये सोमस्य जीवस्य तु पञ्चमे स्वयत् । सौरस्य विंशे स्वधिसतको च विद्याद् भुगं पञ्चदशे बुधस्य ॥ नौमस्य विंशोऽष्टयुते (परोक्षम्) । विंशाल्लभे शोऽष्टयुते निवेक्षम् । स्वोक्षाच्च जामित्रसुतान्ति नीचं विंशाल्लभो यच्च समानसंख्यः । folio 4 of palm-leaf Nepalm of यजननामक of सुकुनिध्वज p. by उत्पल with slight variations as from यवनेश्वर on बुधज्जा I 13 Vide सारावली III 35-36 for उच्च, परमोच्च, नीच and परमनीच

863. अधिपयुतो दृष्टो वा बुधजीवयुतोऽस्ति च यो राशिः । स भवति यल्लवाच यदि दुर्को दृष्टोपि वा होयै. ॥ लघुजातक I 14, vide also बुधज्जातक I 19

864 मन्दार-साम्प-वाग्धति-सितचन्द्रार्का यथोत्तर बलिन । नैसर्गिकयलमेतच्च बल-साम्पेऽस्मादधिकं चिन्ता ॥ लघुजातक II. 7, quoted by उत्पल on बुधज्जा II 21, the last quarter of which is 'शक्रयुग्युचसाया बुद्धितो दीर्घवन्तः', where शक्रयुग्युचस stand for शनि, रुधिर (अङ्गारक), बुध, शुक्र, शुक, चन्द्र and सविदु

- 1st house — *horā*, *tanu*, *kalpa*, *śakti*, *mūrti*, *lagna*, *deha*, *anga*,
udaya, *vapus*, *ādyā*, *vilagna*.
- 2nd „ — *dhana*, *sva*, *kutumba*, *artha*, *kośa*
- 3rd „ — *sahottha*, *vikrama*, *paurusa*, *sahaja*, *duścikya*.
- 4th „ — *bandhu*, *grha*, *suhrt*, *pātāla*, *hubuka*, *veśma*, *sukha*,
caturasra, *ambu*, *jala*, *ambā*, *yāna*, *vāhana*
- 5th „ — *suta*, *dhi*, *putra*, *pratibhā*, *vidyā*, *vāk-sthāna*,
trikona
- 6th „ — *ari*, *ripu*, *ksata*, *vraṇa*
- 7th „ — *jāyā*, *jāmuta*, *dyūna*, *dyūla*, *patni*, *strī*, *cittottha*,
astabhavana, *kāma*, *smara*, *madana*.
- 8th „ — *marana*, *randhra*, *mṛtyu*, *vināśa*, *caturasra*, *chidra*,
vivara, *laya*, *yāmya*
- 9th „ — *śubha*, *guru*, *dharma*, *punya*, *trītrikona*, *trikona*,
tapas
- 10th „ — *āspada*, *māna*, *karma*, *mesūrana*, *ajñā*, *kha*, *gagana*,
tāta, *vyāpāra*.
- 11th „ — *āya*, *bhava*, *lābha*, *āgama*, *prāpti*.
- 12th „ — *vyaya*, *rihpha* (or *rispha*), *antya*, *antima*.

It should be noted that the appellations given to these bhāvas are of two classes, (1) those which are used as mere designations, without indicating the special function of the house, such as *horā*, *duścikya*, *mesūrana*, *rihpha*, *caturasra*, the second class of these appellations conveys the special functions of the houses, such as *tanu* (body), *sva* (wealth) or *kutumba* (family), *sahaja* (brothers)

There are certain appellations that apply to a number of houses. The 1st, 4th, 7th and 10th houses are all called *kantaka*, *kendra*, *caturstaya*, the houses beyond the *kendra* are called *panaphana* (2nd, 5th, 8th and 11th), the 3rd, 6th, 9th and 12th houses are called *Apokṣma*, 6th, 8th and 12th houses are called *trika*, the 3rd, 6th, 10th and 11th houses are called *upacaya* and the rest are called *apacaya*. Garga held that the 3rd, 6th, 10th and 11th are called *upacaya* only if there is no aspect of them with malefic planets or with the enemy of the lord of them. *Trikona* is claimed to be a Greek word.

From the several names of the bhāvas, it appears that the following were to be predicted from the several bhāvas; from first bhāva, health and the growth of the body, from 2nd the

wealth of one's family; from 3rd brothers (and sisters) and valour; from 4th relatives friends, happiness, house and mother, from 5th sons, intellect, learning; from 6th enemies and wounds; from 7th wife, love affairs, marriage; from 8th death, one's foibles and sins; from 9th dharma, elders (including parents), austerities; from 10th actions and dignities or position and father; from 11th acquisition of good qualities and of wealth; from 12th expenditure, debts

Thibaut (in *Grundriss* p 68) following Jacobi boldly asserts that the doctrine of the twelve astrological houses which is a chief point in the Indian system found developed in Varāhamihira does not occur among Western authorities earlier than Firmicus Maternus (middle of 4th century A. D.) and that Greek astrology entered into India only between Firmicus and Varāhamihira. One is regretfully constrained to say that this is a case of one blind man following another. In the first place the conception of houses (bhāvas) is not totally absent even in Ptolemy's *Tetrabiblos*, as can be seen in II 8 p 191, III 10 pp 273-275 (Loeb Classical Library), where houses I, VII, IX, X and XI are referred to, though Ptolemy does not pay much attention to the system of *bhāvas*. Probably this escaped the attention of both Jacobi and Thibaut. In the second place, the system of bhāvas does not occur for the first time in Varāha. Varāha refers to a host of Indian writers before him as will be shown below in whose works the system appears in a fully developed form. It is not possible to believe that all this vast literature was developed in a hundred years or so after Firmicus. Besides, authors like Garga, Parāśara, who are placed between the *Vedāngajyotisa* and the *siddhāntas* (about 800 B. C. to 250 A. D.) knew this system and Garga is assigned to 50 B. C. by Kern (*Preface to Br S* p 50). Thibaut, a great scholar, proposing to write an encyclopaedic work on *Jyotisa* is content to rely on Jacobi and does not appear to have cared to see for himself even Ptolemy and examine works like the *Ātharvāna Jyotisa*, the *Vaikhānasasūtra*, *Viśvudharmottara* which teach astrology based on *nakṣatras*. This, to say the least, is most surprising. Prof Zinner (in 'Stars above us') p 67 says that the twelve houses denote life, business, brothers, father, sons, health, wife, death, religion, gain, good deeds, gaol. In the 3rd place Thibaut takes no account of Sanskrit works written by Yavanas settled in India, to whom Varāha frequently refers, from whom he sometimes differs on vital points of doctrine and from whom Utpala quotes hundreds of verses,

which are found in the ancient Yavanajātaka of Sphujidhvaja. Further, it has been shown above (pp. 533-34) that extant references to astrology based on nakṣatras actually exhibit the names of at least five bhāvas centuries before Firmicus. It is quite possible to argue that Firmicus borrowed his astrology from the predecessors of Varāha, who were Greeks and wrote in Sanskrit, or that even Ptolemy did so as he knows of the bhāvas, but furnishes only a dilettante treatment. It may be further noted that no adaptations of Greek words for all the bhāvas from the first to the twelfth are to be found in Sanskrit works. Such words occur only for some viz. 1st, 3rd, 4th, 7th, 10th and 12th bhāvas and for groups of a few bhāvas (such as kendra, paṇaphara and āpoclima). Besides, the peculiar points to be deduced from the several bhāvas as stated in Br. J do not all agree with what Firmicus says. Varāha designates the 2nd bhāva as kutumba and sva (family, wealth) while Firmicus calls it 'lucrum' (how one shall earn one's living), the 11th bhāva is called āya (income) and bhāva by Varāha while Firmicus calls it the house of good deeds; in Firmicus the 4th bhāva is that of father or parents, while Varāha calls it 'bandhu' (relatives) and grha in Br. J. and 'suhrt' (friends) in Laghujātaka and some later Indian writers say that 4th and 10th bhāvas are respectively of the mother and father. In Firmicus the 6th and 12th bhāvas are respectively wealth and jail, while Varāha holds them to be 'enmity' and 'expenditure'.

Certain technical words have yet to be explained. One meaning of *horā* is half a rāśi. In the case of the rāśis of odd numbers (viz. 1, 3, 5, 7, 9, 11) the lord of the first half is the sun and that of the 2nd half is the moon, while in the case of rāśis of even numbers (2, 4, 6, 8, 10, 12) the lord of the 1st half is the moon and of the 2nd half the sun (Br. J. I. 11). The purpose of this is that those born on sun's horā are energetic (assertive) by nature and those born on moon's horā are mild by nature. Br. J. (I. 12) mentions the view of some⁸⁶⁵ (of

865 केचित्तु होरां यथमा भवन्त्य वाञ्छन्ति साध्याधिपतेर्हितीयम् । स्वेकाग्रसंज्ञानादि वर्णयन्ति
स्वभावाद्यैकाग्रसंज्ञानाम् ॥ बृहज्जातक I. 12, उत्पल quotes on this a verse of यवनेश्वर
'आद्या तु होरा भवन्त्य पत्युरेकाग्र क्षेत्रपतेर्हितीया । स्वभावाद्यैकाग्रसंज्ञानाम् स्वेकाग्रसंज्ञा
क्रमज्ञानयोश्च ॥'. This verse occurs in the यवनजातक of स्कन्दिलिचज्ज on folio 2.
It would be noticed that one पाद is the same in both बृहज्जातक and यवनजातक.
In the यवनजातक of स्कन्दिलिचज्ज (Nepal ms.) the 24 horās of the 12 rāśis are
described at length in about 48 rather poetic verses and it winds up the
description with the words 'एतास्तु होरा यवनैर्निर्दिष्टास्त्रिंशत्सहस्रविधियुगाभ्यन्तरा (1) ॥'
(folio 9.)

Yavaneśvara, according to Utpala) that the lord of the first horā is the same as the lord of the rāsi and the lord of the second horā is the lord of the 11th house in the horoscope. The result of this view would be that all planets can be lords of horās and not the sun and the moon alone as Varāha, Satya and others say. Each rāsi (of 30 degrees) is divided into three parts, each of 10 degrees, called dreskāna or drekkāna or drkāna or drgāna (in Br. J. III 5, probably for the sake of the metre). The lords of the three parts of each rāsi are respectively the lord of the rāsi itself (of the first part), the lord of the 5th rāsi (of the 2nd part) and the lord of the 9th rāsi (of the 3rd part). For example, in the case of Vrsabha (of which the lord is Venus), the lords of the 1st, 2nd and 3rd parts are respectively Venus, Mercury (lord of 5th from Vrsabha) and Saturn (lord of 9th from Vrsabha). And so on for the other rāsīs.

A few words must be said about dreskāna. Weber and others think that it represents the Greek word 'decanoi'. The 'dekans' were a legacy from ancient Egypt, which⁸⁶⁶ had originally no zodiacal signs. Bouché-Leclercq has discussed⁸⁶⁷ the question of decans at great length in his 'L' Astrologie Grecque' pp 215-240. The decanal system can be traced as far back as the third dynasty of Egypt (about 2800 B. C.) and may be older still. Originally, the decans were conspicuous stars or groups of stars rising at particular hours of the night during 36 successive periods of ten days each that constituted the year in Egypt. The series began with Sirius and they were distributed in a wide equatorial belt. The ancient Egyptians had a fixed idea that each division of time, large or small, must have its protective tutelary deity. Therefore, the decans were originally the divinities (or *genii*) that presided over the 36 decades of the Egyptian year. Each period of ten days was marked by the rising of the next decan on the eastern horizon at sunset. Bouché-Leclercq points out that in the Egyptian language a specific name (like the Greek word 'decanos') is not met with and that the decans are designated by a number of synonyms. When the Zodiacal signs were introduced in Egypt by the

⁸⁶⁶ 'Legacy of Egypt' ed by S. R. K. Glanville (Oxford, 1942, p. 163).

⁸⁶⁷ 'L' Astrologie Grecque' p 220 note 2. Vide 'The royal art of Astrology' by Eisler p 82 and plate VII facing p. 81 for Egyptian Decan-stars on the lids of a sarcophagus of the 6th Dynasty.

Greeks, the tutelary spirits slipped into or got intertwined with the signs of the Zodiac (each sign of 30 degrees being divided into decans of 10 degrees) and played an important part in astrology. The original division referred to the equator, while the later distribution of 36 decans among the twelve signs refers to the⁸⁶⁸ ecliptic. Bouché Leclercq avers (p. 53) that it has been proved beyond doubt that the Egyptian Zodiacs (they had four, viz. 2 at Denderah, one at Esneh and one at Akhnum) are all of the Roman epoch and are imitations of the Greek Zodiac.

The *Bṛhajātaka* has a special chapter 27 (in 36 verses) called *draśkānādhyāya* in which the 36 presiding deities of *draśkānas* are described. This chapter appears to conserve the ancient Egyptian conception of the decans as guardian⁸⁶⁹ divinities. The language must be regarded as rather metaphorical or symbolic. It is parts of the Zodiac that are being described. Nearly two-thirds of 36 are male and the rest are female. Some composite figures of males and females and quadrupeds or birds or serpents occur. In verses 2, 19 and 21 (of chap. 27) Varāha expressly says that he only sets out what the Yavanas have said.

868. Vide Webb in *Journal of Hellenistic Studies*, vol. 48 (1925) p. 56, Prof. Neugebauer in *E. S. A.* pp. 81-83. The latter notes that with the exception of Sirius and its neighbours decans have defied identification with known constellations. Vide Prof. Neugebauer's latest note on 'The Egyptian Decans' in 'Vistas in Astronomy' (ed. A. Beer, vol. 1, pp. 47-51).

869. Vide for '*Draśkāna*' Colebrooke's *Miscellaneous essays*, vol. II pp. 364-373. Colebrooke (on pp. 370-71) states that Manilius employs the word *Decania*, that Firmicus differs in the names and does not allow the complete degrees to each decanus. This would show that the Br. J. could not have followed about *draśkāna*. Firmicus in astrology as Jacobi supposed but some other more ancient author. Nor can it be said that the Br. J. follows Manilius. The description of the middle *draśkāna* of Mesopotamia rather resembles the rotund figure in Plate 10 in Prof. Neugebauer's book '*Exact Sciences in Antiquity*' p. 83, which plate reproduces the representation of the Decan deities on the tomb of Senmut (in Egypt). B. L. Van Der Waerden in his paper '*Babylonian Astronomy, thirty-six stars*' in *Journal of Near East Studies*, vol. VIII (pp. 6-26) shows how thirty-six stars from old Babylonian times finally became mixed up with the twelve Zodiacal signs and 36 Egyptian decans. On p. 8 he gives lists of 36 constellations, the so-called '*decans*', which were found on coffin lids of the middle kingdom in Egypt and on ceilings of tombs belonging to kings of the New Kingdom. The risings, culminations and settings of decan constellations were supposed to determine not only the date but also the time of the night. On p. 20 he gives a table of Babylonian stars and their modern equivalent stars and their times.

Here I translate two verses (2 and 21) 'the Yavanas have declared the form of the middle *dreskāna* of Mesa sign (Aries) viz. she is a female clad in red garments, intent on ornaments and food, has the mouth of a horse and has a jar-like (i. e. rotund) form, she is oppressed by thirst and is standing on one leg'; 'the Yavanas have declared the appearance of the last *dreskāna* of Tūla (Scales) as a male having the form of a monkey, decked with ornaments, frightening deer in a forest, wearing golden armour and quiver, and holding fruits and flesh (in his hands)'. There is nothing in the *Tetrabiblos* of Ptolemy corresponding to this and *Varāha* probably refers to a Sanskrit work by a Yavana writer much earlier than even Ptolemy and Manilius. Manilius, author of '*Astronomica*', a didactic poem on astrology, referred to the decans but he wrote about 9 A. D. and it appears that decans had gone out of vogue in Greece by the time of Ptolemy. Bouché-Leclercq notes (p. 219) that the system of decans is a characteristic of Manilius and that after him one does not hear it spoken of any longer. On p. 219 of his work Bouché-Leclercq furnishes a figure of the Decans of Manilius, which is entirely different from the descriptions of decans given by Br J. Manilius divides each sign into three parts, each of which represents no deity but the signs themselves. For example, Aries is divided into three parts and those three are the same as Aries, Taurus and Gemini. The *Sārāvālī*^{869a} in chap. 49 devotes thirty-six verses to the description of 36 *dreskānas*, but the description differs from that of the Br J. as the note below will show. The *Sārāvālī* had probably before it a Sanskrit *yavana* work different from the one relied upon by Br. J

Some other technical words may be mentioned and defined here. The six items, viz the *rāśi* of a planet, the *horā*, *dreskāna*, *navāṃśa*, *dvādaśāṃśa* and *triśāṃśa* of the *rāśi* are each called the *varga* or *Sad-varga* of that planet (Br. J. I. 9) The first *navāṃśa* of Mesa, Karkī, Tūla and Makara (that are *cara* signs)

869 a. Compare 'एकांभरा भूषणभद्रचिन्ता कुम्भाकृतिर्बलिदुखी सुपाता। एकेन पादेन च नेपथ्ये द्रेष्काणस्य पवनोपदिष्टम्' (बृहज्जा. 27 2) with 'औचक्ष्णो विहारी रतिनाथ गीतमयो मनस्वी स्वात्। मित्रार्थमाकु सुरुप. औचित्यचिह्नित्वे च' सारावली 49. 2, in the Nepal ms of *पवनजातक* the नेपथ्यीयद्रेष्काण is described as follows: गौः ग्रहारी रिद्धावणाक्षः शुक्लाभ्यरो वारणहृत्पदूर्ध्वः। वस्तानुपा (?) धातुरसार्धविज्ञ नेपे द्वितीयो हवलोनसाङ्गः ॥ folio 9 This indicates that the *पवनजातक* had a third tradition about द्रेष्काणस्य. It is expressly stated that the three parts of a *rāśi* are known among the Yavanas as *dreskānas* 'पद्मसुणा (?) राशिद्वितीयभागो द्रेष्काणसंज्ञा यवनारम्भया ये।' folio 9.

is called Vargottama, so also the 5th navāmsa of Vrsabha, Simha, Vrschika and Kumbha (that are *stihira*), and the 9th navāmsa of Mithuna, Kanyā, Dhanus, Mina (that are *duṣṣaṃhā*) are called Vargottama (Br. J. I. 14) and they yield beneficent results.⁸⁷⁰ The vargottama-navāmsas of all rāsis bear the same names as the rāsis themselves. The Yoga called Sunaphā occurs when some planet other than the sun occupies the 2nd house from that occupied by the Moon; the Yoga Anaphā occurs when some planet other than the sun occupies the 12th house from that occupied by the Moon and Durudharā occurs when planets occupy the 2nd and 12th houses from that occupied by the Moon. The Yoga called Kema-druma occurs when the above three don't occur and the Moon is not in kendra position or if kendra is not occupied by any of the planets (except the Sun) Br J 13. 4 notices that varieties of Anaphā and Sunaphā are 31 each and the varieties of Durudharā are 180. The Br. J. does not devote more than 6 verses to all these four yogas but the Vṛddha-Yavanajātaka of Minarāja has 30 verses on Anaphā, 30 verses on Sunaphā, 172 verses on Durudharā. The rāsi which is 2nd from the rāsi occupied by the Sun in a horoscope is called 'Veśi' (Br. J. I. 20). All the above five words are said to be Greek. The word 'liptā' meaning '60th part of a degree' is also said to be Greek. The word 'harija' occurring in Br. J. V. 17 means 'horizon' and Kern says it is adapted from Greek (Preface to Br. 8 p. 29)^{870a}. The Greek word is *horos* (boundary) All the words used by Varāha and supposed to be Greek by Weber, Kern and others may be brought together in one place here (37 in all), Kriya, Tāvuri, Jituma, Kulira, Leya, Pāthana, Jūka, Kaurpya, Tauksika, Akokera, Hrdroga, Ittha (?), Heli, Āra, Himna, Jiva, Āsphujit, Kona; horā, dreskāna, kendra, trikona, panaphara, Āsphujit, Kona; horā, dreskāna, kendra, trikona, panaphara, rihpha, anaphā, sunaphā, durudharā, kemadruma, veśi, liptā, harija. I dispute the derivation of *kulira* and *trikona* from Greek and Kern agrees that they are pure Sanskrit words. I also doubt whether *Jiva* is an adaptation of Zeus Zeus

870. वर्गोत्तमाश्चर्यदहाविंशु पूर्वमव्यपर्यन्तत् छुमकला नवभागसज्ञा । बृहज्जातक I 14. उत्पल explains वर्गोत्तमासंज्ञे उत्तमाः । 'तथा च यवनेश्चर । स्वे स्वे ग्रहेषु स्वग्रहाक्षका ये वर्गोत्तमास्ते यवनेर्लिखिताः । This occurs in यवनजातक of सुखित्तिवज folio 4

870 a. उत्पल on बृहज्जातक V 17 paraphrases हरिज्ज as उदयलेखा and quotes a Sanskrit half verse defining it. 'यज्ञाकाक्षं शुष्पा सह सप्तत समन्ताद् दृश्यते तद्वरिजम् । उक्तं च । हरिजमिति यमनमवधौ सम्प्रकल्पितं लक्ष्यते यथोक्तम् ।' This is probably a quotation from यवनजातक.

agrees with Sanskrit Dyaus and not with Jiva and Zeus is an Indo-European word meaning 'Heaven' or 'sky'. The different forms of the word *dreskāna* or '*dyūtam*' for '*dyūnam*' should not be separately counted. The word *horā* is used in early Indian astrology in three different senses, none of which agrees with the sense of hour. It is possible that even in Greek it is a word borrowed from Egypt or Babylonia, since in the definite sense of an hour, it is much later and it is doubtful whether Hipparchus (140 B. C.) uses it in that sense. If we exclude these four words only 33 words may at the most be argued to have been adapted from Greek. Some of these words such as the 12 names of *rāśis* and six of the planets, some names of the *bhūvas* like *hubuka*, *jāmutra*, *dyūna* and *kendra* have several synonyms (sometimes by the dozen) in Sanskrit employed in Br. J. and so no emphasis should be laid on them. They were mentioned by Br. J. because they had been employed by ancient Greek authors who wrote in Sanskrit and so Br. J. took cognisance of them for the sake of completeness of treatment. Even *kendra* meaning 1st, 4th, 7th and 10th houses or *bhūvas* has two Sanskrit synonyms '*kantaka*' and '*caustaya*', besides the fact that its meaning is different in Sanskrit astrology from the meaning of the Greek word (*kentron*, spike). Therefore, barely ten Greek words like *Anaphā*, *Sunaphā* remain which have a very minor role to play in Indian astrology and it is a far cry to argue or assert from the occurrence of these few words that the whole Indian astrology as developed in *Varāhamihira* was borrowed from Greek works. It is extremely doubtful whether any Indians except a few sages or gymnosophists ever went to Greece or lived long in Greece or settled there and returned to India to spread Greek words and astrological knowledge in India; but we have ample evidence that Greeks settled in India, composed inscriptions in Sanskrit and wrote extensive works on astrology in Sanskrit. Vide 'L' *Astrologie Grecque* by Bouché-Grecque p. XIX for the Greek, Latin, French names and astrological symbols of the signs of the zodiac and planets and G. R. Kaye in *Memoir No. 18 of the Archaeological Survey of India* pp 39-40 (for the Greek twelve names of Zodiacal signs and nine other Greek words occurring in Br. J.) and p. 100 for Greek '*bhāvas*' and symbols for signs and planets.

A good deal is said in Br. J. II. 15-17, *Laghujātaka* II. 10-12, *Sāravali* IV 28-31, *Muhūrta-cintāmaṇi* (VI. 27-28) and other works about the planets being friends, enemies or indifferent

among themselves. Friends and enemies are of two kinds, natural and incidental (temporary) The following table will show natural friends and enemies among planets

Planet	Friend	Enemy	Indifferent (udāsīna or madhya or sama)
Sun	Moon, Mars, Jupiter	Venus, Saturn	Mercury
Moon	Sun, Mercury	none	Mars, Jupiter, Venus, Saturn
Mars	Sun, Moon, Jupiter	Mercury	Venus, Saturn
Mercury	Sun, Venus	Moon	Mars, Jupiter, Saturn
Jupiter	Sun, Moon, Mars	Mercury, Venus	Saturn
Venus	Mercury, Saturn	Sun, Moon	Mars, Jupiter
Saturn	Mercury, Venus	Sun, Moon, Mars	Jupiter

It may be noticed that there is no reciprocity for these relationships. For example, the Moon has Mercury as one of its friends, while Mercury has the Moon as its enemy; the Moon has no enemy but Venus has the Moon as its enemy. According to the Yavanas no planet is *sama* (neither friend nor foe) but that planets are either friends or enemies ⁸⁷¹

As regards temporary friendships and enmities the following rules apply; when planets are in 2nd, 3rd, 4th, 10th, 11th or 12th places from each other they become friends for the occasion (such as marriage, invasion or journey &c), otherwise they become enemies when in the same *rāśi* or in 5th, 6th, 7th, 8th or

871. Vide उत्पल on बृहज्जातक II 15 'अत्र च तेषां शत्रुमित्रव्यवहार एवेदो नोदासीनव्यवहारस्तस्मान्मित्रेभ्योऽप्ये ह्यमित्राणीति केचिद्यवनेश्वरादयः । तथा च यवनेश्वर । रवेर्ह्येकमित्रमतीत्यथान्ये शपेस्तु भौम पश्चाद्य सर्वे । चान्द्रेरनर्का भूयानन्दनस्य त्वर्केन्दुवर्जं शब्दं प्रदिदा ॥ भौमस्य ह्येकं शशिजम् मित्रे इन्द्रोर्ध्वं देवशूरं च विद्यात् । सौरस्य मित्राण्यङ्ग-जेन्द्रसूर्याः कोपाच्च रिपून् विद्धि दृणां च तद्वत् ॥ These occur on folio 6 of Nepal ms of यवनजातक

3th from each other There are differences of opinion here but they are passed over.

The *bala* (strength) of planets is of four kinds (arises in four ways) viz place, direction, activity (*ceṣṭā*), time. A planet is powerful in its position when it is in its own house or in exaltation (*ucca*) or in its friend's house or in its *trikona* or *navāmsa*. This is *sthānabala*. Mercury and Jupiter are powerful in the east (i.e. when they are in the *lagna*), the Sun and Mars in the south (i.e. in the 10th house), Saturn in the West (i.e. 7th house), the Moon and Venus are powerful in the north (i.e. 4th house). This is *digbala*. The Sun and Moon are powerful in the northern *ayana*⁸⁷² (i.e. in the six *rāsis* from Capricorn); the remaining planets are powerful when they are retrograde or in conjunction with the Moon or when there is a fight (between planets other than the Sun and the Moon), the one to the north being more powerful. Garga quoted in the *Adbhutasāgara* says that *grahayuddha* (fight of planets) occurs when one planet occults the other, or when it slightly covers, or when the light of one throws into the background the light of another or when one planet is to the left of the other slightly. This is *ceṣṭābala*. The Moon, Mars and Saturn are powerful at night, Mercury is powerful both by day and night, and others are powerful by day; *kuṇḍa* and *saumya* planets are respectively powerful in the dark half and bright half of the month, a planet is powerful in the year of which he is the lord, or on his own week-day or *horā* or in

872 उदययने रविशिवमयूरी वक्रसमागमया परिशेषाः । विपुलकरा शुधि चोत्तरसंस्था-
 श्रेष्ठितर्षीर्युता परिकल्प्या ॥ बृहज्जातक II 20. This is explained by the following
 verse of विष्णुचन्द्रः दिवसकोणास्तमयः समागम शीवरश्मिसहितानाम् । कुमुदादीनां युद्धं
 निगद्यतेऽन्योन्ययुक्तानाम् ॥ q. by उत्पल on बृ. ज्ञा II. 20. Conjunction of planets is
 of three kinds, when any planet is in conjunction with the sun, that is
 called *astamaya* (setting), when in conjunction with the moon it is called
samāgama, when the other planets, Mars &c. are in conjunction with each
 other that is called *yuddha* (fight of the planets). (in the case of *yuddha*)
 that planet which is to the north of the other is called victorious or power-
 ful (except in the case of Venues that is powerful when to the south of the
 other) गर्गः । छादन रोधन चैव रश्मिर्दस्तयैव च । अपसर्प्य ग्रहाणां च चतुर्थो युद्ध-
 मुख्यते ॥ अष्टलसागर p 207. The अ. सा (p. 208) quotes पराशर as saying that
 there is no real fight between planets, but a sight of them being together or
 close indicates to people auspicious or inauspicious happenings The अ. सा.
 is quoted in शान्तिद्वन्द्वलाकर (D. C. ms. No. 306 of 1884-87) folio 81a

the month of which he is the lord This is *kālābala*.⁸⁷³ Yavaneśvara says 'for ten days from the 1st tithi of the bright half the Moon is of muddling power but in the next period of ten days (from sukla 11th to kṛṣṇa 5th Moon's power is highest and in the last ten days (from kṛṣṇa 6th to *amāvāsyā*) the Moon has slight power, but if Moon has an aspect with *saumya* planets (Jupiter &c.) he is always powerful

A planet is said by Śārāvali to have nine vicissitudes,⁸⁷⁴ *dīpta* (blazing, when it is in exaltation), *śaśtha* (at ease when it is in its svagrha), *mudṛta* (glad, when it is in a friend's svagrha), *sānta* (quiet, when it is in an auspicious targa), *śakta* (capable, when it is shining brightly), *nīpīḍita* (oppressed, when it is overwhelmed by another planet), *bhīta* (frightened, when it is in depression), *vikāla* (impaired when its light is lost is Sun's light), *khala* (evil, when it is in the midst of evil company), The Śārāvali (V. 5-13) describes at length the results of a planet being in these nine conditions.

How even mythological accounts are pressed into service by astrological works may be well illustrated by two verses from the Yogayātrā of Varāhamihira: 'The Sun was born in Anga (Bengal), the Moon among Yavanas, Mars in Avanti (Ujjayini), Mercury in Magadha, Jupiter in Sindhu, Venus in Bhojakata, Saturn in Surāstra (Kathiawar), Ketu among Mlecchas and Rahu in Kalinga; if these planets are affected, they cause distress to the countries in which they were born - hence a king should invade the respective countries when any one or more of the planets are affected'⁸⁷⁵

873. यस्माद्यवनेश्वर । मसे तु शुक्लपक्षेऽप्यह्ने पूर्वे शशी नक्षत्रतो दृष्टाह । अथो द्वितीयेत्यथलक्ष्मीये सौम्यैस्तु हृदो यलवान्तदेव ॥ इत्यल on वृहज्जा II 21 This verse occurs in the Nepal ms. of यवनजातक folio 5, सरावली has probably this verse in view 'शुक्लपक्षेऽप्यह्ने नक्षत्रतो कीर्त्यते यवनपक्षे' । अथो द्वितीयदशके स्वल्पबलश्चन्द्रमा-स्तुतीये च ॥ V 16

874. वीत स्वस्थो बुद्धित शान्त शक्तो निरीक्षितो भीत । विकल स्वस्थ कथितो नवप्रकारो ग्रहो हरिणा ॥ सरावली V. 2

875. अङ्गेषु सूर्यो यवनेषु चन्द्रो भीमो हवन्त्या मगधेषु सौर्य । सिन्धौ शुभमौजकटेषु शुक्र सौर. मराठे विषये वसुव ॥ म्लेच्छेषु केरुव तम कलिङ्गे जातो यमोऽत. परिपोक्षितान् । स्वजन्मदेशान्परिपोषयन्ति ततोभियोगा कितिमेव देशाः ॥ योगयात्रा III. 19-20, compare सरावली VII. 14-15, where शुक्र is said to have been born in समतट and both राहु and केतु in द्रविड Vide the Chammar plate of Pravaraśa II where the village Carnāṇa is said to be in Bhojakatarāṇja (Gupta Inscriptions, No 55 p 237). In Brahmapurāṇa 201.9 Bhojakata is said to be the capital of

(Continued on next page)

A very important doctrine of Indian astrology is that of *drsti* (lit. glance, i.e. aspect). The Br. J. II 13, Laghujātaka II. 8, Śārāvalī IV. 32-33, Muhūrtadarśana I. 27 lay down the following rules. All planets ⁸⁷⁶ have a full aspect (*pūrṇa drsti*) on the 7th house from the one which each occupies. Besides, Saturn has full aspect on the 3rd and 10th *rāśi* from the one which it occupies and on the planet which is 3rd or 10th from its own position. Similarly, Jupiter has full aspect on the 5th and 9th *rāśi* from the one it occupies and also on the planet that is 5th or 9th from itself; Mars has full *drsti* on the 4th and 8th *rāśis* and the planet in the same. So the Sun, Moon, Mercury and Venus have full *drsti* only on the 7th *rāśi* from the one each of them occupies and on the planet that is 7th from them. Besides, all planets have $\frac{1}{4}$ th *drsti* on the 3rd and 10th, half *drsti* on 5th and 9th, $\frac{1}{2}$ *drsti* on 4th and 9th. There is no aspect of any planet on any *rāśi* or *sthāna* except the seven expressly mentioned (viz. 3rd, 4th, 5th, 7th, 8th, 9th and 10th) and in the case of partial *drstis* the fruit also is partial (i.e. $\frac{1}{2}$, $\frac{1}{3}$ or $\frac{1}{4}$). The Tetrabiblos (I. 13 and 20) treats of four aspects viz. opposition (7th house of Varāha), trine (5th and 9th houses), quartile (4th and 10th), sextile (difference of 60 degrees and two signs) and does not distinguish between fractions of *drstis* as Varāha does. So in the matter of aspects also there is substantial difference between Ptolemy and Varāha-mihira.

Another important doctrine is that of *gocara*. It means ^{876a} the consideration about the auspicious or inauspicious positions of planets at any particular period in question in places either

(Continued from last page)

Rukmīn, of Vīdarbhā. Similar verses occur in the बृहत्संहिता of श्रीनारायण chap. II 9-10 (I O ms folio 4b and Baroda ms No 9183 folio 4b). In the अथर्वपरिशिष्ट (No. 41.1. 3-5) on बृहदुद्ध, verses 3-6 are similar but there the sun is said to have been born in कलिङ्ग, Venus is said to have been born in महाराष्ट्र, केतु on मलय, राहु on निरिष्टाङ्ग. Vide Indische Studien vol. X p 317. The बृहत्संहिता has chap. 17 on बृहदुद्ध. In verse 2 बराण says that the planets move one above the other, but, on account of the great distances, to the human eye they appear level with each other. The बृहत्संहिता describes at length the results to different countries and peoples of *yuddha* between different planets. The अथर्वपरिशिष्ट adds 'यस्मिन्देशे तु यो जातः स ग्रहः पीडयते यदाः । तं देशं याति तं विद्याद् दुर्भिक्षेण भवेन वा ॥'

876 विद्वान्निर्गोपचतुरस्रसप्तमान्यबलोकयन्ति चरणाभिदुद्धितः । रविशामरेज्य-
रुधिरा परे च ये क्रमशो भवन्ति किल वीक्षणैः धिका ॥ बृहज्जातक II 13 This has been
variously interpreted as testified by Utpalā

876 a. सप्त जन्मराशितः शोकनिविद्धस्थानस्थितेदानीतनग्रहक्षणे शुभाशुभनिरूपणं
शोचर इत्युच्यते । वीथुपधारा com. on शु. चि. IV 1.

declared auspicious or inauspicious judging from the *rāśi* of birth. The *Muhūrta-cintāmani* in five verses (of chap 4) deals with this subject. I shall illustrate the application of the word by some examples. If the Sun is in the 6th place from the *rāśi* of birth he is auspicious but if at the same time the 12th place from the *rāśi* of birth is occupied by other planets (except Saturn), then, though auspicious by himself, he becomes inauspicious. This result does not arise in case one planet is the father or son of the other (as Saturn is the son of the Sun and Mercury is the son of the Moon). Similarly, if Mercury is in 2nd place from *rāśi* of birth or in the 4th or 6th or 8th or 10th or 11th and other planets (except the Moon who is the father of Mercury) are respectively in the 5th, 3rd, 9th, 1st, 8th or 12th, Mercury, though originally auspicious, becomes inauspicious for the time being. *Kāraka* is another word to be explained. It is rather complicated. Br. J. XXII and *Sārāvālī*⁸⁷⁶ VI. and VII. deal with it. As many planets as occupy their own *grha* or *ucca* or *Mūlahi-kona* and also are in the 1st, 4th, 7th and 10th places (in the horoscope) they become *Kārakas* of each other, while the planet that is in the 10th place (in horoscope) is specially *kāraka*. Suppose the *lagna* is *Karka* and the moon occupies it (it is moon's *svagraha*) and Mars, Saturn, the Sun and Jupiter are in their *uccas* (i.e. in *Makara*, *Tulā*, *Mesa* and *Karkata* respectively), they are all *kārakas* of each other. Many more rules are given in this matter in Br. J. XXII. and *Sārāvālī* VI. The *Sārāvālī* gives (VII 7-13) another meaning. Each planet is specially concerned with, rules over or produces several matters or persons &c. I shall quote two verses. The Moon is the lord of poets, flowers, edibles, precious stones, silver, conch, salt, waters, clothes, ornaments, women, ghee, sesame, oils and sleep. Jupiter is the lord of auspicious things, *dharma*, rites for prosperity, greatness, education, orders, cities and nations, vehicles, seats, beds, gold, corn, dwelling house and sons.

Then there is the doctrine of *dasū* and *antardasū* of the seven planets. In the *Vimsottari* system man's maximum life is supposed to be 120 years and in *Astottari* it is supposed to be 108 and those are distributed among the planets in varying numbers of years and it is said that *dasās* have further

876 b स्वर्गसुखलज्जिकोणगा कन्दकेषु यावन्त आभिता । सर्व एव तेऽन्योन्यकारकाः
कर्तव्यस्तु तेषां विशेषतः ॥ बृहज्जातक XXII 1. कविद्वयमभोज्यमनिरजतसङ्गुलवर्णोदकेषु
वज्राणाम् । भूयान्तरिधृततिलतिलकनिद्रामशुभम् ॥ साङ्गस्यधर्मवीडिकमहत्त्वकिसानियोग-
पुराङ्गम् । यानासनशयनसुवर्णधान्यवस्त्रसुखपी जीव ॥ सारावली VII 8 and 11.

divisions of antardaśas This doctrine is elaborated in the 8th chapter of the Brhajātaka and Utpala quotes numerous verses from Yavaneśvara on this The theory of Astakavarga is set out by Varāha in chapter 9 of the Brhajātaka viz that the seven planets and lagna are eight entities and they produce their fullest or auspicious results only when they are in particular houses and at particular periods of a man's life All this has to be passed over for reasons of space

In the Brhatsamhitā, the Brhaj-jātaka, and the two works on Yātrā, Varāhamihira mentions a host of his predecessors in astrology In my paper on 'Varāhamihira and Utpala' (JBRAS, N S. vol. 24-25, 1948-49, pp. 1-31) I brought together the names of all the predecessors of Varāhamihira and gave extensive references to them in his works That paper may not be available to all readers of this volume of the History of Dharmaśāstra and therefore I propose to give a brief abstract of it here for ready reference Purely astronomical writers or works have been generally not included in the following list: Atri (who acc. to Br. S. 45. 1 wrote a work on *utpātas* for which Garga gave him instruction, or who was the disciple of Garga); Bādarāyana⁸⁷⁷ (named in Br. S 39. 1) from whom about one hundred verses are quoted by Utpala in his several commentaries, in one of which on Br J. VI 2 the view of Yavanendra on the premature death of a child is cited; Bhāguri (Br. S 85. 1 mentions him as an ancient author on *śakunas*), Bhāradvāja (mentioned in Br. S 85. 2 as an author on whose treatise king Dravyavardhana of Ujjayini based his own work on *śakunas*); Bhrgu (Br S 85 43); Cyavana (Br. Y. 29. 3), Devala (mentioned in Br. S. 7 15 for the four motions of Mercury such as straight, retrograde and on Yogayātrā IX. 12); Devaśvāmin (mentioned in Br. J. VII 7); Dravyavardhana (mentioned as king of Ujjayini and as an author on *śakunas*); Garga⁸⁷⁸ (over three hundred verses of Garga are quoted by Utpala in his commentary on Br. S alone, a work called Mayūracitraka is ascribed to him by Utpala on Br. S 35. 3 and on Br. S I 5 Utpala quotes three verses of Garga about Vedāngajyotisa, about his deriving astronomy from it and about other sages

877. पूर्वापरभागवत शुभाशुभफलनिर्णयकौटिल्ये । जातस्य निगोर्नर्णय सद्यः कथयन्ति पण्डिताः ॥ वादरायण १ by उत्पल on बृहज्जातक VI 2

878 दिनवदादौ विद्यते गगोदिको ह्यनि निष्येण औष्णिकिपूर्वेण दृष्टः । ततः काल-प्रनिर्द्धयर्थं राक्षसः पूर्वमीरितः ॥ उत्पल on बृहत्सं. I 11

obtaining it from him), Vrddhagarga^{878a} (twenty-five verses of his are quoted by Utpala on Br. S I 11, in one of which the rāsis are expressly referred to); Gārgi (usually styled 'bhagavān' by Utpala who quotes about 60 verses of his on Br. J. alone); Gautama (in Br. Y 29 3), Jivāśarman (named in Br. J VII 9, XI 1 and Utpala on XIII 3 quotes him for the words Sunaphā, Anaphā, Durudharā and Kemadruma), Kāśyapa (in Br. Y. XIX. 1); Kāśyapa⁸⁷⁹ (Utpala quotes about 260 Anustubh verses from him in his commentary on Br. S., some of which show his acquaintance with all the rāsis); Māndavya (named in Br. S. 103. 3 and quoted by Utpala several times on Br. J. VI 6, XI 3 and 5, XIII. 2 and XV. 4); Maniṭṭha (mentioned in Br. J. VII 1 along with Maya, Yavana, and Parāśara on āyurdāya, and in Br. J. XI 9, while Utpala quotes 13 Āryās and 2 Anustubh verses of his on Br. S. J. alone), Maya (mentioned several times in Br. S 24. 2, 55. 29, 56 8, in Br. J. VII. 1 with Yavana, Maniṭṭha and Parāśara on the topic of length of life, on Br. J. VII. 13 an āyū verse of Maya is quoted by Utpala and to Maya king of dānavas the science of Jyotiśa was imparted by the Sun, as stated in the last chapter of the extant Sūryasiddhānta and in a verse quoted by Utpala on Br. S 2.14); Nārada (mentioned in Br. S.

878 a Garga and Vrddha-Garga appear to be different authors and flourished several centuries before Varāhamihira. Vide my paper 'Varāhamihira and Utpala' in JBRAS, N. S vol 24-25 pp. 6-8 Whether Gārgi is another writer than the above two or the same as Garga is discussed in the same paper at p. 9 Vide Kern's Preface to Br. S pp 33-40, where he assigns Garga to 50 B. C. It may be noted that though Garga is not expressly named in Br. J., he is named 15 times in Br. S., and Utpala on Br. S 16 41 cites a verse of Garga which clearly shows his acquaintance with the Rāśi system, स च्चा स्तोत्रराक्षिष्यो निजने स्वपुत्रेति वा । स्थितं ह्युपग्रहीर्षः स इष्टानि परिग्रहम् ॥ Kern states that the incomplete ms. of गार्गीसंहिता which he had secured had almost the same titles for its chapters as Br. S. has

879. तथा च काश्यपः । मेने सुवर्णरत्नजा सोधूमाजाविकास्तथा । ब्रह्मर्षेः सयोगे कोभने सफलं भवेत् ॥ उत्पल on बृहत्सं. 40 2.

880. From Utpala's com on Br. J VII 9, it appears that Maniṭṭha in his Horāśāstra refers to Parāśara 'चित्रं भोज्य पराशर' कथयते क्षीमाश्वदं योनिताय- ह्यपेक्षमादि मयमणितयोर्होराणां विद्येते' मणित्य may be an Indian name also like डित्य which occurs in the महाभाष्य on बार्हस्प 5 on पाणिनि V. 1 119. There were two Maniṭṭhas, one a contemporary of Berossus, who wrote a history of Egypt, the other, author of Apotelesmata an astrological poem in Hexameters The मणित्य whom उत्पल quotes composed his work in Sanskrit verses and is probably an Indian double, if at all, of the Greek Maniṭṭha. Vide Kern's Preface p. 52 for मणित्य.

11.5 as holding the view that Ketu was one though assuming various forms, Br. S. 24.2 mentions that Nārada learnt from Brhaspati on Meru the results of the conjunctions of the Moon with Rohini on which he composed a work on which Br. S. draws); Parāśara (a Parāśaratantra is named in Br. S. VII. 8 on Budhacāra, Br. S. XI. mentions Parāśara's treatment of *Ketucāra* along with that of Garga and of Asita-Devala, Br. S. XVII. 3 mentions Parāśara's disquisition on four kinds of *grahayuddha*, Br. S. XXI. 2 mentions him on prognostications about rainfall along with the works of Garga, Kāśyapa and Vajra, Br. J. VII. 1 refers to the work of Parāśara on length of life along with those of Maya, Yavana, Maniṭha from whom Utpala on Br. J. VII. 9 quotes a verse in which Parāśara is named, Br. J. XII. 2 mentions Parāśara as having spoken of two Yogas called Śrak and Śarpa), Paulīśa (vide pp. 515-517 above), almost all quotations in Utpala are on purely astronomical matters, except that on Br. J. II. 20 Utpala quotes half an *ūryā* of astrological character; Pitāmaha (reputed author of one of the five siddhāntas, from Br. S. I. 4 it appears that Pitāmaha regarded Tuesday as inauspicious); Ratnāvali (mentioned in Brhadyoga-yātrā II. 1), Rsiputra (Br. S. 48. 85 names him and then Br. S. quotes 15 verses from him, Utpala quotes about 20 Anustubh verses from him on different verses of Br. S. and a long prose passage on Br. S. 85. 15 and several Anustubh verses on Yogayātrā I. 15, one peculiarity being that he quotes the views of over a dozen authors such as Garga, Gautama, Devala, Parāśara, Brhaspati), Satya (very frequently named in Br. J. such as on VII. 3, 9-11, 13, XII. 2, XX. 10, and in Brhadyogayātrā XI. 34, about 60 *ūryās* being quoted by Utpala on Br. J. alone, in Br. J. VII. 11 Varāha refers to him as 'Bhadatta' according to Utpala, which may be really 'Bhadanta'), Śārasvata (named in Br. S. 53. 99 as a writer on 'dakṛgala', over 20 Anustubh verses being quoted by Utpala), Siddhasena (Br. J. VII. 7 names him along with Devaśvāmin and Viśnugupta on the length of life); Usanas (named by Varāha in Yogayātrā V. 3 for the view that no march should be made on Svāti or Maghā); Vajra (named by Br. S. 21.2 along with Garga, Parāśara and Kāśyapa about prognostications of rainfall and on *Ketucāra* in Br. S. XI. 1 with Garga, Parāśara and Asita-Devala), Vasistha mentioned in Br. S. 51. 8, in Brhad-Yogayātrā II. 3, VIII. 6 where his view is opposed to that of Satya, IX. 2 (about Horā and Drekkāna), XI. 9 (which mentions that Vasistha and Maniṭha held the same view), Viśnugupta (mentioned in Br. J. VII. 7 as holding the same view as Devaśvāmin and Siddhasena

about the length of life to be judged from a horoscope, in Br. J XXI 3 where Visnugupta is opposed to the views of Yavana⁸⁶¹ that the Kumbhadvādasamśa in the *Lagna* is inauspicious and Utpala quotes two āryās from him, mentioned in Brhad-yoga-śāstra 22.4, whether identical with Cānakya discussed in the paper on 'Varāhamihira and Utpala' p 19), Yavana (generally mentioned by Varāha in the plural as in Br. J VII 1, VIII 9, XI 1, XXI 3, XXVII 19 and 21, Laghujātaka IX. 6 about Vesī, Utpala on VIII 9 refers to Purāṇayavana-mata and Sārāvalī 21. 11 mentions pūrvayavanendras, vide paper on 'Varāhamihira and Utpala' pp. 19-21 and on 'Yavanesvara and Utpala' JBAS, vol for 1937, pp. 1-5)

The vast literature presupposed by these numerous authors cannot be compressed as said above within the brief space of a hundred years or so but requires the lapse of several centuries. From Garga, who is assigned to 50 B. C. by Kern to Varāhamihira there is a period of about five centuries which might be held to suffice for the production of this vast astrological literature. Garga himself knew the rāśi system, the system of the exaltation of planets and of dr̥tiś as the quotation in note 879 will show. Ptolemy came at least two hundred years after Garga and Firmicus four hundred years after him. Therefore there is nothing to prove that the rāśi system in India was borrowed from Greek authors. The Greeks themselves got their inspiration for horoscopic astrology from Babylon after the invasion of Alexander in 4th century B. C. and particularly after Borossus.

It would be necessary to say something about the signs of the Zodiac. The word Zodiac is derived from a Greek word 'Zodion' meaning 'little animals' and means literally a 'circle of animals'. In Herodotus I. 70 it is used in the sense of 'figure painted or carved'. It was then applied to one of the figures imagined as formed by certain star-groups in the belt of the heavens. The Zodiac is a belt in the sky about 16 degrees broad, divided in two by the ecliptic, in which the Sun, Moon and planets move. The expression 'signs of the Zodiac' may be used in two senses,⁸⁶¹ viz. (1) the 12 groups of constellations which

⁸⁶¹ Vide Meissner in 'Babylonian and Assyrian' vol II. p 406, Webb in Journal of Hellenistic studies, vol 41 p 72, Sartou in 'a History of Science' p. 179 note 2. Webb in 'Names of stars' p 166 points out that Crab and Scales are only 19 and 17½ degrees in extent respectively, while Virgo and Fishes are respectively 48 and 41 degrees in extent in the sky.

are found sown in the vicinity of the ecliptic (the path of the Sun) irregular in position, unequal in extent and in brightness, (2) the twelve equal artificial divisions of the belt each extending to 30 degrees of longitude. It is generally held that the first meaning alone can be the earlier of the⁸⁸² two. Meissner points out that the most ancient Babylonian observation text belonging to the 37th year of Nebuchadnezzar (567 B. C.) knows only the figures or pictures of the constellations, while the twelve equal divisions occur first of all in a text of the reign of Darius II (about 418 B. C.). Nothing definite is known about the first formation of these picture-signs nor is it known who gave these fanciful names to stars. There is hardly any doubt that the picture names were due to popular fancy and not to men of science. The names were probably given at different times. Meissner states that the picture signs are already mentioned in part in a Hittite text of the 13th century B. C. and are also to be found on boundary stones of the same period.

Schiaparelli in 'Astronomy in the old Testament' (p. 85) observes that in Babylonia upright stones were placed in fields as boundary marks (*Kuhuru* in Babylonian) or rather as titles of property by way of public notice, of which thirty have been so far discovered on which figures are drawn and on which inscriptions are found containing most terrible curses on those who would remove the stones. On p. 86 he gives the drawing on a Babylonian monument of the 12th century B. C. in which the Moon, the Sun and Venus occupy the central position and round about them there is a crowd of figures, of which one can easily recognize the scorpion, the goat with a fish's tail (*Capricornus*) and the Archer.⁸⁸³ Hooke remarks that several constellations are

882. Vide Webb in *Journal of Hellenistic Studies* vol. 48 (1925) p. 59, and *Journal of Near East Studies* vol. 8 pp. 6-26 by Waerden on Babylonian Astronomy (at p. 25) in which he refers to an observation text from 6th year of Darius II (420 B. C.) containing such statements as Jupiter and Venus being at the beginning of Gemini and the like and emphasizes that Babylonian signs were of equal length.

883. The same figure occurs in Rawlinson's 'Five great monarchies of the ancient world' (ed. of 1889) vol. II, p. 374 and that author thinks that there are the Ram, the Bull, the Scorpion, the Serpent, the Dog, the Arrow, the eagle or vulture. Vide George Smith's 'Assyrian Discoveries' (London, 1875) pp. 235-241 where he gives a figure on a boundary stone of about 1370 B. C. which records the grant of land to one Merodach Baladan and a complete English translation of the inscription. Smith thinks (p. 237)

(Continued on next page)

assigned to Ea in the astrological texts, the two most frequently mentioned being Pisces and Aquarius and that Ea's symbol as represented on boundary stones was either Ram's head or goat-fish. It is stated by Frankfort⁸⁸⁵ that of Zodiacal signs in their Babylonian forms only two, Cancer and Sagittarius, do not occur on the seals of the first dynasty of Babylonia

It is possible to argue that in two verses of the Rgveda (I 24.8 and I. 164. 11) there is a reference to the Zodiacal belt 'King Varuna made a wide path in order that the Sun may follow it'; 'the wheel of *rta* has twelve spokes and it again and again revolves round the sky, but it is not worn out'⁸⁸⁶

The above references to Babylonian boundary stones and monuments are enough to show that in Babylonia some four or five signs of the Zodiac had been distinguished before 1000 B. C. But the complete list of picture signs of the Zodiac was known in Babylonia at least from about 6th century B. C. as Meissner (referred to above) says.⁸⁸⁷ Sarton cautiously suggests the probability of Babylonian influence on other Oriental peoples (Iranian, Indian and Chinese) but he gives up the discussion of this question as a debatable⁸⁸⁸ one. Authorities are agreed that the oldest horoscopes are found in Mesopotamia and not in Greece nor in Egypt. Sarton states that the first known horoscope is a cuneiform tablet in the Bodleian referring to the date 29th April 410 B. C., and that the second is another tablet in the

(Continued from last page)

that the figure contains the symbols of the Sun and Moon, a Scorpion, dove-winged lion, a ziggurat (tower). One can also detect therein a bull and a goat with fishes' tail. Waerden in Journal of Near Eastern Studies, vol 8 pt p 22, holds that symbols on boundary stones are of little help and that the figure of Scorpion might first be an earthly Scorpion considered as a symbol of a god or it might be a zodiacal Scorpion.

884. S II Hooke in 'Babylonian and Assyrian Religion' (1953) p. 26.

885. Vide 'Cylinder seals' (1939) p 156

886 उच्च हि राजा वज्रभकारं सूर्याय पद्मानग्नेतवा उ । ऋ I 24 8. वाज स. VIII 23, तै. सं I. 4. 45 1. द्वादशार् नहि तज्जराय बर्षति चक्रं परि द्वाधृतस्य । ऋ I. 161 11. अथर्व IX. 9. 13.

887. M. Jastrow in 'Aspects of religious life and practice in Babylonia' (1911) pp 230-231, where it is said that, besides the Ram, Twins, Lion, Crab, Scorpion, Archer, Fishes in Babylonian and Assyrian astrology, in place of the Virgin we have a constellation designated 'plant growth' and instead of the "bull" a spear.

888. Vide 'A History of Science' p. 73,

pierpont Morgan Library referring to April 263 B. C. (in JAOS. vol 75, No. 3 p. 172). F. O. Cramer in 'Astrology in Roman Law and Politics' (Philadelphia, 1954) agrees with this and gives references to horoscopes of 258 B. C., 235 B. C. and 142 B. C. (pp. 5-8). Prof. Neugebauer on the other hand remarks⁸⁸⁹ that only seven horoscopes are found preserved from Mesopotamia, all written in Seleucid period, the earliest being of 263 B. C. V. Maclean refers to a horoscope of 28th February 142 B. C. Sarton says that the very word 'horoscopes' was coined very late in Greece, that it is used by Manilius (first century A. D.) and Clement of Alexandria (150-220 A. D.) and that its use cannot be found earlier.⁸⁹⁰ The earliest Greek horoscope from Egypt concerns the year 4 B. C. and Prof. Neugebauer says that he knows about 60 horoscopes from 4 B. C. to 500 A. D. The earliest Demotic and Greek horoscopes were written about the beginning of the Christian era and the earliest Demotic horoscope refers to 13 A. D.⁸⁹¹ Prof. Neugebauer holds that the rising times of zodiacal signs mentioned in *Bṛhajātaka* (I. 19) are precisely the same as the rising times of zodiacal signs in the Babylonian system (called A) Vide *Journal of Cuneiform Studies*, vol. 7 No. 3 pp 100-102

It has been seen above that not only was general astrology developed in early Vedic times, but individual astrology based on nakṣatras had begun to be studied even as early as the *Atharvaveda*,⁸⁹² that beginnings of a regular terminology resembling the later *bhūva* nomenclature had been made and prognostications had been based on the nakṣatra of birth and on the nakṣatras at certain distances from the nakṣatra of birth. Here we have the germs of the basic assumptions of early and

⁸⁸⁹ *Journal of Near Eastern Studies*, vol IV at p 16 Vide Maclean's 'Babylonian Astrology and its relation to the old Testament' p 7 note 3

⁸⁹⁰ 'A History of Science' p 453 note 79,

⁸⁹¹ Prof. Neugebauer in *E. S. A.* p 85 and in 'Demotic Horoscopes' in *J. A. O. S.* vol 63 pp 115-124

⁸⁹² Vide above pp 523-525 notes 751-754 Hemādri on 'vāta' (vol. II pp 645-648) contains a dialogue between Garga and Bhārgava, wherein Garga says to the questioner that if a child be born on Mūla first quarter, it causes the father's death, if in 2nd quarter mother's death, if in the 3rd quarter loss of property and birth in the 4th quarter is beneficial and then provides that in case of birth in 1st quarter the child may be pierced and blood allowed to flow, in the 2nd quarter it may be handed to a stranger, in the case of birth in the other two quarters a *śānti* rite may be performed

medieval astrology, viz. that a person's future is determined at the time of the birth and that his destiny can be inferred from his horoscope. It will be shown immediately that India was in contact with Mesopotamia and the countries of the Near East from very ancient times. This contact became very close after Alexander's invasion of India about 325 B. C. and in the 3rd century B. C. It appears to me probable that Indians who had already the *nakṣatra* astrology saw the signs of the Zodiac on Babylonian monuments and boundary stones and adapted them to their own astrological purposes just about the time when the Greeks derived their inspiration for individual astrology from Babylonians.

In 'Gayā and Buddha Gayā' (Calcutta, 1934) Dr. B. M. Barua draws attention (pp 90-92 and 121 of vol. II) to the fact that one can detect on the railing pillars at Buddha Gayā some of the motifs representing the *rāṣis* or signs of the Zodiac (vide figures 43 a to j, which resemble the signs from *Vṛṣa* to *Tulā*, *Dhanu* and *Makara*). These figures were drawn in the 1st century B. C. and would go at least some way towards negating the view of Weber and others that the *rāṣi* system was borrowed by Indians from such Greek writers as Firmicus and Paulus in the 4th century A. D. These Buddha Gayā figures closely resemble the figures drawn on monuments and boundary stones in Babylonia (vide figures opposite). All the railing pillars are not preserved.

A few words may be said about the intercourse between Babylon and India. A. H. Sayce says⁸⁹³ that as far back as the 3rd millennium B. C. there was cultural and possibly racial continuity between Babylon and the Punjab and the intercourse was by land and that so far there is no evidence that it was by sea. Peacocks, rice and Indian sandalwood were known in Palestine under the name of *Indus* in the Hebrew chronicles of Genesis and Kings⁸⁹⁴. The Bogozkeui Inscription of about 1400 B. C. recording treaties between the king of Hittites and the king of Mitanni shows the dynasts of the latter people had the

⁸⁹³ 'On Aryan problem—fifty years later' in *Antiquity* vol. I (1927) pp 204-215, particularly p 206 and p 210; on p 204 he rebukes the European scholars, and especially Germans for their fondness for treating negative evidence as of great value in putting forward theories which broke down on further search being made.

⁸⁹⁴ Vide I Kings chap. X 11-29, 2 Chronicles IX. 21 and 'Early commerce of Babylon with India' JRAS for 1898 pp 241-273.

Vedic gods Indra, Varuna Mitra and Nāsatya in their pantheon.⁸⁹⁵ The archives of Bogozkeui contained an elaborate treatise on four tablets on the training of horses by a certain Kikkuli of the land of Mitanni in which are found certain technical terms akin to Sanskrit; and the personal names of the kings and nobles from Mitanni, Nuzi and Syrian documents betray an Indo-European ⁸⁹⁶ origin. The Bāveru-jātaka refers to the trade by sea between Babylon and India.⁸⁹⁷ Greek ambassadors such as Megasthenes from Seleucus to Candragupta Maurya, Deimachus to Bindusāra (son of Candragupta) had been sent to India and it is not too much to hold that there was reciprocity from the Indian side and Indians had gone as envoys to the Seleucid and Ptolemaic courts many years before Aśoka sent his missionaries.⁸⁹⁸ Aśoka's edict No. 13 refers to five kings of the Near East to whom Buddhist missionaries had been sent, viz. to

895. L R Larnell (1911) in 'Greece and Babylon' p 46, Winternitz's History of Sanskrit Literature vol. I, pp 303-306 (English tr.) and 'Antiquities of Iraq' by Svend Aage Pallis (Copenhagen, 1956) p 615.

896. Vide J A O S vol. 67 (for 1917) pp 251-253 by Dr P E Dumont, Gurney on 'The Hittites' (Pelican series) pp. 104-105, Sarion in 'a History of Science' p 85. Hrozny tentatively puts the date at 1360 B C A H. Sayce in Pavy commemoration vol. pp 399-402 draws attention to the fact that Hittite numerals like aila, tero, panz, salta, nāva are Sanskrit and also words like aīkavartanna (one turn) and concludes that in Mesopotamia and East Asia Minor lived in 15th century B C. a people that spoke Sanskrit. Vide 'Comparative Grammar of the Hittite Language' by E H Sturtevant and C A Hahn, vol I (1951, Yale University Press) p 4 para 8 about the treatment of the few Indian words that are quoted in the Bogazkoy documents. It is stated there that the works on horses composed by Kikkulis of Mitanni contain several technical terms that include Indian numerals, that a treaty between the Hittite king Suppilulimas and Mathwaza of Mitanni contains the names of several vedic gods, and that these forms are clearly traces of the language of Indian aristocracy in the Hurrian State of Mitanni.

897. 'Jātakas' tr by Francis and Neil, vol III p 83 (Jātaka No 339) about a crow and a peacock carried in a ship to Bāveru, where the peacock was the Buddha in a former life.

898. Vide 'House of Seleucus' vol I p 297 by E R Bevan (London 1902). Strabo (15 1 1 and 15 1 73) states that an embassy from a king Pandion (Pāndya) was received in the west and that an Indian embassy brought to Augustus a letter from its king in Greek written on parchment and a sophist from Barogaa (? Barygaza or Broach). The Junagadh Inscription of Rudradāman (2nd century A D.) mentions a *yavana-rājā* Tūaspha, a provincial governor of Aśoka in Kathiāwar (E I, vol VIII p. 36).

Antiyoga (Antiochus of Syria), Turamaya (Ptolemy II of Egypt), Antikina (Antigonus of Macedonia), Magā (Magas of Cyrene) and Alikasundara⁸⁹⁹ (of Epirus) The Gospel of Matthew (chap. 2, 1-2) states that at the birth of Christ in Bethlehem wise men from the east came to Jerusalem saying that they had seen in the east the star of the newly born child and had come to worship him. The life of Apollonius of Tyana written by Philostratus⁹⁰⁰ (in the first quarter of the 3rd century A. D.) states that it was usual in India to show great hospitality to Babylonians and that the Indian king, Iarchus, presented to Apollonius seven rings named after the seven planets of which he was to wear one on each week day.

The theory that is sought to be propounded here is that the sight of the signs of the Zodiac on such patent objects as monuments and boundary stones in the 4th and 3rd centuries B.C excited the curiosity of Indians visiting Babylonia, that on knowing their significance they brought the knowledge back to their country and fitted it on to the nakṣatra astrology that already existed in India and developed the rāśi astrology in their own way Varāha-mihira expressly says about drakṣānas that he describes them in accordance with the views of Yavanas If the whole Indian astrology had been derived from the Yavanas there was nothing to prevent him from saying so The verse 'Mlecchā hi yavanās &c' (in note 743 above) implies that the Yavana astrological tradition and Indian one were not the same and that the Yavanas had composed Sanskrit works on astrology (as the author's two papers show). Varāha expressly differs from the Yavanas on

899 The latest date at which all these five kings were alive is 258 B.C. Vide *Corpus Inscriptionum Indicarum*, vol I (ed by Hultzsch, 1925) pp 48, 87.

900 Vide a summary of the 'Indian travels of Apollonius' by Osmond De Beauvoir Prault in *JRAS* 1860, pp 70-105 (p. 78 for Babylonians and p. 99 for seven rings), Loeb Classical Library, vol I p 323 Some scholars hold that the life is a fabrication and that Apollonius never came to India. Supposing for argument that it is a fabrication, the fact remains that in the first quarter of the 3rd century A.D. Philostratus knew that Babylonians were respected in India, that seven planets were known in India and that planets were supposed to be propitiated by the wearing of rings on appropriate week days Charpentier wrote a booklet 'Indian travels of Apollonius of Tyana' (Leipzig, 1934) in which he stated that he felt convinced that Apollonius had been in India but did not go further than the altars of Alexander (vide 'Indian Culture' vol III, p 241 for a review of Charpentier's booklet)

several substantial points.⁹⁰¹ About 200 B. C. the vernal equinox was at the beginning of the divisional sign Aries, which very closely coincided with the picture sign Aries. The Indian astronomers, when they began to make use of the signs Mesa and others, switched over from the reckoning with the Kṛttikās as the beginning of the series of nakṣatras on to the reckoning from the nakṣatra Āśvinī, and counted Āśvinī as the first nakṣatra, though the vernal equinoctial point has now receded owing to precession to the Uttarābhādrapadā nakṣatra group. It is difficult to trace and describe the early efforts of Indian astrologers in the centuries preceding the Christian era on the system of rāśis, since the excellent work of Varāha, the Brhājñātaka, eclipsed all its predecessors and led to their gradual disappearance just as the two works of Ptolemy, Syntaxis (or Almagest) and Tetrabiblos, led to the gradual loss and disappearance of Greek works on astronomy and astrology composed before Ptolemy. Though all scholars maintain that Greek horoscopic astrology was influenced by Babylonian astronomy and astrology, the connecting links have snapped and become obliterated.⁹⁰² It is likely that, as both India and Greece were influenced by the Babylonian system of signs and astrology, both show some common characteristics. But it is too wide of the mark to assert that Indian astrology as developed in Varāhamihira was *borrowed* from Firmicus and Paulus Alexandrinus. Prof. Neugebauer, while asserting that the Sūrya-siddhānta is based on Greek eccentric and epicyclic devices, holds that they were modified by

901. To mention only a few striking matters of differences of opinion between Varāha and Yavanas, (1) Yavanas favoured the view that all planets could be lords of horā (half of a rāśi), while Br. J. said no to this (I 11-12); (2) Yavanas held that the moon was never a malefic planet, Br. J. (II 5) said it was so in certain cases; (3) Yavanas regarded Mars as sāttvika, while Br. J. (II. 7) held Mars to be *tāmasika*, (4) Yavanas held that planets could only be friends or enemies among themselves, while Br. J. (II. 15) held that they could also be neither friends nor foes; (5) Yavanas and Varāha differed on the temporary friendship or enmity of planets (Br. J. II. 18), (6) Yavanas spoke of Vajrayoga, but Br. J. (XII 3 and 6) held that such a yoga was impossible, (7) Yavanas held that only the Kumbhādvādasāṁśa was inauspicious, the Br. J. (XXI 3) found fault with this.

902. Vide Prof. Neugebauer in E. S. A., p. 93. Prof. Waerden (in Journal of Near Eastern Studies, vol. 8 p. 76) remarks that Hellenistic Astrology is a mixture of Chaldean, Egyptian and Greek elements and that there are more Babylonian elements in this mixture than is generally supposed.

the Indians and that what he means is not that there was copying, but an intelligent modification of the initial impetus (vide 'Archives Internationales D' Histoire des Sciences' for April-June 1955 (at p. 171 and note 32) It has been shown above in note 869 that the Br J differs from Firmicus as to *dreskānas* and about *bhāvas* (places in the horoscope) My hypothesis is that Indian astrology about *rāsis* and *bhāvas* was developed before even Ptolemy I have pointed out the differences between Ptolemy and Varāha in many places.⁹⁰³

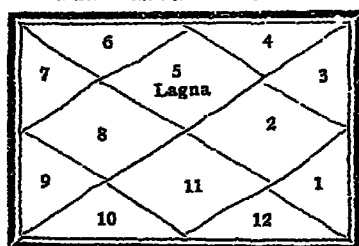
Horoscopes are cast not only for individuals, but also for companies, ships, animals,^{903a} foundations of buildings, cities and countries. If a person comes to an astrologer for consultation on any matter, the astrologer notes the sign rising at the time the question is asked, calculates the positions of the planets also for that day and time and then makes his prognostications.⁹⁰⁴ For casting the horoscope of an individual one must know the year, month, day, hour or *ghatikū* of birth and the place of birth. Almanacs are prepared on the basis of the latitudes and longitudes of cities like Bombay or Poona or Calcutta and they furnish tables by following which one can find the sign rising at the time of the birth of a person. But the almanacs being based on the latitudes and longitudes of certain towns and cities, if a person uses an almanac prepared in Poona for casting the horoscope of a person born in Barar or Central India there is likely to be some inaccuracy in arriving at the proper *lagna*.

903. Vide e g pp. 568, 575, 583, 589

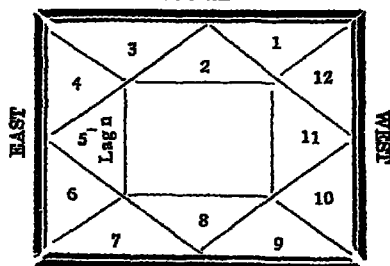
903 a Aldous Huxley in his novel 'Crome yellow' (Phoenix Library, 1929) satirizes society ladies who spent their days in casting the horoscopes of horses on which they laid heavy bets (p. 13).

904 There are two well-known works dealing with astrology connected with the time of questions, viz *Sat-pañcāśikā* of Prthuyāsa, son of Varāhamihira, and the *Āryāseptati* of Utpala (printed by Nirn. Press, Bombay) Two verses (5 and 35) from the first book may be quoted here—
 होरास्थितं पूर्णसङ्घं ब्रह्माङ्गो जीवेन ह्यसौ यदि वा सितेन । क्षिप्तं मणदस्य करोति लब्धिवं लभो-
 पयावो बलगात्रं लुप्तम् ॥ दूरगतस्यागमनं सुतथनसहजस्थितैर्बहेर्लगात् । सौम्यैर्नष्टमाति लज्जा-
 गमनं शुरुसितान्गात् ॥ लग्नात् in verse 35 means the *lagna* at the time the ques-
 tion is asked Verse 55 of the same is अंशकाग्न्यायते प्रव्यं द्रेष्कानैस्तस्करा रघुः ।
 राक्षस्य कालविन्देक्षा वयो जातिश्च लग्नपात् ॥ 'material stolen is inferred from the
navāmsā of the *lagna* at the time of the question, the characteristics of the
 thieves from *dreskānas* of the *lagna* (as described in Br J chap. 27), from
 the *rāsis* time, direction and location are learnt and the age and caste of the
 thief from the lord of the *lagna*'.

Horoscopes are framed either in square figures or in circular figures and even as to square horoscopes, there is some variance in the practice of placing the *lagna* (the sign rising on the horizon at the time of birth). Supposing the lagna is Simha, the square horoscope as usually drawn in Maharāstra would be as follows where the figures 6, 2 and 4 would represent the 2nd, 10th and 12th *bhāvas* (places), while a horoscope cast on the modern European method would be like the one next to it with the same lagna and employs symbols for the signs as for Aries and for planets such as for Mars.



SOUTH



NORTH

CHAPTER XVII

MUHŪRTAS FOR RELIGIOUS RITES

We shall now turn to the muhūrtas for religious rites and actions of individuals. Only a few of the rites and actions can be briefly dealt with here.

A few general rules may however be first stated. The *Ātharvāna*⁹⁰⁵ *Jyotiṣa* says that a wise man should perform an act or rite with the concurrence of all the four, viz. *tithi*, *nakṣatra*, *karāṇa* and *muhūrta*, if he wants success in it. if a proper *tithi* cannot be secured then the other three should be availed of, if the first two are not available then the next two, if the first three are not available then secure *muhūrta* alone; but if there be necessity to hurry and none of the four can be secured, then with the loud declaration by (learned) *brāhmanas* that it is an auspicious day he should do the act and success is secured. Certain religious acts have to be done at stated times and in those cases, one should not consider the conditions of Jupiter and Venus called *bāhya* and old age or the fact of Jupiter being in Lion sign, or of *dakṣiṇāyana* or there being an intercalary month, as for example, in the rites from *pūṃsavāna* up to *annapūṣāna*. The *Rājamārtanda*⁹⁰⁶ states 'the correct astrological position of planets and days is not meant for times of distress, all these (rules about auspicious positions) are to be considered when life is easy (matters are in good condition), so says *Bhṛgu*'. Monday, Wednesday, Thursday and Friday confer success in all actions (begun on those days), only those actions succeed on Sunday, Tuesday and Saturday, for which those days are expressly laid down as proper. But the *Nārada-purāṇa* says that Wednesday, Thursday and Friday are the best, Sunday and Monday are middling and the other two, viz. Tuesday and Saturday, are condemned for *Upanayana*⁹⁰⁷

905 चतुर्भिः कारमेत्कर्म सिद्धिहेतोर्विचक्षणः । तिथिनक्षत्रकरणसङ्घट्टेनेति विश्वम् ॥
दूरस्थस्य सङ्घट्टेन क्रिया च स्वर्तिता यदि । द्विजपुण्याहपोषेण कृतं रथास्तर्कसम्पदम् ॥ आथर्वण-
ज्योतिष VII. 12 and 16.

906. ब्रह्मवत्सरसङ्घट्टिञ्च नार्ति कालमपेक्षते । स्वस्थे सर्वमिदं चित्तयामित्याह भगवान्भृगुः ॥
राजमार्तण्ड folio 25a, verse 388

907. सोमसौम्यसङ्घट्टकवासराः सर्वकर्मसु भवन्ति सिद्धिदाः । माह्नोमहाशिवरात्रेषु च
शोकमेव सङ्घट्टं कर्म सिध्यति ॥ रत्नमाला III 15; आचार्यसौम्यकाव्यानां वाराः शस्ता-
वशीलिनो । वारी तु मध्यमो चैव ब्रह्मेणो निम्नितौ मताः ॥ नारदीयपुराण I. 56. 359-60

The general rule is that all undertakings succeed when they are begun while the 3rd, 6th, 10th and 11th places from the *lagna* are either in conjunction with or have an aspect with an auspicious planet and the *lagna* is also in conjunction with the two, when the 8th and 12th places are faultless and the Moon is in the 3rd, 6th, 10th or 11th place.⁹⁰⁸

It should be remembered that the usual tendency of our medieval Dharmaśāstra writers is generally to heap details on what were originally simple ceremonies.

Among the *samskāras* it is best to begin with *Jātakarma* (rites at the birth of a child). The *Ratnamālā*⁹⁰⁹ provides that the rites on the birth of a son should be performed on a *mrdu*, *dhr̥uva*, *ksīra* or a *cara* *nakṣatra* and the good recommend the giving of a name when Jupiter or Venus is in *calustaya* (i.e. in the 1st, 4th, 7th or 10th *bhāva* in the infant's horoscope). As regards birth some writers (e.g. M. M. IV. 19) speak of *Gandānta* which is inauspicious in birth, marriage and starting on a journey or invasion, viz the conjunction of 15th *tithi* with *pratipad* for two *ghatikās*, similarly half a *ghatikā* when Cancer and Lion or Scorpion and Archer or Fish and Ram join and the four *ghatikās* of the junction of *Revatī* and *Āśvini*, *Āślesā* and *Maghā*, *Jyesthā* and *Mūla*. These *Gandānta* conjunctions produce evil for the child's father or mother &c. Similar results are predicted for birth on certain parts of *Āślesā* and *Mūla*. About naming a child *Manu* provides that it should be performed on the 10th or 12th day from birth or on an auspicious *tithi* or on a *muhūrta* or *nakṣatra* possessed of auspicious characteristics.⁹¹⁰ About *caula* or *cūdākarma* (tonsure) *Āśvalāyana-gr̥hya* (I. 17. 1) provides a simple rule that it should be performed in the third year after birth or according to family usage, while *Manu* (II 35) provides that it may be performed in the first or third year; the *Āśv. gr.* however, has provided for *caula*, *upanayana*, *godāna* and marriage the proper time of the northward passage of the sun, the fortnight of the waxing moon and an auspicious *nakṣatra*. The *Āp. gr.* (16. 3) states that it may be performed

908 अथवाष्टशुद्धीपत्रे लग्ने शुभद्वयते । चन्द्रे त्रिपद्वशापर्ये सर्वास्म्य प्रसिध्यति ॥ सु चि. II 44

909. शुद्धशुभक्षिप्तचरेषु भेषु सुलोविषेयं खलु जातकर्म । इरी सुतो वापि चतुष्टयस्ये सन्त-
मर्जसन्नि च नामधेयम् ॥ रत्नमाला XIII 2

910 नामधेयं दशम्या तु द्वादश्या वार्य कारयेत् । इष्ये तिथौ शुद्धौ वा नक्षत्रे वा
शुणान्विते ॥ मनु II. 30.

in the 3rd year after birth on Punarvasu nakṣatra. But medieval writers have added numerous astrological details. For example, the Rājamārtanda devotes thirty-two verses to *cūla* (folios 16 to 18), one remarkable provision being that the Yavanas regarded *cūdākṛma* in the Sun's northward passage as auspicious.⁹¹¹ Vyāsa quoted by Sm. C. says 'tonsure should be performed on Āśvini, Śravana, Svāti, Citrā, Pūṣya, Punarvasu, Dhanisthā, Revatī, Jyesthā, Mrgāśīrṣa and Hasta and should not be performed on the person's nakṣatra of birth, nor on Pūrvābhādrapada, Uttarābhādrapada and Kṛttikā, one should avoid for tonsure the first tithi (after amāvāsyā), *ṛikṭā* tithi (4th, 9th and 14th), *Viśā*, Sunday, Tuesday, Saturday and night'⁹¹²

Similar rules are laid down for ordinary shaving in the case of grown-up men.^{912a} Some verses may be quoted here 'the following nakṣatras are beneficial in the matter of shaving, viz. the nakṣatras, Hasta,⁹¹³ Citrā, Svāti, Mrgāśīrṣa, Śravana, Dhanisthā Śatabhisak, Revatī, Āśvini, Jyesthā, Pūṣya and Punarvasu or when any nakṣatra is at the time of its rise in conjunction with the moon provided there is also *tārūbala* (as defined below). Shaving is commended when the rising sign is Makara, Dhanus, Kanyā, Mithuna or Vṛṣa; observing this produces prosperity, strength and growth of intelligence, if shaving is done when any of the other signs is rising, that leads to disease and danger. Shaving is allowed on all nakṣatras at the king's command, with a brāhmana's consent, at the time of marriage, on the advent of impurity due to death, on the release of an imprisoned person and in *dikṣā* (consecration rites) on a solemn Vedic sacrifice'

We now turn to Upanayana, one of the two most important *samskṛas*. Āśvalāyana-grhya (I 4. 1) as noted above (p 605)

911 उत्तरवर्त्मनि सविष्णुचूडाकर्णं जह्य शुभं यवना । रा मा folio 16b, verse 255 This proves that the Greek author had become thoroughly Hinduized

912 व्यास । अश्विनी अवण स्वाती चित्रा पुष्यपुनर्वसु । धनिष्ठा रेवती ज्येष्ठा शुक्लस्तेषु कारयेद् नक्षत्रे न तु कुर्वीत यस्मिन्नातो भवेत्तर । न मोक्षपदयोः कार्यं नैवाग्नेये च भारत ॥ तिथिं प्रतिपद रिक्ता विष्टि चैव विजयेत् । वारे शनैश्चरादित्यमीमाणा रात्रिमेव च ॥ स्मृतिच I. p 23, अपराका p 29 on वा. I. 11-12.

912a A proverbial line quoted as early as 4th century A D. by Ansonius (310-393 A D) in Eclogues p 203 (vide Loeb Classical Library, 1919) runs 'cut nails on Tuesday, beard on Wednesday, hair on Friday.'

913 हस्तात्रयं शुगक्षिर अवणत्रयं च पौष्पाश्विष्टकशुक्लमानि पुनर्वसु च । क्षीरे तु कर्मणि हितान्युदयक्षणे च युक्तानि चोद्धृपतिना यदि शस्ततारा ॥ क्षीरे प्रशस्तं शुगचापलक्षे

(Continued on next page)

laid down one simple rule for the proper time of four saṃskāras. Āp Dh ⁹¹⁴ S. laid down two further rules providing that the upanayana of a brāhmana, ksatriya or vaiśya boy should be performed respectively in spring, summer and autumn and the proper ages for these three are respectively the 8th, 11th and 12th from conception. The same ages are prescribed by Manu II. 36 and Yaj. I. 14. It may be noted that none of the sūtras nor the smrtis of Manu and Yājñavalkya say a word about the position of planets or rāsis or week-days or month. Gradually such rules were heaped up. The Rājamārtanda devotes 70 verses (from 304 to 373 on folios 20a to 24a) to upanayana. It states that the years were to be counted from conception or birth. To find proper muhūrtas for upanayana has become a very intricate matter and such muhūrtas are few and far between. Only a few such rules can be indicated here. First as to months. One text lays down 'Upanayana is commended (for all) when performed in the five months from Māgha (i. e. from Māgha to Jyestha); while Vṛddha-Gārgya quoted in Kālādarsa provides that it may be performed in the six months from Māgha.⁹¹⁵ Another rule provided 'that no auspicious rites (like upanayana and marriage) should be performed on the nakṣatra, month and week-day on which the person concerned was born and no auspicious rite for the eldest son or eldest daughter should be performed in the month of Jyestha'⁹¹⁶ The sages differed about the month of birth. Vasistha said that only the day of birth was to be avoided, Garga says only eight days of the month of birth were to be

(Continued from last page)

कन्यास्वल्पमेतिधुने ह्ये च । सुदिं बल वृद्धिविषयं च कोपेपु रोगं कुरुते भय च ॥ ब्रह्मज्ञया
ब्राह्मणसंमतेन विवाहकाले वृत्तसूक्तके च । बद्धस्य मोक्षे ऋतुदीक्षणे च सर्वेषु क्षास्ते क्षुरक्षर्मे भेषु ॥
राजमार्तण्ड folio 16b, 17b, 18a, verses 258, 272, 279, मुजबल pp 130-131,
अथर्वान् p 30 (first verse), स्मृतिच I. p. 23 (last verse) The last verse (ब्रह्मज्ञया
&c.) is बृहत्संहिता 98, 14 (Kern's ed.).

914. वसन्ते ब्राह्मणमुपनयति श्रीधरे राजन्स्य कारदि वैश्यं गर्भाष्टमेपु ब्राह्मणं गर्भकादष्टेपु
राजस्य गर्भकादष्टेपु वैश्यम् ॥ आप. च च I. 1. 1. 19 Śābara in his bhāṣya on
Jaimini VI 1 33 quotes the words वसन्ते ब्राह्मण वैश्यम् apparently as a Vedic
text. उपनयनमाहुरिति द्विजस्य गर्भाष्टमेष्टमे वाच्ये । नो चेन्नवमे वर्षे अक्षिरविजिवेषु क्षास्तेपु ॥
राजमार्तण्ड verse 310.

915. तथा च ज्योतिःशास्त्रम् । माघादिषु तु मासेषु मीथी पञ्चदश क्षरत्ये । स्मृतिच I
p 27, नि. सि. p 262 (quotes it from हेमाद्रि on काल p 747), कालादर्शो बृहद्गर्ग्यः ।
माघादिमासपक्षे तु मेखलाबन्धनं मतम् । नि. सि. p 262.

916. जन्ममासि न च जन्ममे तथा नैव जन्मदिवसेपि कारयेत् । आद्यगर्भद्विदित सुवस्य
वा ज्येष्ठमासि न तु जातु मङ्गलम् ॥ रत्नमाला XVI. 5 of श्रीयति p by com on बृहत्-
संहितामणि V. 45. This prohibition about Jyestha has no basis beyond the fact
that the same word is applied to the month and to the eldest son or daughter.

avoided, Atri says ten days and Bhāguri says the fortnight of birth in the month was to be avoided.⁹¹⁷ No upanayana was to be performed when the moon was lost in the rays of the sun, when Venus had set, when the sun was in the first *manu* (degree) of a *rāsi* and on days which were declared to be unfit for vedic study and on *galagraha*.⁹¹⁸ Certain tithis and times were called *galagraha* (as stated in the note).⁹¹⁹ If Jupiter be in the 2nd, 5th, 7th, 9th or 11th *rāsi* from the *rāsi* of birth, then Jupiter is very auspicious; if Jupiter be in the 1st, 3rd, 6th or 10th *rāsi* from the *rāsi* of birth he becomes auspicious after a *śānti* rite; if Jupiter be in the 4th, 8th or 12th *rāsi* from birth he is inauspicious.⁹²⁰

One rather convenient doctrine of the astrologers was that an evil planet may be mollified and the evil consequences of its influence avoided, or, if not altogether avoided, substantially reduced or abated by appropriate rites (called *śāntis*) or by wearing certain precious stones and metals and by various other means enumerated in the *Ratnamālā*.⁹²¹ 'one should wear coral for appeasing Mars and the Sun, silver for Venus and the Moon, gold for Mercury, pearl for Jupiter, iron for Saturn and *rājāvarta* (a kind of inferior gem) for the other two (*Rāhu* and *Ketu*). The *Ratnamālā* provides that planets may not possibly afflict a man if he engages in prostrations before images of gods and before *brāhmanas*, if he carries out the advice of elders, by holding daily conversations with the good, by listening to the

917 जातं दिनं हूयते षसिष्ठो ह्यष्टौ च गणौ नियतं दशाब्धि । जातस्य षष्ठं किल भासुरिभ्य श्रेयाः यज्ञस्ताः खलु जन्ममपि च ॥ राजमार्तण्ड q by नि. सि p. 263

918. नष्टे चन्द्रेऽस्तौ शुके तिष्ठे चैव भास्करे । कर्तव्यमीपनयने नान्यथाये गलग्रहे ॥ quoted by अपरार्क p 32 and स्फुटित्व. I p 27, हेमाद्रि (on काल) p 751 (from रत्नकोश)

919. अष्टमी सप्तमीविज्ञा त्रयोदश्या चतुर्वशी । प्रतिपदा द्वितीया च गलग्रह उदाहृत ॥ त्रयोदश्यादि चत्वारि सप्तम्यादि दिनत्रयम् । चतुर्थी त्वेकत भोक्ता अदावेता गलग्रहः ॥ राजमार्तण्ड folio 23a and b, verses 363 and 365, हेमाद्रि (on काल) p. 751 for त्रयोदशी चतुर्थी च सप्तम्यादि &c

920 बहुकन्याजन्मराशेऽभिज्ञानापह्निसमग । अष्टौ शुभ क्षयद्वयाद्ये पूजयान्यत्र निन्दित ॥ सुहृत्चिन्तामणि V 46

921 धार्षी हृदयै विवृप्त भौममानवी रौप्य शुकेन्द्रोश्च हेमन्तुजस्य । हस्ता सरोल्लेखनार्क-स्मजस्य सलाभाय. (राजावर्त. ?) कीर्तित श्रेयोश्च ॥ रत्नमाला X 15 quoted in com. पीयूषधारा on सु ति IV 11 (धार्षी राजावर्तकं राहुकेली), देवनाग्न्यात्मनोऽपि दानादुत्पन्न-सम्पादनात्मनोऽपि साधुनामभिभाषणात् श्रुतिस्वश्रेय कथाकर्णणात् । होमादध्वरदर्शनाच्छ्रुतिमनो-भावाज्जपाद् दानतो नो कुर्वन्ति कदाचिदेव पुरुषस्यैव ग्रहा पीडनम् ॥ रत्नमाला X 29, क्षमयोद्भूतामहमहदिति विदुषन्निग्रहपूजया शान्तिजपनियमदानद्वये सुजनाभिभाषयताम-गमेत्यथा ॥ ब्रह्मसंहिता 103. 48

loud recitation of the Vedas and to the stories about the great, by offering *homa*, by seeing the performance of Vedic sacrifices, by making the mind pure, by *japa* (inaudible repetition of mantras), by making gifts. The *Brhatsamhitā* has a similar verse. *Ratnamālā* X. 16 and *Muhūrtacintāmaṇi* IV. 9 provide that one should possess a golden ring divided into nine compartments, one being in the middle in which there is to be a ruby for placating the Sun, and in eight directions from the east onwards should be set in order: a diamond for placating Venus in the east, a fine pearl for the moon (in S. E.), coral for Mars (South), *gomeda* for Rāhu (in S. W.), fine sapphire for Saturn (West), *Vaidūrya* (cat's eye gem) for Ketu (N. W.), *pusyarāga* (topaz) for Jupiter (North), emerald for Mercury (N. E.). Such rings are worn even in these days by some people.

As in ancient times upanayana was meant for conferring on the boy the authority to study Veda and as the planet Jupiter (Guru) was identified with Brhaspati, the *guru* of the gods and the Lord of Speech, great importance was attached to the position of Jupiter. But exceptions were introduced even when Jupiter was apparently not favourable. One exception was 'even if Jupiter be in the 8th place from the *rāśi* of birth or be in the sign of Lion (which is the *svagrha* of the Sun) or in depression (i. e. in Makara) or in the house of his enemy, upanayana would be auspicious if performed in Caitra when the Sun is in Pisces (which is the *svagrha* of Jupiter). This exception is due to the fact that the principal time for upanayana is the 8th year from conception or birth and other conditions are of secondary importance, as the *Dharmasindhu* says.⁹²² Certain *naksatras* alone were declared to be auspicious for upanayana and *samāvarṇana* of *dvijas* viz on the *naksatras* Hasta, Citrā, Svāti, Pusa, Dhanisthā, Revatī, Āśvini, Mrgāśīras, Punarvasu and Śravana; upanayana was to be performed on a commended *tithi* when the Moon is powerful (i. e. from 5th of bright half to the 5th of the dark half).⁹²³

Very intricate astrological rules are provided for marriage. The *Āśv. gr. S.* (I. 4. 1-2) laid down a very simple rule about

922 अष्टमवर्षादिसुस्थकाले शुक्लचलानवेपि मीनगतविशुद्धचैत्रे वा ज्ञान्या वा व्रतवन्धः कार्यो न तु शुक्लकालातिक्रमः । नित्यकालस्य बलीयस्त्वात् । धर्मसिन्धु p. 201.

923. हस्तवने शुक्लपक्षनिष्ठयोश्च यौग्यान्विशौम्यादितिविष्णुभेदु । ज्ञाने तिथौ चन्द्रचलेन शुके कार्यो द्विजानां व्रतवन्धनोऽसौ ॥ हेमाद्रि on काल p. 749, रा. ना (folio 20 b verse 316) quoted by अपरार्क p. 32 (without name)

the proper times for four saṃskāras which has been quoted above (p. 536 note 778). The Baud. gr. (I 1. 18-20) provides that marriage may be celebrated in all months, that according to some, the months of Āśāḍha, Māgha and Phālguna are to be avoided and that the auspicious nakṣatras for marriage are Rohini, Mṛgaśīrṣa, Uttarā-Phālguni and Svāti (vide notes 726 and 777 above). The Āp gr. (I 2. 12-13) is to the same effect as to months (vide note 775). The Kauśikasūtra ⁹²⁴ (75. 2-4) approaches medieval and modern practice as it prescribes that marriage should be celebrated after the Full Moon of Kārtika up to the Full moon of Vaiśākha or one may do as one likes but one should avoid the month or half month of Caitra. In medieval and modern times there was some difference of opinion. The Rājāmārtanda (that devotes over 150 verses to the treatment of marriage) allowed all months for marriage except Caitra and Pausa ⁹²⁵ But works like the Dharmasindhu say that the months of Māgha, Phālguna, Vaiśākha and Jyestha are auspicious, Mārgaśīrṣa is middling and in some works Āśāḍha and Kārtika are allowed and that usages of the country should be followed.

Then consideration is to be given to the nakṣatras, the week days, the positions of the planets, particularly Jupiter, Venus, Sun and Moon. But before doing so I would like to draw the attention of modern sticklers for astrological requirements about the marriage of a girl to the practical advice and wise words of the Rājāmārtanda and Bhujabala composed in the first half of the 11th century A. D. The Rājāmārtanda ⁹²⁶ says 'when

924. अर्चं कार्तिकाया आ वैशाखा । पाषाणमी वा । विवापक्षं तु बर्जयेद् । कौशिकसूत्र 75. 2-4.

925. मङ्गलयेषु विवाहेषु कन्यासंवर्णेषु च । दश मासा मशस्यन्ते चैत्रपौषविजिता ॥ राजमार्तण्ड folio 29a verse 480 q by उद्गाद्यत्तत् p 124, उपोदितत्तत् p 604, नि. सि. p. 307 रत्नमाला says: नापक्षमप्युति चतुष्टये विवाहो नो मीये न च मधुसंज्ञिते विधेय । XVI. 5.

926. राज्ञा व्रतेऽप्यवा पुच्छे विष्णुं माणसंक्षये । अतिमौढा तु वा कन्या न तु कालं प्रतीक्षते । अतिमौढा तु वा कन्या न तु धर्मविरोधिनी । अविष्णुश्च तु सा देवा लग्नचन्द्रबलीनिना ॥ राजमार्तण्ड (folio 24b and verses 397-398) q by उद्गाद्यत्तत् p 124 (reads नाह-कूल्यं प्रतीक्षते and चन्द्रलग्नचलेन तु), नि. सि. p 303 (reads राह्मस्ये) संवर्त (verse 67) laid down that a girl was to be married before she reached puberty, but the marriage of a girl when she is eight years old is to be commended. Parāśara (VII 9) says that a brāhmana who marries a girl after she has reached puberty becomes unfit to sit for dinner in a row of brāhmanas and he becomes the husband of a vṛśālī राजमार्तण्ड (folio 25a verse 391) is: अष्टवर्षा भवेद्वैरी दक्षवर्षा च कन्यका । संवर्ते द्वावर्षे वर्षे परतस्तु रजस्वला ॥ So some stigma at-

(Continued on next page)

(an invading) king has seized a country or when war is raging or when the life of the parents is in danger, a maiden who is very much grown up is not to wait for an (auspicious) time; when a maiden is very much grown up, but does not act against the rules of dharma she should be given in marriage, even though she is impure, without minding whether the Moon and the *lagna* are powerful'. The *Bhujabala*⁹²⁷ (or *Bhujabalabhima*) provides 'the sages declare that in the case of maidens the auspiciousness of planets and of the year, the month, *ayana*, season and days is to be considered only before maidens reach the age of ten years'.

There is some difference of opinion about the auspicious *nakṣatras* for marriage, but all are agreed as to *Rohini*, *Mṛgaśīras*, *Magha*, *Uttarā-Phalguni*, *Uttarāśādhā*, *Uttarā-bhādrapadā*, *Hasta*, *Svāti*, *Mūla*, *Anurādhā*, *Revati* (vide *Br. S.* 100. 1). Others like *Haradatta* add four more viz. *Aśvini*, *Īśāra*, *Śrāvana*, *Dhanīsthā*. But if any one of these is in conjunction with a malefic planet, it should be avoided. Among weekdays, Monday, Wednesday, Thursday and Friday are auspicious, the other three are middling. According to a verse quoted in *Jyotiṣṭatva* weekdays have no force at night and particularly Tuesday, Saturday and Sunday.⁹²⁸ Among *tithis* *amāvāsyā* is forbidden; *ṛkṭā* *tithis* (4th, 9th, 14th) yield little good, the other *tithis* yield much good; the bright half of a month is the best and the dark half of a month upto 13th *tithi* is middling.

Marriage⁹²⁹ in the case of maidens should be performed in even years after the 6th year if Jupiter is auspicious; in the case of bridegrooms marriage is auspicious (in uneven years), if the Sun is auspicious; marriage is auspicious to both if the Moon is

(Continued from last page)

ches to the grown-up girl also. The *सुखबल* says 'दृश्वर्षपतिकान्ता कन्या छुद्धिविशजिता। तस्मात्तारेणुलभ्यानां छुद्धौ पाणिग्रहो मतः॥' p. 152. Therefore the *पाणिग्रह* employs the word *अविछुद्धा*. The *उद्वाहवत्स* softens the rule by saying that all that should be considered is the moon and the *lagna* at the time of the marriage of a grown-up girl.

927 ग्रहछुद्धिमन्वद्विद्वि मासायनर्हदिवसानाम्। अर्वागदृश्वर्षेभ्यो सुखयः कथयन्ति कन्यकानाम्॥ *सुखबल* q by *उद्वाहवत्स* p 124, *न्योतिस्तत्स* p. 605.

928. सतानन्दरत्नमालायाद्। न वारद्वयो। प्रभवन्ति रात्रौ विशेषतो भौमशानैश्वरार्काः। ज्योतिस्तत्स p 595.

929 सुखछुद्धिवक्त्रेण कन्यकानां समवर्षेण दृढवद्वकीपरिहृत्। रविछुद्धिवशाच्चन्द्रो वराणां सुखयोश्चद्विद्विद्विद्वि विवाहः॥ *सु. वि.* VI. 12.

beneficent If Jupiter is in exaltation⁹³⁰ or in its own house or in the house of a friendly planet then he confers full life, various kinds of wealth and happiness, but if Jupiter is in the first or 8th or is depressed or in the house of an enemical planet or lost in the brilliance of the Sun he produces widowhood and distress to the issue. As regards the lagna at the time of marriage the Sun in the 3rd, 6th, 8th from it, the Moon in the 2nd, 3rd or 4th place from it, Mars in the 3rd and 6th, Mercury and Jupiter in the 8th and 12th are to be avoided. If Venus is in the lagna or in the 2nd, 4th, 5th, 9th or 10th place from it, Saturn, Rāhu and Ketu in 3rd, 6th and 8th from it and every planet in the 11th place from lagna conduces to happiness in marriage. If at the time of marriage Jupiter⁹³¹ is 2nd, 5th, 7th, 9th, 11th from the rāsi of birth he is auspicious to the maiden; if in 1st, 3rd, 6th or 10th place therefrom, he becomes beneficent by performing a śānti rite; if he is 4th, 8th or 12th he is inauspicious: but if Jupiter is (at the time of marriage) in Karka, Dhanus or Mīna, he ceases to be inauspicious even though he may be in the 4th, 8th or 12th place (from rāsi of birth); in a time of pressing difficulty Jupiter though in the 4th or 12th becomes auspicious after performing two śāntis (Brhaspati homas) and though in the 8th after three śāntis. In the case of the bridegroom the Sun in the 3rd, 6th, 10th or 11th rāsi from the bridegroom's rāsi at birth is auspicious; if in other rāsīs the Sun becomes auspicious after the performance of a homa.

If a maiden⁹³² has attained the age of puberty then one should not stop to consider whether Jupiter is auspicious; even if Jupiter be 8th from the girl's rāsi of birth marriage should be brought about after three śāntis.

If Jupiter be in the house of the Sun (i. e. in Simha sign) and the Sun is in the house of Jupiter (i. e. in Mīna or Dhanus) that is called Gurvāditya, which is condemned for all rites.

930. चरच्चरय. स्वयंही सुहृद्भवनयो वाचस्पतिर्निर्णयः। पूर्णाशुविचारोत्तोरुपजनको जन्माद्यनो वा भवेत्। नीचस्वोऽरिपुत्री दिवाकरकरस्त्रापाद्युपानी सदा इदानीदफलं वदति नियतं वैधव्यपुत्रापदम्॥ राजमार्तण्ड folio 27a verse 434

931. द्विपञ्चसप्तमैकादशस्थो युगः कन्यायां शुभः। जन्मसुतीपयदशमस्थानेषु शुभा- होमात्मकशान्त्या शुभः, चतुर्थीछम्हादशस्थानेषु दुष्टफलं कर्कषमर्त्तनियश्च चतुर्थीदिश्यानेष्ट न दुष्टः। सङ्कटे चतुर्थीछम्हादशस्थो द्विवारमष्टमजिवारं होमादिरूपपूजयाचितं शुभः। धर्मसिन्धु p 248. कर्क is the *moor* (exaltation) of Jupiter and Dhanus and Mīna are his *suagras*.

932. राजस्त्रायाः कन्याया युवहृद्भि न विनयेत्। अष्टमेपि प्रकर्तव्यो विवाहविश्रुतार्थ- नात्॥ ब्रह्म p. by नि. सि. p. 304.

A good deal is said in the medieval works on *Simhas̥tha* Guru and the rules laid down on this topic are even now observed by most people. The *Rājamārtanda* devotes six verses to it. When Jupiter is in the sign *Lion* several rites would become inauspicious such as marching on an invasion, marriage, *upanayana*, first entrance in a newly built house, the establishment of the image of a god. Certain modifications were introduced by sages. *Parāśara* provided that no marriage should be performed in the countries between the Ganges and the *Godāvari*, when Jupiter was in *Lion* sign and that when Jupiter was in *Maghā nakṣatra* (the first of the 2½ *nakṣatras* of *Simha*) and when the Sun was in *Mina* no marriage in all the countries (of India) should take place; *Vasiṣṭha* said 'marriage and *Upanayana* are not bad in *simhas̥tha* Guru when performed in a country north of the Ganges and to the south of the *Godāvari*.⁹³³

On account of the complicated nature of the *muhūrta* for marriage, a short cut was hit upon called *Godhūli* or *Gorajas* (literally, dust raised by cows) *muhūrta*. The *Rājamārtanda* devotes ten verses to it (folios 34b and 35a, verses 550-559). Three of them are set out here.⁹³⁴ 'While the Sun, though setting, appears like saffron or red sandalwood paste, while the stars in the sky are not seen to sparkle with their light, while the sky is filled with the dust pounded by cows (returning to their pens) with the tips of their hoofs, that time is declared to be *Godhūlika*, which gives rise to wealth and crops and prosperity. In this *muhūrta* the planets, the tithis, *Vīṣṭi* or stars or constellations do not create an obstacle; this unimpeded *yoga* was

933. यात्रा विवाहो व्रतवन्धनं च श्वेषापानं च सुरमतिष्ठा। अन्येषु कार्येषु च क्षीमनेषु दोषो भवेत्सिंहगते सुरेज्ये । सुजयल p. 275, हरी हरिष्ये न विवाहमाहुरीतगर्गमुख्या सुनीम्ना । राजमातृण्ड folio 67a verse 1057, पराशरः । गोदाभागीरथीमध्ये गोदाह. सिंहये हरी । मषार्ये सर्वदेशेषु तथा मीनगते रत्नौ । वसिष्ठोपि । विवाहो दक्षिणे कूले गीतन्या नेतरञ्च ह । भागीरथश्चरे कूले गीतन्या दक्षिणे तथा । विवाहो व्रतवन्धनश्च सिंहस्थेज्ये न दुष्यति । नि. ति. p. 305.

934. यावत्कुम्भमरकचन्दनचिनीमोषस्तङ्गुतो भास्कारो यावच्चन्द्रोद्गमो नभ रथलग्नो नो हश्यते रश्मिभिः । गोमिथ्यापि सुराग्रभागदलितेर्णीतं नभ पांशुभिः सा वेला धनधान्यशुद्धि-जननी गोधूलिका शस्यते ॥ नास्मिन्ग्रहा न तिथयो न च विटिबारा ऋकाणि नैव जनयन्ति कदा न निषण्णः । अग्राहत. स तु नाम्ना (सततमेव ?) विवाहकाले पात्राह चापकुक्षिणे सृग्जेन योगः ॥ एतं पदा भास्ति विशुद्धमण्ड गोधूलिकं साधु तदादिशन्ति । एते विशुद्धे सति जीरेषुके गोधूलिकं नैव ह्यर्थं विद्यते ॥ राजमातृण्ड folio 34b and 35a, verses 551, 556, 559. The last two are quoted by ज्योतिस्तत्त्व (without name) pp. 610-611 (and one more viz 555). Compare बृहत्सं. 102 13 'गोपेयदद्या हतानां सुरसुन्दरिता या ह धूलिर्दिनान्ते सोदाहे सुन्दरीणा विशुलघनसुवारोग्यसौभाग्यकर्त्री ॥ वस्मिन्काले न चर्षं न च तिथिकारणं नैव ह्यर्थं न योगः स्यात्. इत्तां सुखायै शमयति दुरितान्युत्थितं गोरजम् ॥'

declared by Bhārgava as time for marriage and for starting on an invasion. When no other auspicious *lagna* can be found then sages direct that Godhūlikā (muhūrta) is auspicious; but if a lagna which is auspicious and powerful can be found the Godhūlikā muhūrta does not bring about auspicious results. The Dharmasindhu (p. 254) simply quotes the Muhūrta-mārtanda IV. 38, which says that this muhūrta is intended for śūdras, but that in times of great difficulty when the girl has reached puberty it may be auspicious also for brāhmanas and persons of other varnas. In these days also this Gorajas muhūrta is sometimes resorted to by all varnas.

There are other complicated astrological matters for consideration in marriage such as Daśayogacakra (R. M. folios 35b-36b), Saptasālākācakra (R. M. folio 36b-37b), which are passed over here. But there is one matter that is sometimes gone into even now and that must be briefly alluded to, viz the calculation of the *gunas* (marks) on the comparison of eight matters concerning the nakṣatra and rāśi on which the intending bride and bridegroom were born. This is designated 'vadhū-varamelakavicāra' or 'ghatitagunavicāra'. The eight matters (kūtas as they are called) are varna, vāśya, tārā, yoni, grahamaitrī, ganamaitrī, rāśikūta and nādi,⁹³⁵ varna carrying one mark, each succeeding one having one more mark (in all 36) than the one immediately preceding. All of them are not described even in the latest works; for example, the Dharmasindhu deals only with the last four. Two of these, viz gana and nādi are attached great importance even now among brāhmanas and other classes also. I have described these two in H of Dh. vol II p 515. All these eight are described at length in Muhūrtamārtanda (IV. 1-12) and Muhūrta-cintāmaṇi (VI. 21-35), Samskāraprakāśa (part of Viramītrodaya) pp 773ff and Samskāra-ratna-mālā pp. 519ff. One⁹³⁶ rule made matters easy in some cases, viz when the rāśi of birth of both bride and bridegroom was the same, but the nakṣatras of their birth were different or where the nakṣatra was the same but the rāśis were

935 वर्णो वदं तथा तारा योनिश्च ग्रहमैत्रकम् । गणमैत्रं भद्रं च नाडी चैते गुणचिका ॥ छ वि. VI. 21.

936 राश्यैक्ये चेद्भिन्नसप्त द्वयोः स्यात्तत्तद्वैक्ये राशिद्वयं तथैव । नाडीद्वयो नो गणानां च द्वयोः नक्षत्रैक्ये पादमेवे ह्यम् । स्यात् ॥ छ. वि VI 36. If, for example, the bridegroom was born during the first quarter of ṛttikā nakṣatra and the bride in the 4th quarter of the same their rāśis would be different (viz. Mṛga and Vṛṣabha) but the nakṣatra would be the same.

different, then no consideration need be paid to *gana* and *nāḍi* and the like and if the *nakṣatra* of both is one and the same it would be auspicious if they were born on different quarters of the same *nakṣatra*. Now that in most educated families the age of the bride and bridegroom is twenty years and beyond and there are also love marriages the rigours of this examination of astrological details have been very much reduced, but they are not completely gone even now. In the author's youth nearly sixty years ago, even if the girl was quite eligible from all other points of view, a marriage among the well-to-do classes was almost impossible if this tallying of marks was not astrologically favourable.

Great importance was attached to the favourable position of Jupiter in the case of marriages. The *Ratnamāla*⁹³⁷ states 'Mercury that could be seen (being a good deal away from the Sun) and occupying the 1st, 4th or 10th place in the horoscope removes one hundred astrological defects; Venus removes double of such defects and the teacher of the gods (Jupiter) when powerful certainly renders nugatory even one hundred thousand defects'.

In marriages both *candrābala* and *tārābala* were required. As stated in note 772 above the 3rd, 5th and 7th *nakṣatras* from the *nakṣatra* of birth were called respectively 'vipad (calamity)', 'pratyari' (facing enemy) and 'vadha' (destruction) and they yielded results in consonance with their names; therefore they were to be avoided in auspicious rites and particularly in marriage. The *nakṣatras* from that of birth were arranged in three groups of nine. In the 2nd group the evil ones would be 12th, 14th and 16th and in the 3rd group 21st, 23rd and 25th. It was laid down that, where the Moon⁹³⁸ is powerful, the *tārābala* need not be considered, but where the Moon is weak (as in the dark half), then the strength of *tārās* is pre-eminent. Some authors regarded even the *nakṣatra* of birth as one to be avoided in certain rites, though acceptable in others. The evil *tārās* called 'vipad', 'pratyari' and 'vadha' were to be placated respectively by gifts to brāhmanas of jaggery, salt, and gold with sesame.

937. शोषाणां क्षतमपहन्ति सोमशुभः केन्द्रस्थो धुनमपहाय हृदयमूर्तिः । दैत्येभ्यो विद्रुण-
मिद पुनर्बलीपालाचार्यः क्षमपति लक्ष्मणपञ्चदशम् ॥ रत्नमाला XVI 26

938. जन्माद्वयं सम्पद्यो विपद्य क्षेममपरिस्ताधका वषट् ॥ निजानिमेवेति नरीव तारा-
रुजन्ममात् त्रि परिवर्तनेन ॥ न खलु चन्द्रलपके क्षीतरक्षे प्रभावः कथितमिदं हि तारा दीर्घमार्गः
मथानम् ॥ " छुळे पक्षे क्षीतरक्षिर्बलीयात् न प्राधान्यं तारकायास्तु वज्र ॥ " नावाद्वादिष्येयु कार्ष्ण-
धूर्णं संज्ञाद्वयं तत्कलं चिन्तनीयम् ॥ रत्नमाला XI 4, 5, 6, 7, कृष्णे पलवती तारा छुळे च
नलवद्वा शशी । तस्मात्कार्यं मयलेन विछुड्दि चन्द्रवारके ॥ राजभर्तृवत् folio 38b, verso 617.

In relation to marriage the Rājamārtanda⁹³⁹ says: tithi is declared to have a single value while weekday is four times as good, nakṣatra is 16 times better, yoga has a hundredfold result, the Sun is a thousandfold efficacious, while the Moon is efficacious one hundred thousand times; therefore leaving aside all other *balas* (astrological strengths) one should look to the strength of the Moon as (the pre-eminent) strength.

Now that in most countries including India the kingly office has been abolished, muhūrtas for coronation are of purely academic interest and therefore they are not set out here. Those interested may refer to Ratnamālā XIV. 1-8, Muhūrtamārtanda VIII. 1, Muhūrta-cintāmaṇi X. 1-4, Rājanihīratnakara pp. 82-84 (ed. by K. P. Jayaswal)

One very important astrological subject was *Yātrā*, which has two meanings, viz. starting on a journey for going to *tīrthas* or for earning wealth and marching out for victory by kings. The first kind of *yātrā* is common to persons of all varṇas, while the second is concerned only with *ksatriyas* or the king.⁹⁴⁰ It appears that not only professed works on astrology but also the *Smṛtis*, the *Arthasāstra* of Kautilya and *Purāṇas* attached great importance to this subject. The *Āśramavāsikaparva*⁹⁴¹ 7 12-18, *Manu* VII. 181-212, *Matsya* 240-243, *Agni* 233-235, *Viṣṇu-dharmottara* II. 175-176, the *Arthasāstra* in books IX ('the work of one who wants to be an invader') and X (relating to war) deal exhaustively with the subject of *Yāna* or *Yātrā*. The subjects of *Yātrā* are summarised in the *Bṛhat-saṃhitā* as follows⁹⁴². Under *Yātrā* are included knowledge of proper

939. तिथिरैकगुणा शोकं वारश्चैव चतुर्थ्यं । ऋतं द्यौश्चामित्यादौ योगैश्चैव ज्ञातव्यं ॥ सहस्रांशो रविः शोकश्चन्द्रो लक्षगुणाधिकः । वज्रं पितृषु बलं सर्वं सप्ताब्दं बलमालम्बम् ॥ राज-मार्तण्ड folio 39a, verses 611-612. These are quoted in उपोत्तिसत्त्व p. 590 but not from रा मा.

940. किञ्चित्कार्यमुद्दिश्य देशान्तरगमनं यात्रा । सा च संक्षेपतो द्विविधा-एका समर-विजययात्रा, अपरा सामान्ययात्रा । तत्र ज्ञानुनगरजयार्थं बह्वनरणयोगलभजातकोक्तप्राजयोग-लक्षेण प्राधान्येन या यात्रा सा समरविजयाख्या । ...या ह्यव्यर्जनायै वाराणस्याद्वितीयेदर्शनायै वा तिथ्यादिद्विर्गमणीकृत्य यात्रा सा सामान्ययात्रा । पृथ्वयारा ०० ह्य चि XI 1

941. यात्रां गच्छेदलेडुंको राजा सज्जि. परन्तप ! युक्तञ्च देशकालाभ्यां बलैरामयुगेस्तथा ॥ हृदयहृदयलो गच्छेदयात्रा हृदयधुवये रत । अकृशश्चाप्यगो वापावृक्षसवपि पाण्डव ॥ आश्रम-वासिकपर्यं 7. 12-13.

942. यात्रायां च तिथिदिवसकरणनक्षत्रसुहृद्विषयविलम्बयोगदिहसम्पन्समविजयस्थान-ग्रहपञ्चगवयामासितिष्ठ-हस्तपञ्चद्विषयसमाश्रयवाद्देशादिमदवाङ्मययोगोपायमङ्गलामङ्गलकालसैन्य-निर्गमनयोगोऽग्निवर्णा मन्त्रिचक्षुसादविकाना यथाकालं ययोगाः परदुर्गलम्भोपायाश्चेति । बृहत्सं chap II (p. 6 of Kern's ed., p. 71 of Drivedi's ed.).

lithis, week days, *karanas*, *naksatras*, *muhūrtas*, the vilagna (the lagna at the time of starting), the (different) *yogas* (conjunctions of planets, *naksatras*, *rāśis* &c.), the throbbings of the limbs of the body, dreams, baths for victory, sacrifice to the planets, worship of deities in groups (such as *Guhyakas*), the indications drawn from fire-flames (at the time of homa), the indications derived from the gestures of elephants and horses, the talk of men in the army and its activities, the (nine) planets, the employment of six *gunas* (*sandhi*, *vigraha*, *yāna*, *āsana*, *dvaidhībāva*, *āśraya*) according to the strength of planets, auspicious and inauspicious things and sights, the four *upāyas* (*sāma*, *dāna*, *danda*, *bheda*), *śakunas* (omens), the ground for army encampment, the colour of the flames of fire, the employment as time may require of ministers, spies, envoys, forest tribes and means of securing the enemy's forts.

Varāhamihira, besides devoting several chapters of the *Brhatsamhitā* (such as 43-50, 88-96) to matters falling under- 'Yātrā' composed three works on it, viz. the *Brhadyogayātrā*, the *Yogayātrā* and *Tikkanikā*.⁹⁴³ Apart from the verses in the *Brhatsamhitā*, Varāhamihira devotes over 1100 verses to Yātrā. Yātrā is dealt with in several other works also such as the *Ratnamālā* (XV. 1-74), *Rājamārtanda* (folios 42a-50a, verses 653-795), the *Muhūrtacintāmaṇi* (XI. 1-109). The reason why the work is

943. I have not been able to find any printed edition of *Brhad-yogayātrā*. I have used a badly written ms. of it in the Bhanu Daji collection of the Bombay Asiatic Society. Part of the *Yogayātrā* (chapters 1-9) was published by Kern in the *Indische Studien* vol. X pp 161-212, vol XIV pp 312-358, vol XV pp. 167-184 (with translation in German). Mr. Jagadish Lal of Lahore published the whole of it in 1944, but he had a defective ms. and there are many gaps in the text as printed. There is a ms. of the *Yogayātrā* in the Bhanu Daji collection of the Bombay Asiatic Society with the commentary of Utpala. There are 16 chapters of the *Yogayātrā* with about 467 verses (17 chap. in the Lahore ed) and the *Brhadyogayātrā* ms. has 34 chapters and about 520 verses i. e. the latter is slightly larger than the former. The *Tikkanikā* is a small work (in nine chapters and about one hundred verses) recently published by Mr. V. R. Pandit (who devotes great industry and acumen in arriving at a tolerable text) in the *Journal of the Bombay University*, vol. XX part 2 (for 1951) pp. 40-63. Vide my paper on 'Varāhamihira and Utpala' in *JBBRAS* vol 24-25 (new series) pp. 2-4 and 27. The word is variously written in the mss and by Utpala as *दिकनिक*, *दिकणि*, *दिकनिका*, *दिकनिकयात्रा*.

called Yogayātrā is as follows: When a war⁹⁴⁴ is impending, to look out and wait for auspicious tithis, week-days, nakshatras would involve a great delay. Therefore, the conjunctions and positions of certain planets in some fixed places (i e. yoga) is looked upon as the principal astrological matter. The Yogayātrā and Ratnamālā say:⁹⁴⁵ Just as even a poison may work like nectar when mixed (with other substances like milk) or just as even honey taken with ghee may act like poison, in the same way a planet giving up its own peculiar power yields results due to certain conjunctions. Kings march out on conjunctions, thieves and bards act on *sakunas*, brāhmanas act on the efficacy of nakshatras, others (than these) secure their objects on the strength of muhūrtas.

In Brhajātaka (28.3) Varāha declares that he will enumerate the topics concerning Yātrā⁹⁴⁶ and verses 4-5 specify the topics, which agree in the main as to names of titles and their order with those in the Brhad-yogayātrā chapters II-XX and not with those of the Yogayātrā. All these works cover a very wide field and deal with many subjects that are not strictly astrological (as the quotation from the Brhatsamhitā cited above in note 942 will show). Even the purely astrological material runs into hundreds of verses and all that can be attempted here is to indicate very briefly some of the material.

If a person's rising sign at birth (lagna) is not known, then the lagna at the time of asking a question about Yātrā may be used for astrological purposes. If such a lagna is either Mēsa, Karka, Tula or Makara and is occupied by auspicious

944 साधारणयात्रा तु वर्णचतुष्टयसाधारणी । तत्र बहुधा बहुना कालेन बहुदोषहानं बहु-
क्षणोपादानं चोदितम् । द्वितीया समरविजयाख्या राज्ञामेव । तत्र योगयात्रा समरविजयोपयोगिनी ।
उपरिष्ठे युद्धे पञ्चाङ्गमुद्दिश्यैतद्दिवसमाप्तेति तद्विचारोपयोगात् । अत एव योगेन यात्रा योग-
यात्रेत्यन्वयसंज्ञाविज्ञानमपि प्रतीयते । योगो नाम कियत्तु ग्रहाणां नियतस्थानावस्थितत्वम् ।
पट्टपत्रात् com on कु चि XI 54.

945. योगैः कितिपा विनिर्गताः शङ्कनैस्तस्करचारणादयः । नक्षत्रगुणैर्हिजातयः क्षणवीर्या
दिवरो जनोर्ध्वमाश्रुः ॥ यद्यद्योगवशाद् ब्रजत्यगदता द्रव्यैर्विषं योजितं सद्युक्तं सधुना घृतं च विषतां
गच्छद् यथा हृदयेते ॥ तद्वद्योगसमुद्भवं प्रकुरुते हिंसा ग्रहः स्वं फलं यस्मात्तेन सद्युक्तोऽस्ति गदितु
योगान् विचित्रानिमात् ॥ योगयात्रा IV 4-5, यथाहि योगादमृतायते विषं विषाय मन्वापि
सर्वेषां समम् । तथा विहाय स्वफलानि खेचराः फलं मयच्छन्ति हि योगसम्भवम् ॥ रत्नमाला of
श्रीपति XV 29, compare ह्यु चि XI 54 with योगयात्रा IV 4

946 नेष्टा योगा जातकं " जन्मन्येत्यात्रिकं चाभिधास्ये ॥ प्रश्नान्तिथिर्न विषस्य क्षणश्च
चन्द्रो विलम्बः लक्षणेदेव । मुद्दिश्यैषाणामयं चापवादो विभिन्नकारण्यं तद्वेषेणं च ॥ अतः पर
मुद्दिश्यैषाणामयं स्यात्स्वम् ततः स्नाननिधिः प्रविष्टः । यज्ञो ग्रहाणामयं विनिर्गमश्च क्रमाच्च दिष्टः शङ्कुमोप-
देशः ॥ बृहज्जातक 28 3-5

planets or has an auspicious aspect with any of them, then the questioner becomes successful in his undertaking; but if the lagna, whatever it may be, is occupied by Mars and the Moon or if the Moon is aspected by Saturn or is in the 7th or 8th place and the Sun is in lagna or if a malefic planet occupies the lagna or the 4th, 7th or 8th place, then in all these cases the questioner would be defeated or destroyed (by his enemies)⁹⁴⁷ The week-days were regarded as not of much importance in Yātrā. The 6th, 8th, 13th tithi, Full Moon tithi, amāvāsya, riktā tithi (4th, 9th, 14th) and the first of the bright half were not commended for Yātrā (the rest were commended) and yātrā was commended on nine nakshatras, viz. on Āśvini, Punarvasu, Anurādhā, Mṛgaśīras, Pūṣya, Revatī, Hasta, Śravana and Dhanīsthā. The Yogayātrā IV, Rājāmārtanda (verses 695-752), Ratnamālā XV verses 1-74, Muhūrtacintāmani XI 55-74 furnish numerous conjunctions that would make a king successful. A few are set out here by way of sample. That king that has at the time of marching on an expedition Jupiter in the lagna, Mercury and Venus respectively in 4th and 5th places, Mars and Saturn in 6th, the Sun in the 3rd and the Moon in the 10th secures the complete fruit of what he desires⁹⁴⁸, (the king is victorious) if Jupiter is in the lagna and the other planets are in the 2nd and 11th places,⁹⁴⁹ when at the time of marching the king has Venus, Mercury and the Sun respectively in the 1st, 2nd and 3rd places his enemies fall into the fire of battle like moths,⁹⁵⁰ when Venus occupies either the 4th, 3rd or 11th house, if he has an aspect with Jupiter that is in a *kendra* (1st, 4th, 7th or 10th house) and the malefic planets are in places other than the 7th, 8th or 9th place such a conjunction procures for the king heaps of wealth (and victory).⁹⁵¹

Certain other astrological matters may be alluded to here. Rainfall in the four months from Pausa is called unseasonable;

947 Vide युद्धार्तिचिन्तामणि XI 4-5.

948 लघे शुक्रशुभशुभ दिवुकालसंस्थो पठे कुजाकृतनयो दिनकृत् तृतीये । चन्द्रश्च वरय दशमे भवति प्रयागे तस्याभिगच्छितफलातिरलं सुपरय ॥ योगयात्रा IV 6, compare सु चि XI. 55

949 लग्नगत स्याद्देवशुभोपा । लाभघनस्यै ज्ञेयनभोले ॥ सु चि XI. 58.

950. मूर्तिवित्तसत्त्वेषु सस्थिता शुक्रचन्द्रसुततिगमरश्मय । वरय यानसमये रणानले तस्य यान्ति सलभा इवारय ॥ योगयात्रा IV 11; compare सु चि XI 60 almost in the same words

951 अशुभलग्नैरनवाद्यमदस्यैर्दिवुकसहोदरलामयहरय । कविदि केन्द्रगीष्पतिष्टो वसुचयलामकर खलु योग ॥ सु चि XI. 67, योगयात्रा IV 20 is almost in the same words,

one should avoid vrata and yātrā for seven days thereafter; unseasonable rainfall does not create any defects to a king (starting on an invasion) if the ground is not (so muddy as to be) marked with the soiled footprints of men and beasts⁹⁵² The Muhūrtacintāmani says⁹⁵³ 'one (the king) should not start as long as the periods of upanayana rite, the establishment of an image, marriage, festivals (like *hōlikā*) and impurity (on birth or death) have not come to an end and for seven days after unseasonable flashes of lightning, clouds, fall of rain or snow'.

Going out of the house on the 9th tithi from the tithi of entrance, or entering a house on the 9th tithi after the tithi of leaving it and the 9th tithi itself are prohibited and the same applies to week-day and nakṣatra also.⁹⁵⁴

One should avoid starting in such a way as to face Venus. This belief is very old as the Śāntiparva and Kālidāsa refer to it⁹⁵⁵ If the king or any one else has decided on a very auspicious day and conjunction for marching out, but some unforeseen or urgent business prevents him from actually going, he should arrange for what is called *prasthāna* (starting, but returning after going a very short distance or sending forward something on the auspicious day and starting within a certain number of days thereafter) A brāhmana should⁹⁵⁶ send out a sacred thread, (a ksatriya) a weapon, vaiśya should send honey and a śūdra should send out a pure fruit (like cocoanut) or anyone of whatever varna may send whatever is dear to his heart. The sages differed as to the distance one should proceed

952. पौषादिचतुरो मासान् शोका दृष्टिरकालजा । व्रतं यात्रादिकं तत्र वर्जयेत्सप्त-
वासरान् । दृष्टिं करोति दोषं तावत्कालसम्भवा राज्ञः । यावच्च भवति गमने नरपञ्चद्वारणाङ्किना
बभूधु ॥ रा मा folios 23b and 24a, verses 368, 372, both quoted in छुदिकोददी
p. 315

953. व्रतबन्धनदेवतप्रतिष्ठाकरपीडोत्सवसुतिकासमाप्तौ । न कदापि चलेदकालविद्युद्यन्-
वर्षादिहेनेपि सप्तरात्रम् ॥ छु चि XI 76, सौदामिनीवर्षणजितेष्टु माकालमेष्टु भवतेऽरुणः ।
आ सप्तरात्राद् भ्रुवमस्तुतेष्टु दिग्यन्तरिक्षक्षितिजेष्टु चैवम् ॥ रत्नमाला XV 59.

954. भवेज्ञाजिर्गम तस्मात् प्रवेशं नवमे तिथौ । नक्षत्रेपि तथा वारे नैव कुर्यात्कदाचन ॥
छु चि. XI. 79

955. यतो वायुर्यत द्यौर्यत ह्युक्तास्ततो जयः । पूर्वं पूर्वं ज्याय एषा सज्जिपाते दुष्टिष्टिर ॥
छान्तिपर्व 100, 20, दृष्टिप्रपातं परिहृत्य तस्य काम दुर ह्युक्तास्ततो जयः । कुमारसम्भव III 43
Vide H of Dh. vol III. p. 229 note 308 for further details

956. प्रस्थानं ब्राह्मणादीनां यज्ञसूत्रमथाशुषधम् । मन्त्रमलफलोपेतं महास्तं दृष्टिकारणम् ॥
रा मा. folio 49b, verse 771, क्षार्पाद्यैरिह ममनस्य चेतिलम्बो मृदेवादिभिरुपवीतमाशुष च ।
श्रीरुद्र चामलफलमाह चालनीय सर्वेषां भवति यदेव दृष्टिपर्वे वा ॥ छु चि XI. 89.

for *prasthāna* and then return. Gārgya⁹⁵⁷ said that he may proceed from his own house to another house (though very near), Bhṛgu holds that one should leave the boundaries of one's village and stay in another village, Bharadvāja provides that one may go as far as an arrow may be discharged and Vasistha says he must go out of the city. The *prasthāna* should be made in the direction in which one intended to proceed. If the king resorts to *prasthāna* he cannot stay in one place for ten days (i.e. he may stay nine days), a feudatory chief not for seven days and any other ordinary person not for five days and if a person stays beyond these limits he can only start again on a fresh good *muhūrta*.⁹⁵⁸ Even in modern times some people resort to this method of *prasthāna* and generally it is a friendly neighbour's house where the bundle of substances (some rice, betelnut, turmeric &c.) is kept and taken away when actually starting on a journey.

The Yogayātrā XIII 3 provides that a king when starting on an expedition should see, hear and touch *mangalas* and enumerates them in verses 4-6, 10-15 at length. A few of them are noted here. Auspicious sounds are those of the recitations of the Veda and the auxiliary lores of the Veda, of conches, drums, of words like 'punyāha' (it is a holy day) and of the Purāṇas Dharmaśāstras, Arthaśāstras, the Mahābhārata and the Rāmāyana; the auspicious chirpings of cranes, *cāsa*, peacocks, swans and *jivajivika* (partridge), crows sitting on the backs of tortoises marked with mud; auspicious objects are the *bilva* tree *chounies*, sandalwood, cow with calf, a goat, *priyangu* creeper, fried grains, a chariot filled with men; banners, *sarvausadhi* *svastika* sign, vessels filled with presents, horse, undried ginger, cowdung, mustard, mirror, a bull bound with ropes, meat, a jar full of water, turban, lute, umbrella, curds, honey, ghee, yellow pigment, maiden, flagstaff, gold, lotus, conch, white ox, flowers, fine clothes, fish, well-dressed brāhmanas, street walkers, and dancing girls, fire in flames, elephants, wet earth, goad, weapons, various precious stones such as emerald, ruby, crystal; a young woman accompanied by her son; these signs and objects should

957. शुद्धाद्द्वान्तरं गार्ग्यः सीम्न. सीमान्तरं ऋग्. । शरक्षेपाद् भरद्वाजो वसिष्ठो नगरं द्रष्टुं । रा. मा. folio 49b verse 769. सु. चि. XI, 90 is almost in the same words.

958. वसेत्त वैकत्र दश क्षितीक्षो दिनान्यथो सप्त च माण्डलीकः । यः प्राकृतः सोऽपि यश्चतुर्थं भद्रेण पात्रात् परतः प्रयोज्यः ॥ रत्नमाला XV, 56; vide सु. चि. XI 92 for similar verse.

be arranged for or they may present themselves spontaneously. The Agnipurāṇa chap. 243, Ratnamālā XV. 97-98, Muhūrta-mārtanda VII. 15-16, 20 and several others contain similar long lists of auspicious matters on a king's *yātrā*. Long lists of auspicious and inauspicious sights, persons, animals and substances are furnished by the Br. S chapters 86-96 (expressly based upon the works of Rśabha, Bhāguri, Devala, Bhāradvāja and authors on *yātrā* like Garga dealing with śakunas of all kinds, including barking of dogs, chirping of birds and crows), the Brhadyogayātrā chapters 21-28 dealing with omens derived from the movements of elephants, horses, the cries of she-jacksals, crows &c., the Yogayātrā XIII. 14, Muhūrtacintāmani XI. 99-100, Muhūrtamārtanda VII. 17-19, Rājanītiprakāśa pp 335-360 and other works. As an illustration only one verse from the Yogayātrā is ⁵⁵⁹ translated here. The following are inauspicious (on *Yātrā*)- cotton, herbs and drugs, black corn, salt, an impotent person, bones, orpiment, fire, serpent, coals, poison, serpent's slough, excreta, razor, diseased persons, one who has vomited or is mad or paralysed or blind, grass, husk, a famished person, butter milk, an enemy, one whose head is completely shaved, one whose body is anointed with oil, one with hair dishevelled, a sinner, one wearing reddish garments

The construction of a house (*vāstu*) is a very important matter even in the grhya and dharma-sūtras. Construction of a house and the first entrance into it have been described in the H. of Dh. vol. II pp. 833-836 but the astrological requirements were not illustrated there. The Paraskara-grhya⁵⁶⁰ simply provides that the construction of a house should be begun on an auspicious day. The Hiranyakeśigrhya is more specific and says that a shed or house should be begun after kindling fire in the northward passage of the Sun, in the fortnight of the waxing moon, on the nakṣatras of Rohini or the three Uttarās, viz.

559 कायैर्लौकिकदुष्पुण्यान्वयवर्णक्रीयास्थितालाभलभं मर्षाद्वारभरादिभर्त्सनाकृत केशारिसंस्थापिता । वान्मोन्मत्तजलाप्यकतुण्डपुष्पक्षान्तकारयोः शुष्काप्यकविशुककेशपतितः कायाविणश्चाद्युग्मा ॥ बृहद्योगवात्रा 27 6, योगवात्रा XIII 14, तिक्कनिकावात्रा 9 15 (variant readings in all) q. by दीक्षुवधारा on शुचि XI 99-100 (from बृहद्योगवात्रा). These agree closely with the inauspicious things and persons mentioned in मत्स्यपुराण chap 243. 1-8 Vide also आदिपर्व 29. 34, भारद्वाजसूति (प्रकीर्णक 54) and under 'Mangala' on p. 366 above

560 अथातः शालाकर्मः । शुष्कादि शाला कारयेत् । पारस्करश्रुत III 4 1-2 शाला कारयिष्यन्नुदगपने आधुर्यमागपक्षे रोहिण्या त्रिषु चोत्तरेण्यग्निहोतृसमाधाय &c. । हिरण्यकेशिश्रुत I. 27. 1.

Uttarā Phalgunī, Uttarāśādhā and Uttarābhādrapadā. The Matsyapurāṇa chap. 253, Ratnamālā chap. 17, Rājamartanda verses 805-884 (folio 51b-55b), Hemādri on Kālā pp. 817-829, Muhūrtadarśana IX, Jyotistattva pp. 662-670, Muhūrtacintamani XII, 1-29, Nirṇayasindhu p. 364 deal with the construction of a house. Matsya (253 2-4) names eighteen teachers of Vāstusāstra. A few astrological details are set out here. Matsya (253 1-5) states the results of beginning the construction of a house in the twelve months from Caitra respectively as disease, fine cows, death, good servants and plenty of cattle (in Āśādhā), servants, loss, wife's death, wealth and crops (in Kārtika), rice, danger from thieves, various benefits, gold and son (in Phālguna). The auspicious nakṣatras for commencing a house are Āśvini, Rohini, Mūla, the three Uttarās, Mrgāśīras, Svāti, Hasta and Anurādhā and all weekdays (except Sunday and Tuesday) are auspicious (Matsya 253. 6-7). The Rājamartanda⁹⁵¹ puts many of the astrological requirements in two verses as follows; 'the sages say that the auspicious work of (constructing) a house should be begun on the auspicious nakṣatras of Punarvasu, Pūṣya, Rohini, Mrgāśīras, Citrā, Dhanisthā, Uttarā (three of them), Revati, Śravana, Śatabhisak, Anurādhā, Svāti (endowed with auspicious tārās, on Monday, Wednesday, Thursday or Friday, on an auspicious Yoga, on a tithi other than *rikṭā* (i. e. 4th, 9th, 14th) and on a day when there is no Visti, when beneficial planets occupy the kendra (1st, 4th, 7th and 10th places), the 8th and 12th places, when malefic planets occupy the third, 6th and 11th places, when Jupiter is in the *lagna* or *kendra*, or Venus occupies any of these latter and when the *rāśi* of the owner is auspicious, and when any of the *śukra* nakṣatras are rising, one should commence a house or make the first entrance into it. The Ratnamālā says that the construction of a house should not be begun on *citra* rāśis. There are several other complicated calculations and diagrams employed in finding out a proper time for beginning the construction of a house such as *ūya*, *vyaya* and *Rāhumukha* *cakra* that are passed over here.

951. भाद्रपदेन्यमरोहिणीशुक्लशिरस्त्रिचायनिहोत्तरा पौष्णं विष्णुशतानुप्रापयन्ने ह्यर्द्धे सुतारान्ति । सौम्याना दिवसेष्व पापरहिते योगे विरिक्ताविधौ विधित्यक्तदिने वदन्ति शुनयो पेस्मादिकार्यं शुभम् ॥ ह्यर्द्धेर्द्धादिकेन्द्रनैघनयै पापेस्त्रिपट्टागैर्लक्षे केन्द्रगतेष्ववा ह्यरुहो देवस्य पुण्येथगा । सर्वान्मफलप्रसिद्धिरुदये राशौ च कर्तुं शुभे सुग्रामे स्थिरभौद्वयेषु शुभं कार्यं मनेकोपि वा ॥ राजमार्तण्ड (folios 55b, 56a, verses 886-87), the first q by ज्योतिस्तत्त्व p 666; compare रत्नमाला XVII, 17-18.

It is stated in the *Rājamārtanda* verse 887 (quoted in note 961) that the same astrological conditions are required in the case of the first entrance in a newly built house as in commencing to build a house. Vide *Rājamārtanda* (folio 57 verses 900-908), *Ratnamālā* XVIII, 1-11, *Jyotistattva* pp 670-71, *Muhūrtacintāmaṇi* XIII, *Nirayasinḍhu* p. 366 for rules about *grha-praveśa* (first entrance into house). The *Rājamārtanda* says that⁹⁶² first entrance into a newly built house should be made on the nakṣatras *Revatī*, *Dhanisthā*, *Śatabhisak*, *Rohini*, the three *Uttarās*, on an auspicious week-day, when the moon is not weak, on a tithi other than *viklā*. He should enter the house on the floor of which plenty of flowers are strewn, which has good ornamental arches, which is adorned with jars filled with water, in which the gods have been worshipped with sandalwood paste, flowers and offerings and which rings with the recitation of (the Vedas by) *brāhmanas*.

It may be stated here that some of the astrological requirements about the construction of a house and the first entrance into a newly built house are observed even now.

The proper times for the establishment of the images of gods are specified in many works such as *Brhatsamhitā* 60. 20-21, *Matsya-purāṇa* (264), *Viṣṇudharmottara* III, 96, *Rājamārtanda* (folios 57b-59b, verses 909-943), *Hemādri* on *Kāla* pp 830-847, *Jyotistattva* pp 666-667 and 672-73, *Nirayasinḍhu* pp. 334-335, *Dharmasinḍhu* p 318. The *Brhatsamhitā*⁹⁶³ lays down the general rules for the establishment of the images of all gods. 'In the northward passage of the sun, in the bright half, when the moon is in the *virga* of Jupiter, when the *lagna* is a *sthira rāśi* and the *navamāṃśa rāśi* of the *lagna* is *sthira* and beneficent planets occupy the *kendra* places or the 5th and 9th places in the horoscope (of the establisher), when the malefic planets are in the 3rd, 6th, 10th or 11th places, on nakṣatras called *dhruva*

962. पौष्णे घनिष्ठास्तव वारुणेयु स्वायम्भुवर्षे त्रिषु चोत्तराह । अक्षीणचन्द्रे ह्युभवासरेषु
विधावरिके च शुद्धमवेशे ॥ शुद्धिष्पन्निकरं शुभेरेण तोयपूर्णकलशोपशोभितम् । गन्धयुष्पन्नलिपुञ्जि-
तामरं ब्राह्मणस्त्वनिशुतं विशेद्वृहम् ॥ राजमावृण्ड (folio 57, verses 900 and 907), last
q by पीयूषधारा on ह्यु चि. XIII 7.

963 उदगयने सितपक्षे मिशिरगमस्ती च जीववर्गस्थे । लगे स्थिरे स्थिराज्ञे सौमैर्धीधर्म-
केन्द्रगतैः ॥ पावैरुपचयसंस्थैर्धुनमुद्रहरित्पिवायुदेवेषु । विष्णवे दिनेऽयुक्ते देवाना स्थापन
शक्तम् ॥ बृहत्संहिता 60. 20-21 (Kern's ed and chap 59 in *Dvivedi's* edition)
वर्ग has been defined in *बृहज्जातक* I. 9, जीववर्ग would be चतु or मीन राशि, its
दोरा, द्वेष्काण, नवमभाग, द्वादशभाग, त्रिंशभाग, स्थिरलक्ष would mean शुभम, सिंह, कुम्भ

or *mrdu* or on Śravana, Pūṣya or Svātī nakṣatra, on a favourable week day (other than Tuesday) the establishment of the images of gods is commended'. The Matsya states (264, 3-12) that the establishment (*pratisthā*) of the images of all gods leads to beneficent results when done in the months of Caitra, Vaiśākha, Jyēṣṭha, Māgha or Phālguna, in the bright fortnight after daksināyana ends, on the tithis 2nd, 3rd, 5th, 7th, 10th, Full moon, 13th (this is the best), on sixteen named nakṣatras (excepting Bharanī, Kṛttikā, Ārdrā, Punarvasu, Āślēṣā, Maghā, Pūrvā-phalgunī, Citrā, Viśākhā, Dhaniṣṭhā, Śatātārakā), when the *lagna* has an aspect with the three beneficent planets Mercury, Jupiter and Venus, on an auspicious *yoga*, when the *lagna* or nakṣatra (of establisher) is free from malefic planets and on *brāhma* muhūrta.

The Rātnamālā⁹⁶⁴ provides different nakṣatras for the establishment of the images of different gods, one interesting provision being that the image of Buddha was to be established on Śravana nakṣatra. In the case of the images of the Mātṛs, Bhairava, the Varāha, Narasiṃha and Trivikrama incarnations and of Devī, the killer of Mahiṣāsura, establishment may be made even in Daksināyana. For the establishment of Liṅga special rules are provided for which Nirṇayasindhu (pp. 335-336) may be consulted.

The Rājamārtanda⁹⁶⁵ provides that the 2nd, 3rd, 10th, 13th and 15th tithis are always commended for establishment of images of gods and even the 7th and 6th if the establisher likes.

In the Indian Antiquary vol. VI. p. 363 we find an inscription of Cālukya king Mangaliśa dated *śaka* 500 (578-79 A.D.) recording the grant of a village named Lañjīśvara on the auspicious occasion of the establishment of an image of god Viṣṇu.⁹⁶⁶

964. रोहिण्युत्तरपौष्णवैष्णवकरादित्याश्विनीवासवीन्द्राश्विन्दवनीवभेदु गदितं विष्णोः प्रतिष्ठापनम् । पुष्पश्रुतमभिजित्तुरेश्वरकपौर्बिचाधिपस्कन्दभोमैत्रे तिग्मरुचे करे निर्वातिभे बुगौदिकान्तं क्षुभम् ॥ गणपतिद्वन्द्वक्षौयक्षधृतासुराणां ममथफणिसरस्त्रादिकाना च पौष्णे । अवसि सुगतान्मो वासवे लोकयानां निगदितमखिलानां स्थापनं च स्थिते ॥ रत्नमाला 20. 2-3.

965. पराशराद्यैः प्रतिपद्-द्वितीया-त्रयोदशी-पञ्चदशीदक्षिण्य । पृथाः प्रकृतास्तिथयः सदैव सप्तमयि स्वाभिमतैः पठौ ॥ रा. मा. verse 942

966 a श्रीमद्गौडीश्वररत्नविज्ञान्तः प्रवर्धमानराज्यसंवत्सरे द्वादशे शकद्विपतिराज्याभिषेक-संवासरैर्विज्ञानेष्ट पञ्चदशे शकितुः विष्णोः प्रतिमाप्रतिष्ठापनाभ्युदयनिमित्तं लक्ष्मीश्वर नाम ग्रानं... । I. A. vol. 6 at p. 363.

Auspicious times were prescribed for wearing new garments for the first time. The *Nirayasinidhu* quotes two verses⁹⁶⁶ 'It is desirable to put on new garments for the first time on nakṣatras of Aśvini, the three Uttarās, Punarvasu, Pūṣya, Revatī, Dhanisthā. The following are the consequences of wearing new garments for the first time on the week days from Sunday respectively, viz becoming worn out, constantly wet with water, sorrow, wealth, knowledge, meeting with one's dear ones, becoming dirty; the woman who wears new garments or new ornaments for the first time on Rohini, Pūṣya, Punarvasu, Uttarā-Phalgunī and takes a bath on Śatātārakā nakṣatra does not stay with her husband (i.e. she leaves him). If a woman wears for the first time a garment dyed with *Kusumbha* (safflower) or ornaments of gold, precious stones, coral, glass, conch-shell on Revatī, Aśvini, Dhanisthā, Hasta, Citrā, Svātī, Viśākhā, Anurādhā, that leads to male progeny, wealth and happiness, but if she puts on these on Rohini, the three Uttarās, Punarvasu and Pūṣya, that leads to the unhappiness of the husband.

Muhūrtas are prescribed for beginning to take medicine in *Rajamārtanda* (folio 62a, verses 973 ff), *Jyotistatva* pp 678 ff, *Nirayasinidhu* p 362. Only one verse is cited⁹⁶⁷ here; 'If one begins to take medicine on the nakṣatras Mūla, Anurādhā, Mrgāśīras, Pūṣya, Punarvasu, Revatī, Aśvini, Śravana, Jyesthā, Hasta, Citrā, Svātī, and on Monday, Thursday or Friday, that would benefit the patient. Medieval works like the *Rajamārtanda*, *Bhujabala*, *Muhūrta-mārtanda*, *Jyotistatva*, *Nirayasinidhu* describe the muhūrtas and inauspicious times for all matters under the sun (not necessarily religious) such as for purchase and sale of merchandise and animals, for agricultural operations, for planting trees, for digging tanks and wells, for oil bath, for baths with ground myrobalans &c

The foregoing discussion about the astrological requirements in several religious and secular matters are enough to show how astrology and omens have had a very firm hold on the minds

966. रोहिणीषु कारपञ्चकोन्धिने ज्येष्ठरात्रौ च पुनर्वसुद्वये । रेवतीषु षड्वैते च भे नयवत्त-
परिधानसिध्यते ॥ जीर्णं रौ सवतमम्बुनिराद्धंतिन्दी भोमे ह्युचि इधदिने तु भवेद्भूनाय । ज्ञानाय
मन्त्रिणि मृगौ मियसङ्गनाय मन्ते मलाय च नवाम्बरधारणं स्यात् ॥ रोहिणीषु च पुनर्वसुद्वये वा विनति
नववस्त्रधरणे । सा न योषिद्वलम्बते पतिं स्नानमाचरति वारुणेऽपि वा ॥ श्रीपति पृ. ५४ नि. सि.
p 357 Vide ज्योतिस्तत्त्व p. 671 for other verses on the same subject.

967. मूलाशुभरात्रयगतिष्वपुनर्वसौ च पौष्णान्विनीजवणशक्रकरवने च । वारुणे चाप्यपि-
सितेऽशुदिनेषु शस्तं मेघपयमक्षणमनीष्ट दिवं नराणां च । चण्डोन्वर quoted by नि. सि. p. 362.

of Indians for the last two thousand years or more. With regard to favourable and unfavourable omens Varāhamihira himself says 'If all favourable and unfavourable signs⁹⁶⁸ were on one side and on the other side there is purity of heart, it is the latter that brings success' or 'on one side all omens, on the other the purity of the mind (it is the mind that counts), in a battle the mind may be suddenly seized with fear and even the wind may be the cause of victory or defeat'. The Matsyapurāṇa after mentioning unusual occurrences and omens in connection with the march of a king on an invasion winds up as follows;⁹⁶⁹ 'Auspicious planets are commended, particularly Jupiter (as indicative of future success). Belief in god, faith, honouring those that deserve honour—all these are commended and whatever else may be approved by one's conscience. In this matter (of invasion) the peace of the mind is the highest indication of (coming) success, when all omens are on one side and the mind's peace on the other'. A purely astrological work like the Ratna-mālā⁹⁷⁰ of Śrīpati says the same thing.

Owing to the almost universal belief in astrology, there was always the temptation to fasten fanciful horoscopes on renowned avatāras and heroes. Some MSS. of the Rāmāyana⁹⁷¹ contain a few details of the horoscope of Rāma, the principal ones being that the lagna was Karkatā, in which the Moon and Jupiter were in conjunction and that five planets were in exaltation (*ucca*). As the Moon was in Cancer, that planet was not in exaltation, since Taurus (Bull) is exaltation of the Moon. As Rāma was born on Caitra bright half 9th the Sun was in Mēsa (Aries, Ram), which is also the *ucca* of the Sun. Therefore,

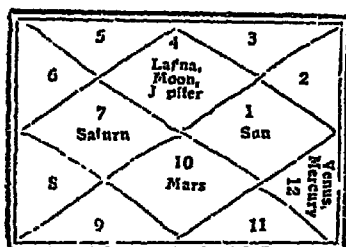
968. शुभाशुभानि सर्वाणि निमित्तानि सूत्रेकतः । एकतस्तु मनः शुद्धिस्तद्विशुद्धं जगत्-
पदम् ॥ बृहद्योगयात्रा 14 3, एकतश्च सकलानि निमित्तान्येकतश्च मनसः परिशुद्धिः ॥ चेतसोऽस्ति
सहस्राणि रणे श्रीमार्जतोऽपि विजयतयेदम् ॥ योगयात्रा 5 15. Jagadīsh Lal's edition
reads सहस्रानरणे श्रीः.

969. अञ्जलोभा यदा वासा वाक्पतिस्तु विरोधतः ॥ आसित्वं अद्विधानत्वं तथा पूर्या-
भिपूजनम् । वासान्येतानि धर्मज्ञ यश्च स्यान्मनसः विषयः ॥ मनसस्तुष्टिरैवात्र परमं जपलक्षणम् ।
एकतः सर्वलिङ्गानि मनसस्तुष्टिरिक्तः ॥ मत्स्य 243, 25-27 The verse मनसस्तुष्टिः "कतः
occurs also in विष्णुधर्मोत्तरपुराण II. 163, 32. अग्निषु 230, 13 has एकतः...रेकता ।

970. निमित्ताराष्टिरिक्तो घृणां मनस्तथैकतः । अथो पिपासता हृष्यैर्नोविष्णुद्विरिष्यते ।
स्तनमाला 15 48

971. तत्तच्च द्वादशे मासे चैत्रे नाभिके तिथौ । नक्षत्रेऽदितिर्द्वैतत्वे सौम्यतरणेषु पश्यतु ।
ग्रहेषु कर्कटे लभे वाक्पताविन्दुना सह । ग्रीधमाने जगन्नाथ सर्वलोकमनस्कृतम् । कौसल्याजन-
पद्मानं सर्वलक्षणं युतम् ॥ बालकाण्ड 18, 9-10.

Mercury must be either in conjunction with the Sun or in Taurus or Pisces. None of these is the *ucca* of Mercury. Probably Mercury should be taken to be with Venus as they are friends, while if Mercury be placed in Vṛṣabha (Taurus or Bull) he would be in the house of an enemy. The Rāmāyana does not mention Rāhu and Ketu at all. So the horoscope of Rāma would be as follows : ⁹⁷²



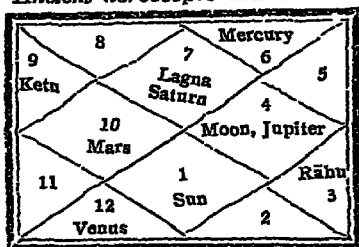
Vide Pillai's 'Indian Ephemeris' vol. I part 1 pp 112-123 for discussion on Rāma's horoscope. Kālidāsa in the Raghuvamśa (III, 13) states that Raghu, the ancestor of Rāma, was born when five planets were in exaltation and were not setting (i.e. were a good many degrees away from the Sun) But he does not furnish the *lagna* nor even the month of his birth.

As regards Paraśurāma, the Nirṇayasindhu quotes the Bhārgavārcanadīpikā⁹⁷³ to the effect that Viṣṇu himself was born as the son of Renukā on Vaisākha, bright half, 3rd tithi, on Punarvasu nakṣatra in the first quarter of the night, when six planets were in exaltation and Rāhu was in Mithuna (Gemini, Twins). The Moon being in Punarvasu, that is either in Mithuna or Karkata, none of which is Moon's *ucca* all the remaining six planets must be held to be in exaltation. Therefore, Paraśurāma's horoscope must be supposed to be somewhat like this :

972. Vide my paper in the Journal of Oriental Institute, Baroda, vol. I. pp 5-7 about the horoscopes of Rāma and his three brothers stated in the Rāmāyana.

973. तदुक्त भार्गवार्चनदीपिकायां स्वात्मवर्णनयोः । वैशाखस्य सिते पक्षे तुलीयार्वा पुनर्वसौ । निशायाः प्रथमे यानि रामाख्यः समये हरिः । शोच्यतेः पञ्चग्रहैर्दुर्लभे मिथुने राहुस्थिते । रेवत्यापक्षे चो र्गर्भाद्वर्तमानो हरिः स्वयम् ॥ इति । नि. सि. p, 95.

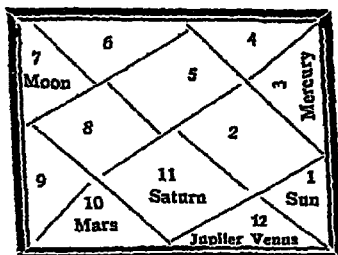
Ancient horoscopes examined



This horoscope cannot be right. The *ucca* signs of the Sun and Mercury are Mesa (Aries) and Kanyā (Virgo) respectively. Mercury cannot be so far away from the Sun. So this is only a fancy horoscope without any reality behind it.

Coming to historical times, Bānabhatta⁹⁷⁴ in the *Harsacarī* (4th *Ucchvāsa*) tells us that Harsa was born on the 12th of the dark half of the month of Jyestha, on Krttikā nakṣatra, at nightfall when all the planets were in exaltation. But Bāna is delightfully vague about the name of the *lagna* and it is not clear what he means by 'all planets' being in exaltation. At the end of Jyestha the Sun cannot be in Mesa, which is the *ucca* of the Sun, but may be in Vrsabha or Mithuna.

The commentary *Sudhāvidyotini*⁹⁷⁵ on the *Saundaryalaharī*, a work attributed to the great philosopher Śaṅkarācārya, furnishes a horoscope of Śaṅkarācārya, viz. the *lagna* was Simha (Lion), Jupiter in Fishes, Sun in Ram, Mercury was in Mithuna, Venus in Fishes, Saturn in Aquarius, Mars in Capricornus, Moon swallowed by Rāhu (there was an eclipse) and in Hasta Citrā (either in Kanyā or Tula). This horoscope also seems to be a fancy one, since Mercury cannot be in Mithuna when the Sun is in Mesa.



⁹⁷⁴ तत्त्वज्ञाने ज्येष्ठाशुक्लीये मासि बहुलाह बहुलपक्षाद्वादश्यां स्थिते प्रदोषे समावस्यति क्षयाद्येने... माग्धाता किलेवविधे स्थलीपातादिसर्वदोषानिवह्यरहितेऽहनि सत्त्वं स्थानस्थितेऽनेन ग्रहेऽस्तीति लघे भेजे जन्म । इदंचरित IV.

⁹⁷⁵ Vide *Journal of Indian History*, vol. 4 p. 39,

Kalhana⁹⁷⁶ in the *Rajatarangini* says that king Harsa of Kashmir (born 1059 A.D., ruled 1089-1101 A.D.) was born on the Karkata *lagna* when Mars and Saturn were in the 5th house, Jupiter and Mercury in the 6th, Venus and the Sun in the 7th and the Moon in the 10th, that like Duryodhana he caused the extinction of his family as the astrological conjunction at his birth indicated and as the authors of *Samhitās* declared that Kauravas destroyed their families because in their horoscopes the Moon, Venus and malefic planets were in the 10th, 7th and 5th houses. This horoscope may be true, as Kalhana wrote only about fifty years after Harsa's death.

Some inscriptions show that kings rewarded men for astrological devices. For example, the Kadaba plates of the Rāstrakūṭa king Prabhūtavarsa Govindarāja III granted in *śaka* 735 to a Jain *Muni* the village of Jālamangala for having warded off the evil influence of Saturn from Vimalāditya, one of his governors⁹⁷⁷.

Some of the previous volumes of this History of Dharmasāstra have been criticized in two different ways by critics. Some said that the author should have stopped at describing what transformations several of the topics dealt with underwent in the course of centuries and that no personal opinions should have been expressed about what changes should be made in the present or in future. Another set of scholars complained that the author should have expressed his personal views in many matters on which he expresses no definite opinion or does not advance a definite theory of his own. Bearing in mind these criticisms the author proposes to indicate his own personal views on Indian Astrology in relation to Dharmasāstra.

Modern scientists, philosophers and theologians have generally ignored astrology. Some ridicule it, some have condemned it as superstitious, as 'a delusion and a snare'. In spite of the condemnation by eminent scientists astrology enjoys great vogue among millions of people in the educated West. Many of those who condemned it in scathing terms appear to have done so on *a priori* arguments and do not appear to have studied

976 राजा दुर्धन इव स्ववशब्देदमिच्छता । सोऽप्यज्ञातकयोगेन कारित. स्वकुलस्यम् ॥
तस्यास्ता क्षमाकजी जीवदुषी कुलोष्णम् इति । तनयानिब्रजानिब्रजेषु कर्कतजन्मना ॥ सन्ध-
नैवेत्यपापेषु समदात्मजेषु यद् । आहुः सुसंहिताकारा कौरवादीन् कुलान्तकार् ॥ राजतरङ्गिणी
VII. 1718-1720.

977. Vide E. I. vol. VI, pp 332-349 at p. 340.

astrological works. The more effective method would perhaps have been to study the horoscopes of well-known persons, to examine them by the rules of the astrologers themselves, to show that the application of their own rules leads to contradictions, confusion and absurd results and lastly to exhibit that the principles on which they evolve their rules and make their predictions have hardly any basis in fact and are imaginary.

The fundamental doctrine of astrology that the Sun, the Moon and the planets exert some influence on terrestrial life and things is scientific ⁹⁷⁸ The matter to be considered is whether the principles laid down in such astrological works as the *Brhajātaka* can stand rational analysis and tests. The author may state here that in his boyhood there was an astrologer called Mahādkar Jyotishi who never took money, who was employed as a bailiff in a civil court in the Bombay State and who correctly stated the *lagna* and the positions of the planets in the horoscopes of people by looking for a few minutes at their faces, eyes and hands. The percentage of his mistakes in this respect was very low, barely one to five percent. This led many educated people to believe in those days that astrological works may be right so far that the physical features of a man may have some relation to the planets and their positions at his birth. But, when he set about the business of stating important facts about the lives of the persons whose horoscopes he correctly stated he often went wrong. One cannot also ignore the facts that some predictions turn out to be true. Unless one holds that they are all mere inexplicable co-incidences, they require to be carefully considered. There is an astrological *sanad* (grant) which records most wonderful and detailed predictions that came out to be true. The grant was made in 1793 A. D. to one Chinto Mahadeo Gole by Govindrao Gaikwad, a scion of the Gaikwad family that ruled in Gujarat at Baroda. It recites⁹⁷⁹ that Govindrao Gaikwad had to leave his inheritance at Baroda and stayed near Poona for twenty-five years, that thereafter he consulted Chinto who was a great astrologer, and it was agreed that he should make a prediction after consulting *śāstras* as to when Govindrao would be able to recover his inheritance and if the prediction proved true Govindrao agreed to donate to Chinto a village yielding five thousand rupees yearly revenue. The grant

978. Compare Prof. Neugebauer in E. S. A. p. 164, J. C. Gregory on 'Ancient Astrology' in 'Nature', vol. 153 pp. 512-515.

979. Vide Indian Antiquary, vol. 16 p. 317.

further recites that the astrologer gave to Govindrao a closed letter which stated that the Peshwa at Poona would call Govindrao to his presence in the first watch of Friday, 8th tithi, Mārgaśīra dark half of *śaka* 1714 (7th December 1792 A. D.) when the sign ascending would be Dhanus (Archer) and, after taking from Govindrao an agreement to give certain cash and to cede some territory, would restore him to his inheritance and honour him by the present of three *śirpeñch* (turban ornaments or spray of gems) containing 45 rubies and 14 diamonds (out of which three would be large and eleven small), one pearl crest (containing about 496 pearls), one elephant and one blue horse. It is further recited in that sanad that the letter stated that even after this Govindrao would have to stay for eleven months in Poona out of which he would suffer for eight months great calamities, that thereafter the Peshwa would return to Govindrao the territories he had agreed to cede, that he would then return to Baroda in the month of Māgha. The sanad in the end recites that all this that was contained in the closed letter came to be true to the very letter and therefore as agreed before the village of Ayana was donated. It would be noticed in what details the prediction entered. There is no reason to doubt the solemn words of this grant that everything as predicted came out to be true. How the astrologer pointed out all these details is not at all clear, as no astrological work that I know of, enters into such detailed predictions or gives rules for that purpose.

Just as the Sun and the Moon influence terrestrial phenomena such as the tides, the author feels from the instance of the Mahadkar Jyotishi mentioned above and from the hundreds of horoscopes that he has seen that it might be possible to state the physical characteristics of the persons concerned from their horoscopes. But no such efforts have been made by anybody nor published if made. The author, however, feels also that hardly anything can be said about the mental capacities of a person or the fortunes and vicissitudes of his life from his horoscope. It would not be relevant to enter into further discussion of this matter in this work.

What firm grip astrological considerations had on the minds of people and writers on astrology is demonstrated by certain rules in astrological works about a child's birth on *Āślēs* or *Jyesthā* nakṣatra or on what is called *Gaṇḍa* or *Gaṇḍānta* and how it was recommended that the innocent and helpless infant born on these supposed very unlucky times should be abandoned

in spite of what love and pity should dictate. We have seen above that the roots of this belief go back to the Atharvaveda (vide note 753 above). Some verses are translated here. Garga quoted in *Prayogapārijāta*⁹⁸⁰ prescribes 'a child born on Gandānta by day causes the father's death, one born in the night on Gandānta causes the mother's death and one born at twilight causes its own death; no Ganda is safe (free from danger). Abandonment of children born on Ganda is laid down or (the father) should avoid seeing it or hearing its cry for six months'. Bhallāta⁹⁸¹ provides 'a child born during the period of the last *ghatikā* of Jyesthā and the first two *ghatikās* of Mūla should be abandoned or the father should not see its face for eight years; in the case of a child born on the first quarter (of Mūla) the father dies, if born in the second quarter of Mūla the mother dies, if born in the third quarter there is loss of wealth and (birth in) the 4th quarter (of Mūla) is auspicious; the same results follow in the case of birth on Āślēsā but in the reverse order from the last quarter of it.' The author knows the case of his father's first cousin who was born to his father when the latter was over forty years of age and when he had been long and anxiously waiting for a son, that was born on an unlucky quarter of Mūla nakṣatra. The astrologers recommended that the child be abandoned at the foot of a sacred tree. The father absolutely refused to accept the advice, saying that he would rather gladly die than abandon an innocent and anxiously desired son. The author saw the father when he had lived beyond 80, and the son also reached a pretty old age.

Ptolemy subscribed to the geocentric hypothesis and in order to account for the puzzling movements of the planets adopted the theory of eccentric orbits and epicycles. Though his theories viewed in the light of modern astronomical science were wrong,

980. प्रयोगपरिजाते गर्भे । पितृहस्त दिवा जातो राजिजावस्तु मातृहः । आत्मशुद्धिं सम्प्रयोज्योक्तो नास्ति गण्डो निरामयः । सर्वदा गण्डजातानां परिपालो विधीयते । वज्रपेद् दर्वोर्न आब तन्त्र पाण्मासिकं भवेत् ॥ शान्तिकमलाकर (D C. No. 306 of 1884-1887) folio 28. The verse सर्वदा "भवेत् is q. by निर्णयसिन्धु also p. 244.

981. भल्लाट् । अशुक्कमूलसम्भवं परित्यजेत्तु बालकम् । समादकं पितामहा न तन्मूलं विलोकयेत् । तदाद्यपादके पिता द्वितीयके जनन्यथ । धनस्यस्तृतीयके चतुर्थकेऽपि भ्रातृवः । प्रतीयमन्त्रपादके फलं सर्वेव साधये ॥ अशुक्कमूलं त्वाद हृदयसिद्धः । न्येष्टान्ते घटिका चेका मूलानी पटिकाद्वयम् । अशुक्कमूलमित्याहस्वज जातं क्षिप्तुं त्यजेत् ॥ निर्णयसिन्धु p 244. The great Hindi poet and saint Tulsidas (born in *saṁvat* 1589 i. e. 1532 A D) was an अशुक्कमूल child and was abandoned by his parents and was brought up by a *śārdhū*. Vide Grierson in I. A. vol. XXII at p. 265.

he and his followers could predict eclipses. That suggests that correct inferences may be drawn in certain cases from premises some of which may be wrong. Besides, no one appears to have examined the theory of Varāhamihira and his followers that a horoscope is only like a sketch or plan that indicates only future trends in a man's life depending on his actions in his previous life or lives. It is not probable that this theory will ever be tested and examined. There are weighty and practical reasons for this. Millions of people are not at all interested in knowing what they did in their past lives nor do many of them believe in metempsychosis or the theory of past and future lives of the individual soul. They are mainly concerned with predictions about their future. The theory of horoscopes being only sketches or maps indicating future tendencies cuts the very ground from under the feet of professional astrologers. They would, if they persisted only in telling their clients mere future tendencies and did not furnish positive predictions, find that their occupation was gone. In the minds of millions not only in India but in many parts of the world astrology is a living faith and it appears that neither scientists nor historians can possibly destroy such a tenaciously held and deep-seated belief. But the belief that planets *cause* persons to do certain things is likely to have serious consequences. The sense of moral responsibility for all acts done by a person will be impaired by such a belief; and a person guilty of a crime may plead (or may at least believe) that he was helpless before the influence of the heavenly bodies.

Before closing this brief account of Indian astrology I must in a few words advert to a work called *Bhṛgusaṃhitā* in Sanskrit which is supposed to contain numberless horoscopes with descriptions of persons born on the twelve rāśis from Meṣa onwards, references to the deeds of such persons in previous lives, the horoscope with the positions of the several planets, the important happenings in each person's present life from the year of his birth to his death. Persons who profess to have in their possession the *Bhṛgusaṃhitā* are generally averse to showing the whole work to any one, but read to those who consult them verses from the work said to be in their possession and people feel often amazed at the accounts about themselves which are read out to them. There is much of deception in this. I have examined four Mss. in the Desai Collection of Sanskrit mss. in the Bombay University called *Bhṛgusaṃhitā* said to have been imparted to Śukra by his father Bhṛgu on mount Gandhamā-

dana which contain about 600 horoscopes each of the four *lagnas*, Mesa, Vṛṣabha, Mithuna and Karka, describing in 15 to 20 verses each of the horoscopes in the same lagna but with different positions of the planets in each case. No Bhṛgusaṃhitā can be accommodated even in a big library if it contains descriptions of all possible horoscopes in 15 or 20 verses each. There are twelve *rāśis* as *lagnas*, 9 planets (including Rāhu and Ketu) and twelve *bhāvas*. By permutations and combinations of these there would be crores of possible horoscopes and if at least 15 verses were to be assigned to each there would be millions on millions of verses. Hence describing a horoscope by extracts from Bhṛgusaṃhitā is often a fraud.

In Indian Astrology the most important matters are the *rāśis*, the planets and the twelve *bhāvas* (or places). Take the *rāśis* first. What is the reason for naming certain groups of stars or constellations as Mesa or Vṛṣabha &c.? There are no Rams and Bulls in the sky. Some observers on the earth imagined that certain constellations presented to the eye the appearance of certain animals, human figures and mythical beings. As shown above (p. 565) the Chinese and Japanese name them differently. Therefore, there is a great element of arbitrariness and imaginary analogies in naming the so-called *rāśis*. Once named, the *rāśis* are classified in various ways and predictions are based on the class to which a *rāśi* belongs. All these classifications are based on ideas of symmetrical sequence and fancy. Why should Mesa and Mithuna (which is represented as 'twins' man and woman) be called male, while Vṛṣabha and Vṛṣoika be classed as female? There is no explanation except this that the twelve *rāśis* had to be classified in two groups, male and female, and symmetry required that they be alternately called male and female. For the same reason of symmetrical order Mesa and Karka are grouped as *cakra* (mobile), while Sīṃha and Vṛṣoika are classified as *sthira* (firm immobile). The Sun (the giver of all light and support of the world) is called *krūra* or *pāpa* (a malefic) planet along with Mars and Saturn, while Jupiter and Venus are classed as beneficent and the waning Moon is also held to be malefic. Here association of ideas and analogy play a great part. Jupiter and Venus are both brilliant and white or whitish, while Mars is red (the colour of blood). Besides, the first two are supposed to be the preceptors of the gods and *asuras* respectively. Therefore, they are beneficent and the blood-red Mars is malefic. The Sun, Jupiter and Mars are said

to be masculine, the Moon and Venus feminine and Mercury and Saturn neuter for the same reason, viz. association of ideas and analogy. The Moon and Venus are beautiful and mild, therefore they are feminine, while the Sun (that has fierce heat), Mars (with blood red hue) and Jupiter (the *ūcārya* of the gods) are masculine. Modern astronomy declares that the Moon is dry and waterless and contains the remains of extinct volcanoes; yet if the astrologers be followed we shall have to regard the Moon as feminine. In classical Sanskrit the Moon is called 'Śasanka'. The Japanese Moon Goddess Gwaten is drawn with a hare. Vide figure opposite p. 18 in Prof. Zinner's 'The stars above us.' Then we may consider the doctrines of *svagrhas* and *uccas* (exaltations of planets). There are twelve *rāsis* and seven planets; five must be given two *rāsis* as *svagrhas* and the other two only one *rāsi* each as *svagrha*. The Br J. assigns only one *rāsi* as *svagrha* to the Sun and Moon, viz. Simha (Lion) and Karka (Crab) respectively, while two *rāsis* are assigned to each of the other five planets. There is absolutely no logical or satisfactory explanation of this. Moreover, in assigning two *rāsis* as *svagrhas* the only principle that seems to have been followed is that of sequence, viz. one *rāsi* beyond Simha and one beyond Karka i. e. Kanyā and Mithuna to Mercury and in the same way to the remaining planets in the order of distance. The result is that Vrsabha and Tulā (Scales) are the *svagrhas* of the beautiful and brilliant planet Venus and Dhanus (Archer) and Mina (Fishes) are the *svagrhas* of Jupiter. If one turns to the doctrine of exaltation, no rational or astronomical explanation is given why Aja (goat), Vrsabha (Bull), Makara, Kanyā, Karka, Mina and Tulā should be the *uccas* of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively. The naming and arrangement of the twelve *bhāvas* hardly follows any rational basis. One may at the most concede that the first *bhāva* in which the sign rising at a person's birth is placed is plausibly called *tanu* (body) and that regarding the 7th *bhāva* therefrom as the one on which love and marriage may be considered has also some plausibility. Birth and death are the two ends of a person's life. If the first *bhāva* is called *tanu*, the *bhāva* about death should be the 12th, the last, but in the Brhaj-jātaka and other works, it is the 8th *bhāva* that is called *mṛtyu* (death). Some of the *bhāvas* have too many matters crowded into them. For example, the 4th *bhāva* is supposed to be the one on which a person's relatives, friends, house, happiness and conveyance are to be considered.

The fifth bhāva is concerned with sons, intellect, learning, speech. Supposing that that bhāva is very favourably placed, the prognostications would have to be that the person would have many sons, he would be a learned man and a good speaker. But all these very rarely go together. A man of great intellect has often no sons, while a very learned man is often not a good speaker.

Then there is the question of friendships and enmities among planets. There is no rhyme nor reason in this respect. Why Venus, a beneficent planet in theory, should be the enemy of the Sun, when Jupiter another beneficent planet is a friend, is something which it is difficult to understand or explain. Besides, these relationships are not reciprocal. The Moon has no enemy, but from the point of view of Venus, the Moon is the enemy of Venus. Mercury (mythologically the son of the Moon) is said to be a friend of the Moon, but from the point of view of Mercury the Moon is its enemy. There is a further strange matter to be noticed. As men fight among themselves, it has been supposed that the planets (excepting the Sun and the Moon) fight among themselves⁹⁸² (vide note 872 above). Besides there are thousands of minor planets between Mars and Jupiter and ancient and medieval horoscopes took no account of Uranus, Neptune and Pluto among the planets nor of the numerous satellites of Jupiter.

Another important doctrine in Indian astrology is that of drsti (glance, aspect) which has been explained above (note 876). That doctrine had some plausibility when the distances between the planets and the stars were not known. But in view of modern astronomical knowledge the doctrine of the drstis of planets has hardly any meaning. Every planet and star really

982. The idea of ग्रहयुद्ध is very old as the बृहत्संहिता chap. 17 (1-27 verses) deals with it at great length and as it expressly states that Parāśara and other sages of old had developed it long before. It deals with the astrological results of ग्रहयुद्ध to specific countries, kings, and people. Three verses are quoted here आसन्नक्रमयोगाद्देवोर्लोकेशुमर्दनासम्प. । युद्धं चतु मकारं परा-शरायैर्हनिमिषकम् ॥ भेदे वृद्धिनिशाशो भेद-सुहृदो महाकुलानां च । उल्लेखे शास्त्रभवे अग्नि-विरोधः मियाचलम् ॥ अंशुविरोधे युद्धानि भूयतां क्षत्रवृद्धदवमर्दा. । युद्धे चाप्यपसम्ये भवन्ति युद्धानि भूपानाम् ॥ बृहत्संहिता 17 3-5 q by अद्भुतमाला p. 208 भेद, उल्लेख, अंशुमर्दन and अपसम्य correspond to the words द्वादन, रौघन, रश्मिमर्द and अपसम्य of गर्ग quoted above in note 872.

faces every other planet and star in this vast Universe at all times unless there happens to be another celestial object in the line connecting any two of them and it is very difficult to understand how one planet can look at another planet or star at a quarter or a half or 3/4th aspect (i.e. at various angles)

When an astrologer says that a planet (say Venus) is in its svagrha (own house) i.e. Vrsabha (Bull) with the Moon let us understand what it means. The rāśi Vrsabha is constituted by many stars, the most brilliant of which is Rohini (Aldebaran). Light travels at 186000 miles a second and modern astronomy finds that light takes 57 years to reach the earth from Aldebaran. The position then is this that the observer on the earth sees the Moon, Venus and Aldebaran very near each other. According to modern astronomy the Moon is only about two hundred and forty thousands miles from the earth, Venus a few *cores* of miles from it and Aldebaran billions of billions of miles away. They appear to be near only on account of the effect of perspective. This creates difficulties which the astrologers altogether ignore. When an observer sees Aldebaran to-day the rays he sees today started some 57 years ago, while the rays of Mars are seen within a few minutes of their start and of the Moon almost immediately.

The principles of rāśi astronomy were probably established in India in the three centuries preceding the Christian era. The predecessors of Varāhamihira and Varāhamihira himself saw Mesa, Vrsabha and other rāśis occupying certain definite sectors of the Zodiac and propounded certain rules about the physical and mental characteristics and professions of persons born when the Moon was in Mesa and the other rāśis (in chap. 17 of the Br. J.) and also of persons born on Mesa and the other rāśis, when the Sun, Mars and the other planets occupied those signs (*ibid.* chap. 18). The zodiacal sector where Vrsabha stood about two thousand years ago is now occupied by the constellations comprising Mesa (Ram) owing to precession. How can the astrological consequences of being born on Taurus two thousand years ago be the same now when Taurus does not occupy the Zodiacal sector which it occupied then and when that particular sector is occupied now by Aries?

The above discussion is enough to show the flaws in the teachings of Indian astrology and would lead thoughtful persons

to conclude that the rules of astrology should have very little influence in determining the times of their undertakings. It appears that astrological details which were conspicuous by their absence in ancient Dharmaśāstra works have attained so much growth during the last two thousand years that the fundamental religious requirements have been smothered thereby. Those who believe that all events affecting men are necessitated by the planets and stars appear to go wrong in two ways. They thereby deprive God of control and providence in human affairs and they take away man's free will. The dilemma is that if astrologers cannot stop or foil what the planets indicate, what is the use or benefit of their prescience; if they can stop or frustrate what is deemed to be fated to happen how can they support the thesis that planets compel events?

The question arises then how far religious matters, such as Upanayana and marriage, should be regulated by astrological considerations. It has been already shown above (p 606 and p 610) how the astrological requirements for Upanayana and marriage were very few and simple in the times of the grhya-sūtras and the Manusmṛiti (i.e. several centuries before the christian era), how later writers went on adding one requirement after another and how even in the 11th century A. D. orthodox works like the Rājamārtanda advised neglect of all astrological requirements in the case of girls whose marriages had to be postponed very long for some reason or other. Therefore, in respect of religious ceremonies like Upanayana and marriage the author would advise, as a first step towards getting rid of oppressive and meaningless astrological conditions, that people should revert to the simple rules of the grhyasūtras and Manu. There are two views on the observance of the rules about the details of religious rites. One is that a person⁹⁸³ need not go beyond the provisions contained in the grhyasūtra of his own Veda or Śākhā and that when one observes those provisions he would be deemed to have performed all that the śāstra requires of him. The second view (held by a majority of medieval writers of digests) was that one should include in a religious rite details mentioned in works of other śākhās, though not mentioned in his own śākhā, provided the former details are not

983 बदल्यं वा स्वश्रुत्योक्तं यस्य कर्म प्रकीर्तितम् । तस्य तावदि शास्त्रार्थे कृते सर्वः कृतो भवेत् ॥ कात्यायन p. 8, स्मृतिच I. p. 5.

in direct conflict with the details in his own śākhā⁹⁸⁴. These people follow what is called the 'sarvasākhā-pratyayanyāya' of the Pāramimānsā. Both these view-points have been explained at great length by the author in H. of Dh. vol. III p. 870 and vol. IV pp 852-855. In those times one may at most follow the astrological rules provided by the sūtras and Manu. Though the author has pointed out great flaws in the whole structure of Indian astrology, he does not think that it is his duty as a mere historian of Dharmaśūtra to advise people how far they should accept or discard astrology in general.

984 यस्मान्नात स्वशाखाया पारम्पर्यमविरोधि यत्। विहङ्गिस्तद्वद्विषयमग्निहोत्रादिकं यथा॥
गोभिलस्त्विति I. 35 q. by अपरार्क p. 8, हेमाद्रि on आश्व p 756, आचार्यदर्श of श्रीदत्त
folio 115a (of ms. D. C. No, 194 of 1884-87).

CHAPTER XVIII

Calendar, eras, various reckonings about years, months &c.

In order to be able to perform *vratas* and celebrate *utsavas* at the proper times and in order to find out the appropriate times for religious rites like sacrifices, npanayana and marriage people require a calendar or almanac. A calendar is a methodical combination or book about days, months and years for the purpose of registering in advance religious festivals and astronomical or astrological phenomena and for purposes of civil life. In India about thirty calendars are in use by Christians, Parsis, Moslems and Hindus. Confining oneself to Hindus there is a bewildering variety of calendars in use at present. Some are based on the data of the *Sūryasiddhānta* and some on those of the *Āryasiddhānta*, while others follow comparatively later manuals like the *Grahalāghava*; some begin the year with *Caitra śukla pratipad* (or *pratipadā*), others with *Kārtika śukla pratipad* and there are small tracts like the *Halar⁹⁸⁵ prānt* (in Kathiawad) where the year begins with the 1st day of the bright half of *Āṣāḍha*. Gujarat and North India except Bengal use the *Vikrama* era, while the Deccan and South India generally employ the *Śaka* year, but Kashmir follows the *Laulaka* reckoning. In some parts (North India and Telangana) and communities the months are *pūrnimānta* (i.e. end with Full Moon), while other parts (Bengal, Mahārāstra and south India) follow the *amānta* (month ending with *amāvāsyā*) reckoning. The result is that some fasts and celebrations universally observed throughout India such as the *Ekādaśī* and *Śivarātri* fasts and the celebrations of the birth of *Śrīkrṣṇa* are observed on two different days in different parts of the country and by different sects and there is a difference of one month between the days of some observances i.e. while on the *pūrnimānta* reckoning a certain festival may be observed in *Āsvina* dark half, the same month

985 Vide Mrs Stevenson's ' Rites of the twice-born ' p 301 n, also I A, vol. 18 p 93, where it is said that the *Halar* year used in *Halar prant* of Kathiawad and also at Amreli and Jetpur begins on *Āṣāḍha śukla pratipad* instead of *Kārtika śukla* and there is also another beginning on *amānta* *Āṣāḍha* *kṛmā* 2

may be called Bhādrapada dark half (by amānta reckoning) and the same festival may be celebrated one month later. The confusion is worse confounded in modern times by some calendars being what are called *Drk* or *Drkpatiyaya* based on the data of the Nautical Almanac in order that such happenings as eclipses predicted in the pañcāṅga may be found to tally exactly with what is actually seen by the people. It appears that in South India there are rather too many pañcāṅgas (calendars). In Tamilnad there are two kinds of pañcāṅgas, one is based on *drk-gaṇita*, the other is based on the Vākya method (that follows medieval calculations based on Āryabhata which produce less accurate results). There is the Pudukottai pañcāṅga (a Vākya one) issued under the authority of the *rājas* of the principality of that name. The Śrīrangam pañcāṅga (a Vākya one) is used by the Śrīvaisnavas, while followers of another Vaisnava sect, the Mādhvas, have a pañcāṅga of their own. The Kanjanur pañcāṅga is the most common Vākya pañcāṅga used by the smārtas who do not use the *drk-gaṇita* pañcāṅga issued under the authority of the Śaṅkarācārya. The Telugus follow the Siddhānta-candra⁹⁸⁶ pañcāṅga based on the Grahalaṅghava of Gaṇeśa composed in *śaka* 1442 (1520 A. D.). In Malabar the people have a *drk*-pañcāṅga, but it is based on a revision of the old Malabar system called Parahita and is not the *drk*-pañcāṅga followed by the Tamils. The Telugus follow the Cāndra reckoning and begin their year called Yugādi from Caitra śukla, while the Tamils follow the Saura reckoning, start their Caitra with Mesa Visu, though, their vratas and religious ceremonies being based on *tithis*, they have to follow the Cāndra-māna. Bengalis use solar months and lunar days with triennial adjustment by the insertion of an intercalary month.

There are three siddhāntas in use, viz. the Sūryasiddhānta (used throughout India on account of its accuracy), the Ārya-siddhānta (relied on in Travancore, Malabar, and by the Mādhvas in Karnāṭaka and in Tamil Districts of Madras State) and the Brāhma-siddhānta (followed in Gujerat and Rājputana). The last, however, is losing ground in favour of the first. In the Siddhāntas calculations are made from the epoch of the

986. Warren's Kālasāṅkalita (pp 65-68) publishes a skeleton of the Siddhāntacandra pañcāṅga for the 4924th luni-solar year of the Kalyuga current (i. e. *śaka* 1745, A. D. 1822) for the Meridian and Latitude of Madras which is mainly based on Telugu Pañcāṅga, but furnishes Tamil data also.

mahāyuga and are so elaborate that *pañcāṅgas* can hardly be made from them direct. Therefore, works called *karanas* based on the *Siddhāntas* are used to prepare *pañcāṅgas*, such as *Makaranda* in Bengal and the *Grahalāghava* of Gaṇeśa; the tables of the latter called *Tithicintāmani* are used in the Deccan, Central India and some other parts of India. There are two important points of difference between the *Siddhāntas* among themselves viz the length of the year (but the difference is only of a few *vipalas*) and the second is the number of revolutions of the Moon and the planets in the *Kalpa* or *Mahāyuga* or *Yuga*. The *Siddhāntasiromani* (I. 6) specifies the matters with which a *siddhānta* must deal, the very first of which is the enumeration of the units of time from *truth* up to the end of *pralaya*.

It should not be supposed that India is singular in this respect. The present European calendar is also very unsatisfactory. Originally it was Julius Caesar who introduced a revised calendar in 46 B C with the provision that every 4th year was to be a leap year. But his calculations were not very accurate and the result was that by 1582 A.D. the spring equinox occurred on 10th March instead of on 21st March. Pope Gregory XIII declared that 4th October 1582 was to be followed by 15th October (i. e. ten days were dropped). He further provided that century years were not to have a leap year unless they could be divided by 400 (so that years 1700, 1800, 1900 of the christian era have no additional day, but 2000 would have one) Even so, there is still a slight error, but only after more than 33 centuries one day would have to be dropped. The Gregorian year is longer by 26 seconds than the correct length of the year arrived at by modern astronomical calculations. Protestant England did not follow Pope Gregory's reform till 1750 A. D. when Acts were passed whereby 2nd of September 1752 was to be followed not by 3rd September but by 14th September (dropping eleven days) Vide 'the Calendar New Style Act' 1750 (24 Geo. 2, chapter 23) and the Calendar Act 1751 (25 Geo. 2, chapter 30), which changed the year beginning from 25th March to 1st January and embodied the reforms made by Pope Gregory XIII. The European calendar is still very inconvenient Under it a month may have from 28 to 31 days, the quarters of a year consist of 90 to 92 days, the two halves of the year (January to June and July to December) contain respectively 181 (or 182) and 184 days, working days per month vary from 24 to 27 days and years and months begin on different

week-days Easter, the Queen of feasts, could fall even after 1751 on 35 different dates from 22nd March to 25th April, as Easter is first Sunday after the Full Moon occurring on or after 21st March.

It has been stated above (p. 480) that this work will not deal with pure astronomical questions; therefore, the author proposes to avoid going into details of astronomical computations. But something would have to be said about them as occasion requires. Those who are interested in ancient Indian astronomy and its later ramifications may consult and study the following works and articles; Warren's *Kālasankalita*; the *Sūryasiddhānta* translated and annotated by Whitney; *Indian Metrology* by J. B. Jervis, pp 174-259, the *Pañca-siddhāntikā* of Varāhamihira (text and translation by Thibaut and M. M. Suddhakar Dwivedi), S. B. Dikṣita's '*Bhāratīya Jyotiṣasāstra*' (in Marathi a masterly work); Sewell and Dikṣit's '*Indian Calendar*' (1896); Sewell's '*Indian Chronography*' (1912); Sewell's '*Siddhāntas and Indian Calendar*'; '*Vedic Chronology and Vedāṅga-Jyotiṣa*' by B. G. Tilak (1925); Divan Bahadur Swamikannu Pillai's '*Indian Ephemeris*', 7 volumes (vol. I part 1 being general and the rest being Tables); V. B. Ketkar's *Jyotiṅganitam*, Ketaki, Vaijayanti, *Grahaganita* and '*Indian and foreign chronology*' (Extra Number LXXV-A of the JBBRAS); Jacobi's papers in *Epigraphia Indica* vol. I pp. 403-460 (on computation of Hindu dates), vol. II. pp. 487-498 (tables for calculating Hindu dates in true local time), vol. XII. pp. 47 ff (for planetary tables), XII pp. 158 ff (special Tables for Hindu dates), Sewell's papers in E. I. vol. 14 pp. 1 ff, 24 ff, vol. 15 pp. 159 ff, vol. 16 pp. 100-221 (on *Ārya-siddhānta* and Tables), vol. 17 pp. 17 ff (on first *Ārya-siddhānta*), pp. 173 ff (on *Brahmasiddhānta* of Brahmagupta) and pp. 205 ff; *Indian Historical Quarterly*, vol. IV. pp. 483-511, vol. X pp. 332-336 (for Jain calendar); *Nautical Almanac* for 1935, explanations by J. K. Fotheringham pp. 754 ff; '*Ancient Indian chronology*' by Prof. Sen-Gupta (1947, University of Calcutta); *Karana-kālpata* (in Sanskrit) and *Bhāratīya-Jyotiḥśāstra-nirṅksana* (in Marathi) of Dr. K. L. Dattari, Dr. M. N. Saha's paper on '*Reform of the Indian calendar*' in '*Science and culture*' (Calcutta), 1952 pp. 57-68, 109-123 and Report of the Calendar Reform Committee (published by the Government of India 1955, a very exhaustive and useful work.)

Among all nations the fundamental periods of time are the same, viz. the day, the month and the year (consisting of

seasons). The years are the constituents of eras that are vital for chronology and history. Though the fundamental periods of time are the same, there are variations in the arrangement of days to form months and years, about the sub-divisions of the day, about the commencement of the day, about the divisions of the year among seasons and months, about the number of days in each month and in the year and about various kinds of months. The great time measurers are the Sun and the Moon. The day is due to the revolution of the earth round its axis. The month is mainly a lunar phenomenon and the year is due to the apparent motion of the Sun (but in reality it is due to the revolution of the earth round the sun). The tropical year is the time of the passage of the Sun from one vernal equinox to the next. The latter is shorter than the sidereal year (i. e. the time between the two successive arrivals of the Sun at the same fixed star) by about 20 minutes as the vernal equinox point shifts to the west at the rate of about 50 seconds per year.⁹⁸⁷ A modern calendar mentions the current year (by some era), the month and the day of the month and generally the week-day, besides several other matters of religious and social interest. The eras and accurate knowledge of the length of the year and the month came to man rather late. The synodic month is a little over $29\frac{1}{2}$ days, while the tropical year is a little less than 365 $\frac{1}{4}$ days. These are incommensurable periods. For ordinary life and calendars whole days are required; besides, the starting of the year and the month must be properly defined and must correspond to seasons and some era must be used. These are the requirements of a calendar which has to be used for civil and religious purposes. The complexity of calendars is due mainly to the incommensurability of the above two astronomical

987 Besides the two motions of the earth (viz its daily revolution on its own axis and its yearly revolution round the sun) there is a third motion which is not so well-known. The earth is not a sphere, its equatorial diameter being longer than its polar diameter. The result is that there is a mass of matter bulging out at the equator which is in excess of what it would be if the earth were perfectly spherical. The earth's axis has a slight conical wobbling motion like that of a toy top and it describes a cycle in about 25800 years, the yearly shift being about $50''\cdot2$ seconds, due to the pull of the sun and the moon on the equatorial bulge. This causes the appearance of the fixed stars and even the pole-star changing their positions from century to century or from period to period. Vide Sir Norman Lockyer's 'Dawn of astronomy' pp. 124-128, Van den Bergh in 'Universe in Space and Time' p. 82, Hickey's 'Introducing the Universe' p. 117

periods. The Moslems solved it by ignoring the length of the tropical year and holding fast by the Moon as the measurer of time. They had a purely lunar year. The result was that the Moslems' year was of 354 days and that in about 33 years all their festivals travelled through all the months of the year. On the other hand, the ancient Egyptians ignored the moon as the measurer of time and their year was of 365 days (12 months of 30 days each plus five epagomenal, i. e. additional days). Their priests stuck to this system for 3000 years, they had no leap years or intercalary months. Most ancient peoples including Indians followed a luni-solar calendar and tried to adjust the lunar months to the solar year by the system of intercalary months. It has been seen above (p. 489 note 710) that even the Rgveda speaks of an additional month (in I. 25. 8) but how it was arrived at and where in the scheme of months it was introduced we do not know. We know that the Vedāngajyotisa⁹⁸⁸ added two months in five years. The people of those ancient times had to solve the problem of adjusting the reckoning of the months by the moon and the years by the sun. People wanted to know in advance when the Full Moon or New Moon on which many ancient festivals were celebrated may be expected, when to expect monsoon or winter, when to prepare ground for sowing and when to sow. Sacrifices had to be in spring and other seasons, as also on New Moon and Full Moon. The lunar year of 354 days was less by about 11 days than the solar year. Therefore, the seasons would shift back if the lunar year alone were observed. Hence intercalary months were introduced by several nations. The Greeks had the 'Octaeteris' (eight years cycle), that contained 99 months of which three were intercalary, viz. in the 3rd, 5th and 8th years. Then was introduced the Metonic cycle of 19 years in which occurred seven intercalary months (19×12 plus 7 = 235). Olmstead (in *American Journal of Semitic Languages*, vol. 55 for 1938) says at p. 116 that the cycle of intercalation in Babylon was of eight years and that it was followed by the Greeks. Fotheringham (in *Journal of Hellenistic studies*, vol. 39 p. 179) says that intercalation in Babylon was irregular till 528 B. C. and in Greece it was unsystematic in the 5th and 4th centuries B. C. Vide also C. R. C. Report pp. 175-176.

⁹⁸⁸ Vide Lokamanya Tilak's 'Vedic chronology' pp. 21-25, *Journal of Ganganath Jha Research Institute*, vol. IV pp. 239-248 for the Vedāngajyotisa Calendar and its salient features and Pillai's 'Indian Ephemeris' Vol. I, part 1 pp. 443-456.

The use of eras in India for calendrical purposes is not much older than about two thousand years. Continuous era reckoning first began to be employed in the records of the Indo-Scythian kings that ruled over modern Afganistan and North Western India between about 100 B. C. and 100 A. D. This is not peculiar to India, most of the ancient civilizations such as those of Egypt, Babylon, Greece and Rome did not employ a continuously running era till late in their careers. In the *Jyotirvidābharana* (which is a later fabrication, though it professes that it was finished in *gatakal* 3068 i. e. 33 years before the christian era) mentions the names of six persons as the founders of eras in Kaliyuga, viz Yudhisthira, Vikrama, Śalivāhana, Vijayabhīnandana, Nāgārjuna, Kalkin⁹⁸⁹ and states that their eras respectively last for 3044, 135, 18000, 10000, 400000, 821 years. In ancient⁹⁹⁰ countries no continuous era was used, but only regnal years were employed. In India also Asoka employs only regnal years in his edicts (e. g. the 4th pillar edict at Lauriyānandana-garh and the 5th pillar edict at Rampurvā, C. I. I. vol. I pp. 147, 151, were engraved in the 26th year of his kingship). Kautilya⁹⁹¹ also, when setting forth the business of the collector

989. सुविष्टिरे विक्रमशालिवाहनौ नराधिनाथो विजयामिनन्दनः । इमे द्वे नागार्जुन-
मेदिनीविभूतयः क्रमात् पञ्च । इत्युक्तारकाः कलौ ॥ Some read कल्पी पठेते for वलिः &c.
Vide Z. D. M. G. vol. 22 p. 717 verse 110, Fleet in JRS for 1911 p. 694
for variant readings in this verse, Poona Orientalist vol. V pp. 205-209 on
'Jyotirvidābharana and the Nine Jewels' by K. Madhava Krishna Sarma
for other readings and date

990. Vide Fotheringham in Explanation to Nautical Almanac for 1935 at
p. 755 about Egyptians not using a continuous era, but being content to
number the years of each reign separately.

991. राजवर्षे मासा पक्षो दिवसश्च स्युर्द्वयद्विमन्तधीष्मणो हृदीयसप्तमा दिवसोनाः
पक्षा शेषा पूर्णा पृथगधिनासक इति कालः । *Arthashastra* II 6 p. 60. This passage
is variously interpreted by Fleet, Sham Sastri and others. The difficulty is
due to the word 'vyusta', which literally means 'daybreak or light' and
here means 'the first day of the year which is deemed to be very auspicious.'
Vide 'तत्र च दीयते कार्यं भववत् । स्युर्द्वयद्विमन्तः ।' पा. V. 1 96-97. To the author it
appears that this passage means 'the royal (or regnal) year, month, fort-
night, day, the auspicious (first day of the year), the third and seventh
fortnights of the three seasons viz rain, winter, summer have one day less
(than thirty), the other fortnights are full (i. e. months have full 30
days each), an intercalary is a separate (period of time) - these are the
times (the collector of revenue has to note). In ancient times, the year
had six seasons, twelve months and 30 days in each month. The *Arthashastra*
here says that there were six fortnights of 29 days each and so the (lunar
year was of 354 days. In order to bring it in line with the solar year an
intercalary month had to be resorted to.

of revenue specifies the times with which the collector would be concerned as 'the royal year, the month, the fortnight, the day &c.' This practice continued even under the Kusanas and Sātavāhanas; vide Luder's list in E. I. X, No 22, 32 for Kaniska, No. 1024 (Kanheri cave Inscription of Gotamīputa-sāmi-Siryaṇa Satakani), No 1100 and 1122 (Karle and Nasik cave inscriptions of Vāsīthīputa Sirī-Pulumāvi) The Kalinga king Khāravēla (generally assigned to the 2nd century B. C.) uses only regnal years and no era (vide E. I. vol. 20 p 71 at pp 79-80).

A variety of eras have been used in India for hundreds of years; this has created a great deal of confusion in chronology and history. For the lists of eras now in use or met with in inscriptions and Sanskrit literature, vide *Cunningham on Indian eras*, 'Indian Ephemeris' by Swamīkannu Pillai vol. I part 1 pp 53-55, V. B. Ketkar's 'Indian and foreign chronology' pp. 171-172; P. C. Sen-Gupta in 'Ancient Indian eras' (pp. 222-238) and Dr Saha's paper in 'Science and Culture' for 1952 (Calcutta) at p 116 that gives a table of eras with the starting year of the eras, their current years, year beginnings (solar and luni-solar), lunar month end, provenances &c. Vide also p. 258 of the C.R.C. Report (Table 27) for a similar long list of eras. In this work only a few eras of importance will be briefly dealt with. Alberuni (Sachau vol II, p. 5) names five eras, viz of Śrī Harsha, Vikramāditya, Śaka, Valabha and Gupta. He gives two different versions about the first and leaves the question undecided.

Differing views were held even in ancient times, as to when the Kaliyuga⁹⁹² started and what event the Kaliyuga era commemorates. At present the Kaliyuga era is supposed to have started in 3102 B. C. and a past Kaliyuga year is to be arrived at by adding 3101 to the A. D. years. There are four principal views about the starting point, viz. (1) the starting point is when Yudhishthira ascended the throne, (2) it is 36

992. Vide JRAS for 1911 pp. 479-96 and 675-698 (Dr Fleet), H of Dh vol. III pp. 896-902 for discussions about the Kaliyuga beginning. In 'Ancient Indian chronology' Prof Sen-Gupta after a lengthy and somewhat vehement argument concludes that the date of the Bhārata battle is 2449 B. C. and that the year 3102 B. C. for it is wrong (p 1-59). Vide C.R.C. Report pp 252-254 for Kaliyuga era. It may be noted that Janamejaya, son of Parikṣit, is mentioned as the performer of an Aśvamedha sacrifice in Śat Br XIII. 5. 4. Whether he is the same as the Mahābhārata hero is more than one can say, but it is not unlikely that he is the same.

years later when Yudhisthira crowned as king Pariksit, the grandson of Arjuna; (3) according to the Purāṇas⁹⁹³ Kaliyuga started when Kṛṣṇa passed away (vide Viṣṇupurāṇa IV. 24. 108 to 113); (4) According to⁹⁹⁴ to Varāhamihira, 2426 years prior to the starting of Śaka-kāla, Yudhisthira era started i. e. 653 years after the start of Kaliyuga according to the 2nd view. The Aihole inscription appears to follow the 2nd view, since it equates⁹⁹⁴ 556 śaka year with 3735 Kaliyuga year (past). One of the earliest references to the Kaliyuga era is that by Āryabhata who states that he was twenty-three years old when 3600 years of Kaliyuga had expired (i. e. he was born in 476 A. D.).⁹⁹⁵ There is an early Cola record dated 4044 of the Kaliyuga era (i. e. 943 A. D.) Vide JRAS for 1911 pp. 639-694 for several instances of the employment of Kaliyuga era in inscriptions. Medieval Indian astronomers believed that all planets (including the sun and the moon) were together at sunrise on Sunday of Caitra śukla pratipad at the beginning of Kaliyuga and also of Kāpa.⁹⁹⁶ It is suggested by modern writers like Burgess and Dr. Saha that this epoch was arrived at by astronomical calculations carried back-ward at a late period and is a mere fiction (vide p. 253 of the C. R. O. Report). It is rather difficult to hold that this was all pure imagination on the part

993. यत्किञ्च कृष्णो दिवं यामस्तस्मिन्नेव वदाहानि । यत्पिपकं कलिदुर्गमिति माहः सुप्रसिद्धः ॥ भागवत XII 2 33; compare वायु 99. 428-429, मत्स्य 273. 49-50, विष्णु IV. 24. 110, ब्रह्माण्ड III. 74 241 for similar verses.

993a. आस्तम्यन्तु सुनयः^{993a} "शककालस्तस्य राज्ञश्च ॥ बृहत्संहिता 13.3 quoted in note 746. This is followed by कल्हण in his राजतरङ्गिणी I. 51 "अनेन पञ्च सार्धेऽप्यधिकेष्टु च मृतते । कर्मेन्द्रेण वर्षाणामस्य च कुरुपाण्डवाः ॥

994. त्रिशस्तु त्रिमहर्षेण भारवादाहवाहितः । सवान्दशवर्षकेषु मनेष्वेतेषु पञ्चसु ॥ पञ्चाशत्सु कलौ काले पञ्च पञ्चानासु च । सनासु मन्त्रीनासु शकानामपि मृत्युना ॥ E. I. vol. VI at p 7 Apparently here कलिदुर्ग is deemed to have started immediately after the Bhārata War. Later astronomical works hold that the Śaka era began when 3179 years of Kali era had expired; vide 'यानाः यन्मन्त्रो युगानि त्रिंशत्सप्तयुगाद्विष्वक् सन्दाद्भिर्युगैस्तथा शकहृत्पत्यानि कलैर्वत्सराः । मिद्धान्मिरोनामि I. 28. सन्दाद्भिर्युगानां is equal to 3179 (सन्द् = 9, अदि = 7, इष्टु = 1, युग = 3).

995 पदस्यन्दानं पदपेढा पर्यवित्तरन्त्रं युगराटाः । इत्येका त्रिंशत्सप्तयुगैश्च सप्त जन्मनीज्जिना ॥ आर्यभटीय, कालक्रियापाद verse 10 (ed. Kern)

995a लङ्कान्तर्गतद्विपाद्य मानोत्तरार्धे वारे यदम् वसुधै । यद्योः मिनाडेदिनमानवर्ष-युगादिकानां युगरत् पृथुतिः ॥ शतमणित सन्ननाधिकार verse 15 (of मान्तराचार्य); चन्द्र-सिन्धुदेवराज मानोदिनमानवर्षयुगकलाः । नृदयादी लङ्कानां ननं पृथुता दिनेर्वत्सराः ॥ शत-सुदमिद्धान्मि I. 4.

of the ancient Siddhānta writers; it is more probable that they had a persistent tradition of long standing before them.⁹⁹⁵

In the *Sankalpa* (declaratory formula) for every religious ceremony the performer has to mention the grand divisions and sub-divisions of time beginning with Śvetavārāhakaḥkalpa, such as Vaivasvata manvantara, Kaliyuga and its first quarter together with the geographical position of the place of performance in Bharatavarsha, and the Zodiacal signs occupied by the Sun, Jupiter and other planets, the era, name of year (Jovian), the month, the fortnight, the tithi, nakṣatra, Yoga and Karana. A verse of Devala states that if a man performing a religious rite does not mention the month, the fortnight, the tithi and the occasion (of the rite) he will not reap the merit of the rite.⁹⁹⁶ That is the importance of eras, years and its sub-divisions in the religious life of our people. Therefore a calendar (*pañcāṅga*) is absolutely necessary for every religious Hindu.

The origin and use of the Vikrama era are as much shrouded in doubts and mystery as is the case with the *saka* era.⁹⁹⁷ Doubts have been expressed as to whether there was any king called

995 b. Vide E. I. vol VIII p 261. In E. I. vol. 28 p 63 there are plates of Arkeśvara-deva dated in *yugābda* 4248 (i. e. in Kaliyuga era), corresponding to 6th February 1148 A. D. Vide also a paper contributed to 'Annals of Science', vol 8 No 3 (1952) pp 221-228 by Prof Neugebauer and Dr O Schmidt on 'Hindu Astronomy at Newminster in 1428', in which reference is made to an anonymous treatise composed in England at Newminster containing astronomical calculations for the year 1428 and for the latitude of Newminster. That treatise quotes several Arabic authorities, among which is one 'Omer' (or Umar, who died about 815 A. D.) and the treatise remarks that Alfonso began the year of the Flood on February 16, 3102 years before the Incarnation, a date which is obviously identical with the beginning of the Kaliyuga era (employed by Indian astronomers)

996 देवलः । मासपक्षतिथीना च विमिक्षाना च सर्वज्ञः । सद्युल्लेखमकुर्वानो न तस्य कलभागभवेत् ॥ इति । शान्तिमयूख प. 2

997 On Vikramāditya the reader may consult the scholarly paper of Dr H. C. Rayachandhuri 'Vikramāditya in History and Legend' in the Vikramāditya Commemoration volume (Ujjain, 1948) pp 483-511. Vide also Journal of Benares H. University vol VIII pp 163-205 for Vikrama and his era, Bhandarkar Commemoration volume pp 187-194 (D. R. Bhandarkar). Vide Mr S. K. Dikshit's paper on 'The problem of the Kusāna and the origin of the Vikrama Samvat' in A. B. O. R. I. published in book form in 1938.

Vikramāditya about 57 B. C. the supposed starting point being⁹⁹⁸ Nov. 58 B C in Gujarat where the year begins with Kārtika *śukla* pratipad and April 58 B C in Northern India where the year begins with Caitra *kṛsnā* pratipad. The expired Vikrama year is equal to A. D. year plus 57. In certain rather early inscriptions, years are referred to as Kṛta. For example, in Nandsa Yūpa Inscription the Kṛta year 282 is mentioned and in three Maukhari Inscriptions on *yūpas* (sacrificial posts) the year 295 Kṛta is found⁹⁹⁹. The Bijayagad pillar Inscription is dated in Kṛta 428, the Mandasor Inscription in Kṛta 461 and the Gangadhar Inscription in Kṛta 480¹⁰⁰⁰. Scholars are generally agreed that the Kṛta era is a precursor of the Vikrama era. But the name Kṛta applied to the years has not been satisfactorily explained¹⁰⁰¹.

998. K. P. Jaysawal (I A. vol. 47 p 112 and I. A. 46 pp 145-153) holds that Vikrama was historical, ended the rule of Nahapāna-Śakendra in 58 B C, and belonged to the Sātavāhana family.

999. Vide E I vol. 23 pp 42-52 for three Maukhari Inscriptions dated the 5th day of Phālguna *śukla* in Kṛta year 295 (i.e. 239 A. D.) by Dr. A. S. Altekar. For Nandsa Yūpa Ins. of Kṛta 232, vide E. I vol. 27 pp 252-267 (ed. by Dr. A. S. Altekar).

1000. For the Gangadhar Inscription dated in 480 of the Kṛta year (i.e. 423-424 A. D.) and the Bijayagadh stone pillar Inscription of Kṛta year 428 (371-72 A. D. expired), vide Gupta Inscriptions edited by Fleet pp. 73-78 and pp 252-254 respectively.

1001. Vide Bombay University Journal vol. 17 pp 19-25 where Prof. K. B. Vyas puts forward the rather novel theory that the word Kṛta in the ancient inscriptions refers to the Kātha people and J of Indian History vol. 24 (for 1945) pp 105-109, where Prof. D. N. Mookerjee mentions nine inscriptions in the Kṛta or Mālavagana era and contends that Kṛta is the era started by Kalki who is supposed to have ushered in the Kṛta-yuga in the 5th century B C. The author does not agree with both these views. Prof. Sen-Gupta in 'Ancient Indian Chronology' p. 238 ff. holds that the Kṛta era started in 63 B. C. His grounds are that certain Mahābhārata and Paurāṇic passages set out in a prophetic vein the circumstances when Kṛta-yuga will start and he holds that those conditions were satisfied about 63 B C. and therefore the era was called Kṛta. In the first place the passages refer to a future date. No one thought in ancient India that the start of the Kṛta age was near. Besides, one of the passages on which he relies is Mahābhārata, Vanaparva 190. 90-91 (of the Bombay edition) and 188. 87 (of the critical BORI edition) and is differently read in the Śāradā Codex and several Kāśmīr Mss. viz. as यदा चन्द्रश्च सूर्यश्च तथा लिप्यष्टहस्तयः। एकरात्रे सप्तैकानि मयस्त्विति तदा कृतयुगम् and not एकरात्रौ as he reads. Therefore this verse is hardly of use for chronological purposes. Besides Vāyu 99. 413 also reads ekarātre (only one Mss. reads 'ekarātau'). Some Purāṇas like Viṣṇu IV. 24. 102,

(Continued on next page)

Some inscriptions are also dated in the era of the Mālava-gana (Malava tribe), as e g the Mandasor¹⁰⁰² Inscription of Naravarman. The Krta and Mālava era are held to be identical and the inscriptions so far discovered as dated in these two eras are found in eastern Rajasthan and Western Malva. It is further to be noted that, whereas we have inscriptions in 282 and 295 of the Krta year, no inscription of the Mālava era has yet been found that is dated so early. It is possible that Krta is the earlier name and when the Mālavas adopted the same era it came to be called 'Mālava-ganāmnāta' or 'Mālava-gana-sthiti.' But it may be remarked that if Krta and Mālava both refer to what later became the Vikrama era, they were both being used concurrently for at least one hundred years, as we have the Krta era

(Continued from last page)

Brahmānda III 74. 225 no doubt read एकराज्ञौ. The three Matsya-purāna verses he quotes are not from the same chapter. The first verse simply says that Visnu created *Yavas* on 3rd tithi of Vasākha bright half and that he started Krtayuga on that tithi. It is impossible to draw any definite date from this verse by itself. The other two verses are Matsya 65. 2-3. They describe a vrata and fast on 3rd tithi of the bright half of Vasākha, which yield inexhaustible fruits to the performer, equal to all good deeds. If on that tithi when joined to Krtikā one does special worship, whatever is donated or offered in the fire and whatever mantras are recited become inexhaustible. These two verses contain not a word about Krtayuga and the first says nothing about Krtikā. It is, to say the least, a strange method to put together verses apart from their context and aver that a particular date has been established.

1002. Vide I A. vol. 42 (1913) p 161-163 for Mandasor Inscription of Naravarman which is dated the 5th of the bright half of Āśvaja of the Mālava year 461 (404 A. D.) as traditionally handed down by the Mālava tribe (Mālavaganāmnāta). The important verse is: श्रीमालवगणान्मते महासे कृत-संज्ञिते: एकपञ्चाधिके यादौ समाज्ञतचतुष्टये ॥ In the Mandasor Pillar Inscription of Yaśodharman occur the words 'मालवगणस्थितिवशात्कालज्ञानाय लिखितेषु' (year 589 of Mālava era); vide Gupta Ins No. 35 at p 154. On मालवगणस्थिति, vide Prof. Shembaynekar in J. I. H. vol. X pp. 143-155, where (on p. 145) he holds that 'ganasthiti' is equal to 'ganāpaddhati'. His arguments though plausible are not correct. There should be contemporary authority (of the 5th or 6th century A. D.) for 'gana' meaning 'ganānā'. In the Bijaygadh stone Ins (Gupta Ins. No. 58 p 251) we come across the words 'चैयिगणपुरस्कृतस्य महाराजमहासेनापते &c'. Therefore 'Mālava-ganasthiti' should really mean 'the usage of the Mālavagana' and मालवगणान्मते should mean 'as traditionally handed down among the Mālavagana'. Besides a 'Mālavagana-vīśaya' mentioned in the Nandea Yūpa inscription edited in E. I. vol 27, p 252 at p 259 makes it almost certain that 'Mālavagana' means 'Mālava tribe' and nothing else.

480 and also the Mālava era year 461. The author does not think it possible that the word Kṛta was applied to the era because it was believed at its foundation that the Kṛta-yuga had started. It is possible that Kṛta has the same meaning as *siddha* (just as *kṛtānta* means *siddhānta*) and it indicates that it was established by agreement among certain people. The Vikrama era is specifically mentioned by name only from about 8th or 9th century A. D.^{1002a} Besides, the Vikrama era has hardly ever been employed in Sanskrit astronomical works and it is generally designated *saṃat* to distinguish it from the śaka era. The Yedarāve Inscription of Cālukya Vikramāditya VI shows that that king superseded the śaka era and started a Cālukya Vikrama era the first year of which was 1076-77 A. D. Vide Bombay Gazetteer vol. 1 part 2 p 447 and 477 (and I. A. VII pp. 61-66 for reference to 400 śakakāla 1478 A. D.).

Almost all astronomical works in Sanskrit from about 500 A. D. employ the Śaka era. Why the Śaka era is so called, whether it was to commemorate the coming of the famous Kusāna king Kaniska to the throne or when and where it came to be first used are among the most difficult and unsolved problems of Indian History and Chronology. In one of the earliest inscriptions expressly dated in the Śaka era, viz that of Cālukya king Mangaleśvara in 500 śaka (expired, i.e. 578 A.D.) it is cited as the era of the crowning of the Śaka¹⁰⁰³ king. Varāhamihira speaks of it as Śakakāla (in the *Pañca-siddhāntika*¹⁰⁰⁴ and *Bṛhat-saṃhitā* 13.3) and as Śakendrakāla

1002 a. Vide I. A. vol. 12 p 155 the Dhīnikī Grant of King Jātakadeva of Saurāstra of the Vikrama year 794 (737 A. D.) 'विक्रमसंवत्सरसतेषु सप्तसु चतुर्नवत्यधिकेषु अद्भुत ७५४ कार्तिकमासापरपक्षे अमावास्यायां आदित्यवारे ज्येष्ठानक्षत्रे रविग्रहणपर्वणि &c

1003. 'शकहपविषाज्याभिदेरुसबस्मरेष्वतिक्रान्तेषु पञ्चदश शतेषु महाकार्तिकपूर्णिमात्पां &c' in I. A. vol III p 305 and VI. 363, Kuelhorn's list No 3 in E. I. VII. Appendix.

1004. सप्तान्विदेरुसक्ये शककालमपात्य चैत्रशुक्लादौ । अर्वास्मिने भानौ पचनद्वरे सोमदिवसाद्ये ॥ पञ्चसिद्धान्तिका 18, which means 'deducting śaka year 427 (from the śaka year for which abargana is required) at the beginning of the bright half of *caitra* when the sun has half set in Yavanapura at the beginning of Monday.' Since Varāha employs in his several works the words शककाल, शकैन्द्रकाल and शकयूपकाल as synonyms it cannot be gainsaid that to him at least Śakakāla has something to do with śaka lings. One regrets that

or Śakabhūpakāla (in *Bṛhat-samhitā* VIII 20-21) Utpala (about 966 A. D.) while commenting on *Bṛhat-samhitā* (VIII. 20) remarks that the Śaka era started from the time when the Śaka king was killed by Vikramāditya. Its years begin with Caitra for luni-solar reckoning and Mēsa for solar reckoning. Its years are generally expired ones and it begins with vernal equinox of 78 A. D. The earliest inscription so far discovered in which the śaka era is expressly mentioned is that of Cālukya Vallabheśvara dated in 465 śaka (i. e. 543 A. D.)¹⁰⁰⁵ The inscriptions of the Ksatrapa kings that bear the number of the year but no era are generally ascribed to the śaka era, e. g. those of Rudradāman in 52 and 72, of Rudrasimha in 103, of Rudrasena in 122 (Luder's list Nos 965, 963, 962). Emperor Kaniska (of the Kusāna race) is also connected by some with the foundation of the śaka era.¹⁰⁰⁶ One of the earliest date for the śaka era in literature is mentioned as śaka 380 in the Jain work *Loka-vibhāga* of Simhasūri.¹⁰⁰⁷ As the *Pañcasiddhāntikā* (XII 2) takes the 2nd year of the śaka era as the epoch of the *Pitāmaha-siddhānta*, it is not too much to assume that the original *siddhānta* of which a summary is given by Varāhamihira was composed according to him in the first quarter of the first

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since independence some Indian scholars are bent upon not admitting patent facts of history and put forward novel theories. The verse 'असत् .. राज्ञश्च' in note 746 does not stand by itself and has to be taken along with the other verses in the same work (as in Br. S. VIII. 20-21) and *इतिचन्द्रमाल* in *पञ्चसिद्धान्तिका* (vide note 1008); the verse 'असत् &c.' says that 380 years when added to by 2526 (or 2566) represent the time of Yudhiṣṭhira. The suggestion made by some that śakakāla simply means method of reckoning cannot be accepted in view of the words Śakendrakāla or Śakabhūpakāla. One may raise a dispute as to whether the śaka era was founded by a śaka king or whether it was founded by an Indian king who defeated the Śakas. But the central fact remains that śaka-kāla has something to do with the Śakas and a Śaka king.

1005. Vide E. I. vol. 27 pp. 4-8. Vide E. I. vol. 16 p. 19 at p. 23 for Andhan Inscription of Rudradāman in the year 52 'कण्वणमूलस द्वितीय व २'.

1006. Vide Prof. A. L. Basham's interesting paper on 'Śaka-Kusāna' in *Bulletin of the London School of Oriental and African Studies*, vol. 15 pp. 80-97, where he brings together much that has been written about Śakas, Kusānas, Vikramāditya &c.

1007. Vide Mysore Arch. Report for 1922 p. 23 quoted on p. 5 of I. 1. 27 'सप्तसरे तु श्राविशे काश्वीशः सिद्धार्थः । अशीत्यमे शकादना (५१ शकाब्दना) निद्रये-सच्छतत्रये ॥'.

century of the śaka era ¹⁰⁰⁸ In later medieval and modern times (as also in the Jyotirvidābharana) the śaka era goes by the name of Śālivāhana. But the form Śālivāhana as that of the era occurs only in the inscriptions of the 13th or 14th century A. D. e. g. the two earliest inscriptions so far discovered mentioning the word Śālivāhana are those recorded in the plate of Devagiri Yādava king Kṛṣṇa dated in Śālivāhana era 1172 (1251 A. D.) ¹⁰⁰⁹ and the plate of Bukka I dated in śaka 1276, current (1354 A. D.). Vide No 455 in Kielhorn's list in E. I. VII. It is possible that the name Śātavāhana (mentioned in Harsa-carita as the composer of the Gāthāsaptasatī) was changed into Śālavāhana, then into Śālivāhana and this conjecture is supported by the fact that in the Gāthāsaptasatī (V. 67) king Śālavāhana (a Prakṛit form of Śātavāhana) is mentioned; 'only two know how to raise high distressed families (by śleṣa, the family of Aparṇā), viz. Śiva beloved of the heart of Gaurī or the king Śālavāhana (Śātavāhana)' Vide C. R. C. Report pp. 244-256 for the śaka era and Ludwig Bachhofer's paper on 'Greeks and Śakas in India' in J. A. O. S. vol 61 (1941) pp. 223-250, where he attacks some of the downright and very emphatic assertions of Dr. W. W. Tarn in 'the Greeks in Bactria and India'

Another era, which is current even now in Kashmir, is the Saptarsi era, also called Laukika era. According to the Rājataranginī the Laukika year 24 was equal to śaka 1070 (expired). ^{1009a} In the use of that era the centuries are generally omitted. It is a luni-solar era supposed to have begun in April 3076 B. C. on the first day of Caitra-śukla Vide Cunningham's 'Indian eras' pp. 6-17 and Stein's Introduction to translation of the Rājataranginī pp. 58 ff The Brhatsamhitā ¹⁰¹⁰ notes a tradition that the Saptarsis (Ursa Major) occupy each nakṣatra for a hundred years and that they occupied the constellation of Maghā when king Yudhisthira reigned Probably this is the

1008. इन्द्रवं शकेन्द्रकाल पञ्चमिरुद्धृत्य क्षेपवर्षाणाम्। युगणं मापसितार्चं क्रुयाद् युगणं तद्वत्सुद्धयाद् ॥ पञ्चसिद्धांतिका XII. 2.

1009 Vide Journal of Oriental Research, Madras, vol 17 pp 92-93 (Dr. Gai's paper).

1009 a. लौकिकेऽब्दे चतुर्विंशे शककालस्य साम्प्रतम् । सप्तस्याम्पचिकं यात सदृशं परि वत्सरा ॥ राजतरङ्गिणी I. 52.

1010 आसन्मयासु 'राज्ञश्च ॥ एकैकस्मिन्द्वे शतं शतं ते चरन्ति वर्षाणाम् । बृहत्संहिता 13. 3-4 q above in note 746.

origin of the Kashmir era in cycles of one hundred years. For Inscriptions dated in the Laukika era, vide Bhandarkar's list No. 1431-1443 in E. I. vol. 20 Appendix and No. 1444-45 for Saptarsi era.

Several other eras such as the Vardhamāna and Buddha-nirvāna eras, Gupta, Cedi, Harsa, Laksamana-sena (in Bengal), Kollam or Paraśurāma era (prevalent in Malabar), most of which were once in great vogue (at least in civil life) but are now practically unused, are passed over here, as of only academic interest in these days. For Vardhamāna nirvāna era, vide I. A. vol. 25 p. 346 where the year 2493 after the nirvāna of Vardhamāna is said to be equal to Vikrama year 1888 and Śaka year 1752 (1830 A. D.) and Buddha-nirvāna era in JRAS for 1875 at p. 358 (a Ceylonese Inscription of Sāsana-malla's time about 1191 A. D.), where mention is made that the king was crowned 1743 years, three months and 27 days after the nirvāna of Buddha. Great controversies have raged over the Gupta era (which Fleet holds began in 319 A. D.) There are some who hold that it is really the Vikrama era (J. I. H. vol. 17 p. 293 ff and J. I. H. special number of March and April 1941 pp. 71-84). For Harsa era, vide E. I. 19 p. 52 and Nos. 1385-1421 in Bhandarkar's list in vol. 20 Appendix of E. I. From Alberuni (Sachau vol. II, p. 5) it appears that Harsa era started in 606 A.D. There has been some conflict of views on this; vide IHQ vol. 27 pp. 321 ff, vol. 28 p. 280 ff (by R. C. Majumdar) and vol. 29 pp. 72-79 (Dr. D. C. Sirkar). The Kollam era is said to have started in 1176 B. C.

It has already been shown how in Vedic works the year was denoted by several synonyms such as samvatsara, samā, varsa. In the Nārada-saṁhitā¹⁰¹¹ it is said that there are nine kinds of

1011 ब्राह्मं देव मास्य च विष्णु सौर च सावनय । चाव्दमासौ क्षुरोर्नानिति मासानि वै नव । एषा तु भवमाना व्यवहारीत्य पञ्चभि । तेषां पुण्यं पुण्यं कार्यं ब्रह्मते व्यवहारत ॥ नारद-संहिता III 1-2, (Chowkhamba S Series) कल्प (to be explained later) is a day of Brahmā (Sūryasiddhānta I, 20), one human year was supposed to be a day of the gods (एक वा एव देवानामहो यत्संवत्सर । तै. भा. III. 9. 22. 1), one human month was held to be the *ahorātra* of putra (सु. I. 66) मास्यमान is विमिश्र (mixed) because men employ four reckonings (*māna*) for different purposes as stated in the सि. सि. I 30-31 (क्षेप विमिश्रं तु मास्यमानं मानैश्चतुर्भिर्व्यवहारवृत्तेः ॥ वर्षावर्षाद्युपपूर्वकमत्र सौराब्दमासास्तथा च तिथ्यस्तुतिनाह्वयानात् । यस्तु मास्यमासकचिकित्सित-वास्तवार्थं यत्सावनाय च विकाधिकर्मास्तमानात् ॥) But the सि. सि. further on (I 32) says that computations about planets are to be made by human reckoning (ग्रहास्तु सावना मन्त्रैः स्वमानात्).

reckonings of time, viz. Brāhma (of Brahman), Daiva (of the gods), Mānusa (human), pītrya (of the Pītr̥s), Saura, Sāvana, Cāndra, Nakṣatra and Bārhaspatya, but that in ordinary wordly matters only five of these are employed. The Vedāṅga-jyotiṣa appears to refer to four when it says that in a *yuga* (of five years) there are 61 *sāvana* months, 62 lunar months, 67 *nakṣatra* months. Hemādri (on Kāla, p. 9) dwells on only three of these year reckonings, viz. cāndra, saura, and sāvana, while Mādhava (in Kālanirnaya-kārikās 11-12) speaks of two more, viz. Nakṣatra and Bārhaspatya. The Viṣṇudharmottara speaks of four (not mentioning Bārhaspatya). The three mentioned by Hemādri are those most employed in religious and civil matters, and dharmaśāstra works are specially concerned with them, while the other two are rarely referred to in the latter. A cāndra month¹⁰¹² is a time period from the end of one amāvāsyā (New Moon) to the next amāvāsyā and twelve such months make the cāndra year of 354 days. It is also called a lunation. The length of a cāndra month varies from 29.246 to 29.817 days owing to the eccentricity of the moon's orbit and other causes and its average period is 29.53059 days. A saura month is the time taken by the sun to move through one sign of the zodiac; twelve such months constitute the solar year,¹⁰¹³ and the first day of a solar year is the

1012. नाडीपट्टा तु नाक्षत्रमहोरात्रं प्रकीर्तितम् । तत्त्रिंशत्ता भवेन्मासः सावनोऽर्कोदयै-
स्तथा ॥ ऐन्दवस्तिथिभिस्तद्द्वयं संक्रान्त्या सौर उच्यते । सू. सि. I. 12-13; वृषभसिद्धि चान्द्र-
युगान्ति मासं सौर तथा भास्करराक्षिभोगात् । त्रिंशदिनं सावनसंज्ञनाहुर्नाक्षत्रमिन्दोर्भगण-
प्रमाद्य ॥ रत्नमाला I 20, वायुपुराण 50 187-88, विष्णुधर्मोत्तर I 72 14-20 (q by हे
on काल p 10) and उत्पल on बृहज्जातक VIII 10 mention the four reckonings
चान्द्र, सौर, सावन and नाक्षत्र and their employment for certain purposes

1013. The वेदाङ्गज्योतिष (which is in two recensions, attached to R̥gveda and Yajurveda respectively) summarizes the several items of the saura year as follows — त्रिंशत्पट्टा सपदपट्टिरव्यं पदं चर्तवीयेन । मासा द्वादश सौरा स्युरेतत्पट्टिर्हणं युगम् ॥ वेदाङ्गज्योतिष verse 31 (Sham Shastri, ed.) The Vedāṅga-jyotiṣa holds that 366 days constitute a year. The modern Sūrya-siddhānta says that there are 365 258756 days in a year. The other siddhāntas slightly vary from this. According to modern astronomy the year consists of 365 242196 days. Vide 'Indian Culture' vol VIII, pp. 114-116 for a note on this (by N. C. Lahiri) and Preface p. VIII, and p. 240 of the (C. R. C. Report). For the length of Jupiter's revolution round the sun, vide 'Frontiers of Astronomy' p 47 by D S Evans. The meaning of the above verses is: a solar year contains 366 days, it has six r̥tus (seasons) and two *ayanas*, twelve months, these multiplied five times make a *yuga*. It does not profess to be a treatise on astronomy as then known, but its aim was a thoroughly practical one viz. to enable the Vedic

(Continued on next page)

first day of the Saura month, Mesa. If the entry of the sun into the sign is in the day time then that day is the first day of the month. If the entry is in the night, the next day is the first day of the month. The time of entry of the sun into a rāśi differs from almanac to almanac and the result is that the entry may be before sunset in one almanac and after sunset in another. Therefore, there may be the difference of one day as to the first day of the month. Owing to the adoption of different *ayanāmśas* and the difference in the length of the year, the Drk, Vākya and Siddhānta almanacs may differ about the first day of the year, about Pongal and other festivals. A Savana year is of 12 months of 30 days each, the day being counted from one sunrise to the next. A *nāksatra* month is the time taken by the moon to pass through the 27 *naksatras*; the *Bārhaspatya* year is the time taken by Jupiter to pass through one sign of the zodiac (i. e. about 361 days). According to modern astronomy, Jupiter takes 11.86 years (for its revolution round the sun). All these four or five divisions are not mentioned in early works and even in later days all these four divisions do not appear to have been fully utilised, though mentioned in astronomical and dharmaśāstra works. Kautilya provides that¹⁰¹⁴ the month for workmen is of thirty days and nights, the Saura month is one half day larger i. e. (30½ days in a month), the lunar month a half day less (i. e. 29½ days), the *nāksatra* month is of 27 days, the intercalary month is of 32 days (or occurs in the 32nd month?), the month is of 35 days (for the wages) of those who tend horses and of 40 days for those who are keepers of elephants. The month for workmen was of 30 days, but it need not have coincided with Full Moon or New Moon, while lunar months end with *amāvāsyā* or *pūrṇimā*. The *Brāhmasphuṭasiddhānta* quoted by Utpala on *Brhat-saṃhitā* II 4 p 40 provides that from the saura reckoning one derives the extent of Yuga, the year, *Visuvat*, *Ayana*, seasons, the increase and decrease in the length of the day and night, from the *cāndra* the details about *tithis*,

(Continued from last page)

priest having some knowledge of elementary arithmetic but not knowing astronomy to determine a required *tithi* (age of the moon) and the place (*naksatra*) of the moon and the sun on a particular day in the *yuga* of five years.

1014 त्रिंशद्द्वयोः प्रकर्ममास । सार्वसौरः (सार्व सौरः ?) । अर्धचूचक्षान्द्रमासः । सप्तविंशतिर्नक्षत्रमास । द्वाविंशद्वर्गमास । पञ्चत्रिंशद्वर्गमास । चत्वारिंशद्वर्गमासः । अर्थशास्त्र II 20 p 108. The *नक्षत्रमास* on *वार्तिक* 2 on p. IV, 2 21 mentions a *चूचक्षमास* (month of hired service), which seems to be the same as *प्रकर्ममास*

karanas, intercalary month or *ksaya* month, all acts to be performed at night; from *sāvana* reckoning sacrifices, the *sāvanas* (the three soma libations) the motions of planets, fasts, impurities on birth and death, medical treatment, expiations and other religious rites Vide Visnudharmottara I. 72. 26-27 for similar verses.

At present the year begins either in caitra or kṛtīka in different parts of India. But in ancient times it began in different months in different countries and for different purposes. Many Vedic¹⁰¹⁵ passages show that the reckoning was pūrṇimānta, that the year began after the Full moon of Phālguna and that Vasanta was the first season of the year. It is due to this that Mādhava says in his Kāla-nirnaya p 63 (Calcutta ed.) that Śruti (Veda) is insistent on the pūrṇimānta month (pāurnamāsyantatve śruteh katakso bhūyān) The Sm O. (on śrāddha p 377) notes that the *amānta* reckoning is followed in Deccan the (Dakṣiṇā-patha) and pūrṇimānta in North India (Uttarā-patha). Vide Mundakhe plate of Sendraka Jayasakti on 10th of Phālguna dark half of year 602 (must be śake) for indicating that in north Mahārāstra there was amānta reckoning then (E I. vol 29 part V pp 116-117). The Vedāngajyotiṣa¹⁰¹⁶ says that the first year of the cycle of five years began in Māgha-śukla 1. e. at the winter solstice Alberuni (Sachau II. pp. 8-9) mentions that the year began in Caitra, Bhādrapada, Kṛtīka, Mārgaśīra in different parts of India. Kautilya¹⁰¹⁷ provided that the year for work in the Government office of Accounts was a *cāndra* one and ended on the Full Moon of Āśāḍha. From Vanaparva¹⁰¹⁸ it appears that the year began in Caitra. It is

1015. न पूर्वयो फल्गुन्योरग्निमादधीत । एषा वै जयन्त्या रात्रिः संवत्सरस्य यदुत्तरे फल्गुनी ।
.. उत्तरयोरादधीत । एषा वै प्रथमा रात्रिः संवत्सरस्य यदुत्तरे फल्गुनी । सुखत एव संवत्सरस्या-
ग्निमाधाय वसीयामन्वति । ते वा I. 1 2 13, सुखं वा एतत्संवत्सरस्य पल्काल्युनी पूर्णमासी
सुखहृत्तरे पुच्छं पूर्वं । कौ वा V. 1; माघस्यामात्रास्यापाक्षपवसत्पुदद्वा घत्स्यन्त्यपेने वसन्ति ।
...वत्समादत्र न दीक्षेत्तद्वैत्रस्यामात्रास्या एकाह उपरिष्टादीक्षेरन्नागतं सत्यं भवति महान्यवहानि
भवन्ति । शाङ्खायनब्रा. 19 3, फाल्गुने दीक्षेत् । सुखं वा एतत्संवत्सरस्य पल्काल्युनी . ।
यिज्यापूर्णमासे दीक्षेत् । चक्षुरा एतत्संवत्सरस्य यच्चित्रापूर्णमासो सुखतो वै चक्षु । ...चतुष्टये
द्वस्तापूर्णमास्या दीक्षेत् । शाण्ड्यमहाब्राह्मण V 9 7-12 Vide तै स्स VII. 4 8 for
similar words For वसन्त vide p. 492 and notes 716-717 above.

1016 माघशुक्ल ..कालज्ञानं प्रचक्षते ॥ वेदाङ्गज्योतिष I 5 q above

1017. विशतं चतुःपञ्चाशच्छाहोरात्राणां कर्मसंवत्सरः । तमापाद्रीपर्यवसानमूनं पूर्णं वा
वशात् । कार्णधितनयिमासकं क्षुर्यात् । अर्थशास्त्र II 6 p 63.

1018 द्विगेऽग्रे तु कौन्तेय शर्वस्य सह पार्षदे । सद्योमया च भवति दूर्जनं कामकपिणः ।
अस्मिन् सप्तसि सत्रैर्न चैत्रे मासि पिनाकिनश्च । पञ्चमे पाजकाः सत्यञ्च परिवारं क्षुभार्थिनः ॥
वनपर्व 130 14-16

possible to suggest that the year began with Mārgaśīrṣa because Anuśāsana (106. 17-30) deals with the results of practising *ekabhakta vata* from Mārgaśīrṣa to Kārtika. The Kṛtya-ratnākara (p. 452) quoting Brahmapurāṇa says that the year began with the *pratipad* of Mārgaśīrṣa in Kṛtayuga. From Gīta X. 35 (*māsānam mārgaśīrṣoḥam*) it does not, I humbly think, follow that Mārgaśīrṣa was the first month of the year, since most of the vibhūtiś with which Lord Kṛṣṇa identifies himself are the best in that particular category and as even among Pāṇḍavaś Arjuna is mentioned, not as first but as the best. Only a few such as *akṣha* or *Dvandva* are the first of their respective categories. The *Varsakriyā-kaumudī* and *Nirnayasindhu* p. 79 say that the Brahmapurāṇa¹⁰¹⁹ generally accepts the pūrnimānta reckoning and that it (N. S.) would deal with tithi-nirnaya by generally following Brāhmapurāṇa. The Bhavisyapurāṇa when speaking of Holikā festival on Phālguna Full Moon states that it was the end of Phālguna (Uttara-parva 132. 1). Matsya 159 3-6 say that Skanda and Viśākha are said to have been born on the 15th of dark half of caitra in a clump of reeds and it is added that the two were made into one by Indra on the 5th of the bright half of caitra and on 6th crowned as commander. It follows that Matsya thinks the month to have been pūrnimānta.

Something must be said about the 60 year cycle called Bārhaspatya (Jovian). The Viṣṇu-dharmottara¹⁰²⁰ says that the first year called Prabhava of the sixty year cycle began on Maghaśukla when the sun and the moon occupied the nakṣatra Dhanisthā and were in conjunction with Jupiter. In Brhat-samhitā 8. 27-52 the *phalas* of the 60 years from Prabhava to Kṛṣṇa are described, as also in Agnipurāṇa chap. 139, while the Viṣṇudharmottara I. 82. 9 ff and Bhavisyā quoted in Jyotistattva pp. 692-697 enumerate all the 60 by name with their *phalas*. Each year of the Bārhaspatya cycle has the word 'Samvatsara' added to it. As *yuga* means five years, the sixty samvatsaras of Jupiter are twelve times five and are so described in Br. S. 8. 23-26 and in Viṣṇudharmottara I. 92. 9 and later writers suppose that the samvatsaras are affiliated to the lunar

1019. धौर्मिस्त्यवस्तमासेनैव ब्रह्मपुराणादौ तिथिद्वयस्य निर्णीतत्वाद् । य किं कौ.
p 499

1020. माघशुक्लं समारम्भ्य चन्द्राको वासवर्षेणौ । जीवदुक्तौ पदा स्पाता पदचन्द्राद्विस्तदा
स्मृतः । विष्णुधर्मोत्तर I. 82 8, आद्यं धनिष्ठाक्षमभिपयको माघे पदा वात्युदय इत्येव ।
पदचन्द्रपूर्वं ममव. स चान्ना मयवते भूतहितस्तदाब्दः ॥ बृहत्संहिता 8 27

year alone¹⁰²¹. In the Deccan now (and in older times also) it appears that at the beginning of each year the Jovian name is changed. But in northern India Vijaya is the first year instead of Prabhava. The length of Jupiter's year is 361.9267 days and is shorter than the sidereal year by 4 23 days. The result is that in 85 sidereal years there are 86 Jovian (or samvatsara) years and therefore there is the suppression (ksaya) of one year after 85 years (which is done only in Northern India).

The Jovian cycle must be an ancient one, some Purāṇas and Varāhamihira speak of it as an established institution. Vide Cunningham's 'eras' pp. 11-25 (60 year cycle) and pp. 26-30 (12 year cycle), Warren's 'Kalasankalita' (pp. 199-216), V. B. Katkar's work on 'Indian and foreign chronology' pp. 73-82, I. A. vol. 18 pp. 193-209 (Kielhorn) and pp. 221-224 (Fleet) and Gupta Inscriptions, Introduction pp. 169-176 (a note on 12 year cycle and 60 year cycle of Jupiter by Sh. B. Dikshit) for origin and information about the Bārhaspatya cycle and tables. In Malabar and Travancore the Jovian cycle is of twelve years, but it is passed over here for reasons of space.

The names of the 60 Bārhaspatya years are (with some differences such as that Br. S. 8.35 puts Nata after Subhānu and then brings in Tārana and omits Pārthiva):

1. Prabhava	16. Citrabhānu	31. Hemalam- bin	46. Paridhāvin
2. Vibhava	17. Subhānu	32. Vilambin	47. Pramādin
3. Śukla	18. Tārana	33. Vikārin	48. Ananda
4. Pramoda	19. Pārthiva	34. Śarvarin (or Śar)	49. Rāksasa
5. Prajāpati	20. Vyaya	35. Plava	50. Anala
6. Angīras	21. Sarvajit	36. Subhakt	51. Piṅgala
7. Śrīmukha	22. Sarvadhārin	37. Śobhakt (Śobhana)	52. Kālayukta
8. Bhava	23. Virodhin	38. Krodhin	53. Siddhārtha
9. Yuvan	24. Vikṛti	39. Viśvāvasu	54. Raudra
10. Dhātṛ	25. Khara	40. Parābhava	55. Durmati
11. Isvara	26. Nandana	41. Plavanga	56. Dundubhi
12. Bahudhānya	27. Vijaya	42. Kilaka	57. Rudhīrodgā- rin
13. Pramāthin	28. Jaya	43. Saumya	58. Raktākṣa
14. Vikrama	29. Manmatha	44. Sadhārana	59. Krodhana
15. Vrsan	30. Durmukha	45. Virodhakt	60. Ksaya

1021 चान्द्राणां प्रभादीनां पञ्चके पञ्चके शुभे । सम्परीक्षात्विद्येतच्छब्दपूर्वास्तु वत्सरा - इति माधवोक्तैरेव मानत्वाद् । सकलशिष्टव्यवहारसदकुवादत एव माधववचनाच्चाव्यविषया एव प्रभादिसंज्ञा धनद्विडानोपयोगिन्यो न तु वत्सरान्तरविषया इत्यपि सिद्धम् । स्मृतिकी p. 530 (संग्रहदीपति); चान्द्राणां ..वत्सराः १३ कालनिर्णयकारिका of माधव verse 13,

The names of the Bārhaspatya years occur rather early in inscriptions. Among the earliest references are two, one to Siddhārtha-samvatsara in the 5th year of the reign of the Cālukya king Mangaleśa (I. A. 19 p. 1 ff at p. 18) and the other is to Saumya-samvatsara in the Alas plate of Rāstrakūta king Govinda in *śaka* 692 (E. I. vol VI p. 209). How the samvatsara names were supposed to indicate different consequences for the years concerned can be illustrated by citing two verses from the *Bṛhatsamhitā* (8. 28-29) 'when the samvatsara Prabhava starts there are drought, strong winds and destruction by fire and also other calamities (like excessive rain, locusts &c.), there are diseases due to phlegm, but still people are not distressed.' The consequences in the next four samvatsaras are auspicious, viz. the king rules over a kingdom which is full of paddy, sugarcane and barley and other crops, which is free from dangers, in which there are no hatreds, in which the people are joyous and free from the evil results of kaliyuga (such as *adhama*, poverty, accidental deaths &c.).

The subject of months is one of the most complicated. Indians followed the luni-solar calendar from very ancient times like the Babylonians, Chaldeans, Jews and the Chinese. All had therefore to resort to the device of intercalary months (*adhika-māsa* or *malamāsa*). But Indians had rarely a *ksaya* month also which is absent in the systems of the other peoples. This difference arose owing to the different ways of the calculations of the motions and positions of the sun and moon, in which I do not propose to enter for reasons already stated. But a few words to indicate how an additional month arises may be said here. The solar year exceeds the lunar year by a little over eleven tithis. This excess amounts to one lunar month in about 3½ solar months. The Babylonians had a cycle of 19 solar years in which there were 7 intercalary months (i. e. in all 235 lunar months). The same cycle was called Metonic cycle after Meton, an Athenian, who introduced it in Greece. This cycle is the foundation of the Jewish and Christian calendars, especially so far as Easter is concerned. From the *Vedāṅga-Jyotiṣa*¹⁰²² it appears that in a cycle of five years there were two intercalary

1022 ब्रह्मर्षि विश्वामित्रेण ज्ञेयं सौरं सप्तर्षिणम् । यस्मिन्नाष्टमसायेते मन्वेष्टे चावि-
मसकौ ॥ याज्ञुषवेदाङ्गज्योतिष verse 35 (ed. by Sudhakar Dwivedi, Prabhakar
Press, Benares, 1906). एवमर्षिर्द्वितीयानामब्दायामविमसकम् । ग्रीके जनयत पूर्वं
पञ्चाब्दान्ते च पश्चिमम् ॥ अर्थशास्त्र II. 20 p. 109, quoted in कालविवेक p. 113 from
ज्योतिष शास्त्र

months, one being a 2nd Āsādha at the end of $2\frac{1}{2}$ years and the other a second Pausa at the end of the *yuga* of five years. Kautilya's Arthasāstra merely echoes this. The Pītāmha-siddhānta provided that an intercalary month was to be added after thirty months.¹⁰²³ In the Virāṭaparva¹⁰²⁴ it is said that the period of 13 years (12 years in exile and one year *incognito*) was more than completed by the Pāṇḍavas if the cāndra reckoning were followed, as two months were to be added in five years. The purāṇas and other works give varying periods after which an intercalary month occurs. A few examples may be cited. Visnubharmottara¹⁰²⁵ states that the solar year has eleven days more than the lunar one and that after two years eight months, sixteen days and four ghatīs a month has to be added. This is not to be taken literally, otherwise it would have to be held that after four ghatīkas on 2nd tithi of the dark half of a month an intercalary month has to be added. All that the passage of the Purāṇa does is to indicate the number of days in the lunar reckoning after which an additional month is possible. Similarly, a passage of the Kāthakagrhya¹⁰²⁶ says that in the lunar month in which there is no *sankrānti* or there are two *sankrāntis* a month is added after thirty months have expired from a previous intercalary month. This too indicates only a possibility and not a certainty. The Nirṇayāmṛta¹⁰²⁷ declared that a month is added between thirty and thirtysix months. This too is only approximate. A more definite rule is that the lunar month in which no *sankrānti* occurs is called *adhika* (intercalary) and bears the same name as that of the

1023. रविशशिनो. पञ्च युगं वर्षाणि पितृमहीपदिष्टानि । अधिमासर्षिकान्निर्मासैस्वभो द्विपटया तु ॥ पञ्चसिद्धान्तिका XII 1.

1024. पञ्चमे पञ्चमे वर्षे द्वौ मासास्तुपजायतः । एषामभ्यधिका मासाः पञ्च च द्वादश कथा । त्रयोदशानां वर्षाणामिति मे वर्तते मतिः ॥ विराटपर्व 52. 3-4.

1025. सौरसंवत्सरस्यान्ते मानेन शशिनो न तु । एकादशतिरिच्यन्ते दिनानि भृशुनन्दन ॥ समाह्वये साष्टमासे दिनयोद्धकास्थिते । नाडीचतुष्टयान्ते तु सस्मान्मासोतिरिच्यते । स चाधिमासकः भोक्तः काम्यकर्मसु गर्हितः ॥ विष्णुधर्मोत्तर I 72 21-23 q by हेमाद्रि (काल pp 27-28). a similar verse is quoted from वसिष्ठसिद्धान्त by हेमाद्रि on काल p 27 and by स्वतित्व (on आ p 371) 'द्वाविंशतिर्गतेर्मासैर्दिने योद्धकाभिस्तथा । घटिकानां चतुष्टयेण पतरयधिकमासकः ॥

1026. अत एव काठकष्टो । यस्मिन्मासे न सकान्तिः संकान्तिद्वयेन वा । मलमासः स विज्ञेयो मासे विज्ञातमे भवेत् । दृष्टं च सम्भवाभिमार्य न तु नियतम् । स्वतित्तो p. 521 (संवत्सरदीधिति), हेमाद्रि on (काल p 28) refers to it and स्वतित्व (on आ p. 370) quotes it सनयमकाश p. 140 reads 'विज्ञेयो मासः स्यात्तु त्रयोदशः ॥

1027. विज्ञातमास्मासादूर्ध्वं पदविज्ञातमासादूर्ध्वं त्रयोदशो मासो भवतीति नियम इति निर्णयामृतोक्तं चिन्त्यम् । स्वतित्तो p 521 (संवत्सरः).

next lunar month which is called *śuddha* or *nṛa* or *pūrta* to distinguish it from the intercalary month or if in one solar month two *amāvāsya*s¹⁰²⁸ and then there is an *adhikamāsa* or *mālamāsa*. That lunar month in which two *sankrāntis* occur gets two names of which the first is retained and the second is suppressed (i. e. this second becomes a *ksaya māsa*). This means that a *ksaya māsa* occurs when there are two *sankrāntis* in a month. That lunar month in which the sun enters *Mesa* sign is called *Caitra*, that in which he enters *Vrsabha* is called *Vaiśākha* and so on.¹⁰²⁹

One or two points more about *adhika* and *ksaya* months may be mentioned. The seven months from *Phālguna* to *Āsvina* can become only *adhika* but never *ksaya*. *Kartika* and *Mārgaśīra* may become both *Adhika* and *Ksaya*, but rarely; *Māgha* can become *adhika* but it has never been *adhika* or *ksaya* (vide Ketkar's work p. 40). But the *Śuddhikaumudī* says that *Māgha* was a *ksaya* month in *śaka* 1397;¹⁰³⁰ and the *Mālamāsātattva* quotes a text to the effect that *Māgha* may be an intercalary month, but *Pauṣa* never. About *Pauṣa*, Mr. V. B. Ketkar (in 'Indian and foreign chronology' p. 40) says that *Pauṣa* has almost no chance of becoming *adhika*, but has greater chances of becoming *ksaya* than *Mārgaśīra* (but see a little below). A *ksaya* month is generally preceded and followed, though not immediately, by an *adhika* month, so that there are two *adhika* months when a *ksaya* month occurs in some years. The *Siddhānta-śiromaṇi* states that one out of the three months only viz. *Kartika*, *Mārgaśīra* and *Pauṣa* can be *ksayamāsa* and that when a *ksaya*

1028. एकपक्षिस्थिते सूर्ये यदा दूर्ध्वं भवेत् । दृश्यकल्पक्रियाहन्ता तदा ज्ञेयोधिमासकः ॥
 १०२८ quoted by हेमाद्रि on काल p. 36, समयप्रकाश p. 140, which explains दूर्ध्वं as दूर्ध्वान्तद्वयम्, अर्धक्रान्तमासोऽधिमासः स्फुटः स्याद् द्विसंक्रान्तिमासः क्षयाक्षपः कदाचिद् । क्षयः कार्तिकाक्षत्रे वाप्यतः स्यात्तदा पूर्वमक्षेऽधिमासद्वयम् च ॥ सिद्धांतशिरोमणि (ग्रहगणिते नक्षत्राधिकार verse 6) q by हेमाद्रि on काल p. 28, छु की p. 272 (reads अक्षपः), नि ति. p. 5, समयप्रकाश p. 142 (explains स्फुटः स्फुटमासगतः). Vide कारणकल्पलता verse 23 p. 28 'अर्धक्रान्तसंक्रान्तमासनामा द्विसंक्रान्तः स्यात्समयमासिधौ ति । अर्धक्रान्तः स्यात् मलमाससंज्ञो द्विसंक्रान्तो यः स भवेत्क्षयाक्षपः ॥'

1029. मेघगर्विसंक्रान्तिः शक्रिमासे यत्र तच्चैत्रम् । एव वैशाखाद्या दृष्यद्विसंक्रान्तिर्गोमेन ॥
 १०२९ q. by छुत्तिकोसदी p. 255, समयप्रकाश 141 (explains 'छुत्तमासाभिमादेण प्राथिकं न तु मुख्यं मलमासाभ्यापकत्वाद्'); चैत्रम् is explained as चैत्र एव चैत्रं स्यात् अन्व वैशाखादिशब्दः । कश्चित्स्वार्थिकमस्या लिङ्गसिधौ ॥

1030 कार्तिकाक्षत्रे इति याथिकदर्शनं सप्तमवधिकत्रयोदशसप्तकाब्दे माघे क्षयमासदर्शनाद् । छु की p. 272, 'दशानां फाल्गुनादीनां प्रायो माघस्य च कश्चिद् । नक्षत्रकथं भवति न पौषस्य कदाचन ॥ नईसकाल मलमासत्वम् ।' मलमासत्व p. 774

māsa occurs there is an adhikamāsa before and after it within three months (Grahaganita, Madhyamādhikāra, verse 6, explanation). The curious reader may consult pp. 246-251 of the C. R. C. Report for light on the intercalary months. The Siddhanta-śiromani¹⁰³¹ mentions some śaka years in which ksaya-māsa occurred or would occur, viz. in śaka year 974 (expired) occurred a ksaya month and a ksaya month will occur in śaka 1115, śaka 1256, śaka 1378 and a ksaya month generally occurs after 141 years and rarely in 19 years. In No. 1387 in the list of Inscriptions by D. R. Bhandarkar there is a reference to the 2nd tithi of the bright half of the first¹⁰³² Pausa (dated samvat 34, probably of Harsha era), for a reference to 2nd Āśādha see Sohawal plate of Śarvanātha in year 191 (probably Gupta) in E. I. vol. 19 at p. 130, for 2nd Pausa Jesar plate of Śilāditya in 357 Valabhi era in E. I. vol. 22 p. 120 may be seen.

The rules about what religious acts should be done or not done in an intercalary month will be dealt with a little later. The Śāntiparva refers to the ksaya of samvatsaras, months, pakṣas and divasas (tithis)¹⁰³³. When there is a ksayamāsa, the adhikamāsa before it is like all ordinary māsas i. e. there is no prohibition of doing religious acts in it, but the adhikamāsa that follows a ksayamāsa is the one that is declared unsuitable for religious rites. Adhikamāsa and ksayamāsa may be illustrated by one example for each. Suppose that there was Mesa sankrānti on Caitra amāvāsyā, that from the first tithi following the amāvāsyā to the next amāvāsvā (which is Vaiśākha) there

1031 गतेऽध्वयद्दिनन्दैर्मिते जातकाले तिथीर्धर्मविषयव्याङ्गाक्षर्ये । गजाश्विभूति-
स्तथा मायकोऽय कुवेदेन्दुभिः । स्वात् कचिद्वेकुभिश्च ॥ सि जि (ग्रन्थान्त, मध्यमाधिकार
verse 7) q. by जि सि 10, समयमकाश p. 142

1032. नेपादिस्थे सुवितरि यो यो मास प्रयुज्यते चान्द्र । चैत्राय स ज्ञेय पूर्वतिथित्वेऽधि-
मासोत्पत्त्यै । (q. by स्मृतिकी p. 522. This verse is quoted by Bapudevashāstrī
(editor of सिद्धान्तशिरोमणि p. 49 note) as from ब्रह्मसिद्धान्त. The 4th
pāda lays down that if there are two sankrāntis in one lunar month an inter-
calary month is required and that the intercalary is the latter of the two
There were two methods of naming adhikmāsa, one was to give to the adhikmāsa
the name of the next following month, the second was to give to an adhikmāsa
the name of the preceding month, in these days it is the first method that is
followed. The कालनिर्णयकारिका 18 says 'आर्द्राधिमासोऽस्तकान्त सोमवर्षति
योत्तरे', हे on काट p. 32 says 'अविमातरयोत्तरमासपूर्वार्धमादुत्तरमासस्तथा'. Vide
App. to E. I. vol. XIX-XXIII for first Pau-

1033 क्षयं संवत्सराणां च मासानां च क्षयं तथा । पक्षक्षयं तथा ह्यष्टा दिवसानां च
सप्तमम् । क्षयं ह्यष्टि च चन्द्रस्य ह्यष्टा मरणस्तत्तथा ॥ शान्ति 301 46-47

is no saṅkrānti and then Vṛṣabha saṅkrānti occurs on the 1st tithi thereafter; the month that had no saṅkrānti would be adhika Vaiśākha and the month on which Vṛṣabha saṅkrānti takes place would be the śuddha (proper) Vaiśākha. Now as to Kṛṣṇa māsa; suppose that there is Kanyā saṅkrānti on Bhādra-pada amāvāsyā, then there is adhika Āśvina followed by Śuddha Āśvina, on the first tithi of which there is Tulā saṅkrānti, then on Kārtika-śukla 1st there is Vṛṣoika saṅkrānti, then on Mārgaśīra-śukla pratipad there is Dhanu saṅkrānti and in the same month on amāvāsyā there is Makara saṅkrānti. Then that month having two saṅkrāntis (Dhanu and Makara) would be called kṣayamāsa and so there would be one month Pausa (constituted by two months, Mārgaśīra and Pausa). Then on Māgha amāvāsyā there is Kumbha saṅkrānti, then Phālguna would be adhika māsa and there would be Mīna-saṅkrānti on śuddha Phālguna śukla pratipad. Thus in the year in which there is a kṣayamāsa, there are still 13 months and the days of the year amount to some days less than 390.

The four kinds of months, Candra, Saura, Śāvana and Naksatra ¹⁰³⁴ have already been described (p. 657) when speaking of the Candra and other years. As observed by the Kṛtyaratna-kara (p. 80) the naksatra month is not required in Dharmasūtra, but is known only in Jyotiṣa-sūtra. Pañcāṅgas are generally prepared for each year. They contain separate ¹⁰³⁵ pages for the two pakṣas (fortnights) of each of the twelve months (or 13 months if there be an intercalary month). The five important parts of the Indian calendar are ¹⁰³⁶ *hita*, week day, *naksatra*, *yoga* and *karana*. The Muhūrtadarśana ¹⁰³⁷ says that

1034. मासास्तु सप्तम सौरश्चन्द्रो ज्ञानं हव्यमि । दक्षिणः पूर्णिमास्तौ वा चान्द्रोऽसौ विश्वेद्वयोः । "सौरैः राज्ञः सप्तमस्तु यज्ञे ज्योतिषिकेऽथ" ॥ कालनिर्णयकारिका 16-17, आद्युपादादपरौ नाक्षत्रं हव्यमर्थः ।

1034a The accompanying printed page is from the reformed calendar prepared according to the Karaṇakalpakaṭṭha and used by some people in Malharāstra. It may be compared with an extract of one fortnight from a pañcāṅga 223 years earlier than the one for sale 1878. It will be found that the fundamental contents are the same in both.

1035. न च त्रिविधसप्तयोगकरणमा पञ्चङ्गान्तःपातिना निर्णयं कृत्वा तदन्तःपाती छाकीयकसौम्यसौमीयसु कुल ज्येष्ठित इति सङ्गृहीतम् । अक्षरात्रयपरिमितेन वासरे सङ्गृह्य भावात् । कालनिर्णय p 331.

1036. सप्तत्रयपतिवयः करणानि योगाः पञ्चाङ्गमेतद्वयं राशिपुत्रं पदसङ्गमः । सप्तङ्गमित्यभिहितं यद्वयमेतद्वयं चमी निजनिजी भवने भवताः ॥ सुब्रह्मवर्णन 1. 44.

it may have six parts if the signs of the zodiac are given and seven if the positions of the planets are mentioned. Vāra (weekday) is the period of time between one sunrise and the next and not much will have to be said about it except about the origin of week days. A great deal has already been said about tithis and nakṣatras. What remains to be said about these, if at all, and the treatment of Yoga and Karana will be dealt with later on. We must revert to the topic of nakṣatras.

The names of the twelve solar months distributed two each among six seasons are very ancient. They occur in the Taittirīya-saṃhitā IV 3 11. 1, Vāj 8 13 25. They are Madhu, Mādhava, Sukra, Śuci, Nabhas, Nabhasya, Isa, Ūrja, Sahas, Sahasya, Tapas and Tapasya¹⁰³⁷. In the Brāhmanas we meet with months (lunar) named from nakṣatras. It is therefore that some works speak of *ṛtu* (seasons) as of two kinds, viz. Saura and Candra. The former begin either with Mīnarāśi or Mesarāśi, while the latter are called Caitra and the rest¹⁰³⁸. The name of the nakṣatra is often formed into a derivative and joined to the word Purnamāsi, Purnamāsa or Amāvāsyā and sometimes the names of the months such as Phālguna and Caitra occur in the Brāhmanas (vide note 1015 above)¹⁰³⁹.

Pāṇini derives the names of the months like Caitra from Purnamāsi and expressly names the Āgrahāyana (IV. 2. 22), Phālguni, Śravana, Kārtiki and Caitri (IV 2 23). 'Purnamāsi' itself is derived from Purnamāsa by the Vartika 2 on Pāṇini IV. 2. 35. The Full Moon tithi which has Pusa naksatra is called Pausi by the sūtras (Pān. IV. 2. 3 and IV, 2 21). Thus there were three stages; first the 27 nakṣatras were distinguished and named in the very ancient Vedic saṃhitās, then the Full Moon day was called Caitri Purnamāsi (and so on) because on that tithi the Moon was in Citrā nakṣatra and so on; then

1037. वायुपुराण (chap 50, verso 202) enumerates these twelve months. The grhyasūtras employ the saura month names, vide p. 610 above about the months for marriage. They occur in inscriptions also as the month 'Sahasya' and 'Tapasya' in the Mandasor Inscriptions of 493 and 529 of the Mālava era (Gupta Inscriptions p. 79 ff).

1038. पञ्चगव्येनो द्वेधा चान्द्रा सौराश्च चान्द्राः । चैत्राद्या एव मीनाद्या मेवाद्या वा विदवन्तः ॥ कालनिर्णयकारिका 15

1039. नक्षत्रेण युक्तः कालः । पा. IV, 2 3. सौरमन्वीर्णमासीति । पा. IV, 2. 21 ; पूर्णमासाद्वयम् । वार्तिक 2 on पा. IV. 2. 35. The *madhavanv* explains 'पूर्णमासी वहेतेऽस्मिन् काले मीर्णमासी तिथिः'.

the months were called Caitra, Vaiśākha &c. because they had Caitri or Vaiśākhi Purnamāsi in it. All this occurred long before Pāṇini. Later the saura names Madhu, Mādhava &c. came to be identified with lunar months Caitra, Vaiśākha &c. and became synonyms. When this occurred it is difficult to say. But it is much older than the Christian era. It must be long before Kalidāsa, who in his Meghadūta first speaks of Āsādha and then refers to the next month Śrāvana as Nabhas. Often on the Full Moon day the Moon might not actually be in or very near Citrā or Śrāvana nakṣatra but that did not matter; the month would still be called Caitra or Śrāvana as the case may be.¹⁰⁴⁰

It has already been shown that in ancient Brāhmaṇa times the months ended with the Full Moon (i. e. were pūrṇimānta). When foreigners like Kaniska and Huviska ruled over Northern India they struck to the Pūrṇimānta Indian months in their records, though here and there they employ Macedonian month names. For example, the Greek month Gurppiya is used in Huviska's reign (28th year) in the Mathurā Brāhmī Inscription and the Greek month¹⁰⁴¹ Artemisios also occurs. In the Zeda Inscription the month must be held to be pūrṇimānta as the nakṣatra Uttarāphalguni is there said to have occurred on the 20th day of Āsādha.¹⁰⁴² The Tekkalī plates of Devendravarman record a grant on the occasion of a lunar eclipse on the 30th day of Māgha.¹⁰⁴³ Similarly, in the Lodhīa plates of Sivagupta

1040. नेपालिख्ये सवितरि यो यो वर्शं यत्तने। चाण्डमानास्तचन्द्रनाम्नैवाद्या द्वादश
 वदन्ता ॥ तेषु या या पौर्णमासी सा सा चैषादिना स्मृता। कादाचित्दिन येनैव लक्ष्यतेष्वेति
 निर्णयः ॥ q by ह्रद्वत् on यातमधर्मसूत्र 16 l, 'who explains' तद्वच मिदं सवितरि या
 अमावास्या तदन्ते चाण्डमने नामि पौर्णमासी सा अवणा आसीति चोच्यते। अवणयोगस्त
 भवतु ना वा धृत्।' Mr. Tarakesvara Bhattacharya in his paper on 'History
 of ancient Indian Astronomy' in J of Ganganatna Jha Research Institute,
 vol. XI-XII (1953-55) at p 17 quotes as from अमरसिंह the verse 'द्वयशुक्ला
 पौर्णमासी पौषी नामे ह वच सा ॥ नाम्ना स पौषो नवाध्यायैवमेकादश्यापरे ॥'. It appears
 that श्रीरत्नसिंह does not accept this verse as the original verse of Amara, but
 only as a variant reading. Mr. Bhattacharya seems to be unaware of this.
 The महाभारत on घातिक 5 on पा IV 2 3 says 'द्वयसनीपते चाण्डमसि वक्राति भवति
 शुक्लेणाद्य नयानिख्येति।'

1041 Vide E I vol 21 p 36 at p 60 for the first and C. I. I. vol. II
 p. 170 for the second written as 'Arthamisiya' on the Wardak vase of the
 year 51

1042 E I. vol. 19 p 1 at p 15 = C. I I vol II p. 145 'Sam 10 1
 Ashadāsa Masasa 20, Uttarāphalguni'

1043. I. H Q, vol XI p 300 at 302.

Balarjuna of Kosala (i. e. Ohhattisgarh region) published in E.I. vol. 27 p. 319 the date 'Sambatsare sapta pañcāśattame Kārtika-pornamāsyām ankena samvat 57, Kārtika-dina 30' (p. 325) shows that the month was pūrnimānta. The Rajatarangini¹⁰⁴⁴ says that king Harirāja came to the throne at the beginning of Āśādha in the 4th year (of the Laukika era), who ruled only for twenty-two days and died on 8th of the bright half of Śuci (i. e. Āśādha) and thereby shows that the month was pūrnimānta in Kāshmir then as now.

Though inscriptions before the Christian era rarely mentioned the names of months (such as Kārtika 14th in the Kharosthi Inscription of the Greek king Menander,¹⁰⁴⁵ 2nd century B. C.), the usual mode is to mention the *rtu* (season), then the number of the month (and not name) in the season and then *divasa*, e. g. vide the seven inscriptions from¹⁰⁴⁶ Mathurā and the Śarnath Inscription of Mahārāja Kaniska.¹⁰⁴⁷ In some inscriptions only the *rtu* (season), the number of the *paksa* and the day occur; vide Nāgarjunikonda¹⁰⁴⁸ Ins. (3rd century A. D.), the Omgudu grant of Vijayaskandavarman (E. I. 15 p. 252 ' Hemantapakse trtiye trayodaśyām '), the Nāga image Ins. of Kaniska's time (E. I. 17. p. 11) in sa. (Samvat) 8, grī. 4, di (divasa) 5. Vide also Luder's list No. 922 and No. 1202 (the latter of Mādhariputa Purisadata, samvachhare 20, Vāsāpakham 8, divasam 10). Sometimes the month is mentioned but no *paksa* and the days are counted continuously from 1 to 30, e. g. Khoh plates of Mahārāja Jayanātha (in year 177 and 22nd day of Caitra) and Khoh plate of Śarvanātha in year 193 month Caitra day 10th without the mention of the fortnight (vide Gupta Inscriptions pp 121 and 125), E. I. vol. 20 p. 59 at p. 63 (*sam* 159, apparently of the Gupta era, Māgha di. 7), E. I. 19 p. 96 (the Mathurā pedestal Ins. of Kushāna year 14 in Pausamāsa

1044 स चतुर्थममाषादमरगमहि महीपतिः । हरिराजाभिर्धे पुत्रमभिविद्ययात्ममायया ।
...हविर्हनिमरगपुत्री स रमिन्वा सप्तपति । श्रय यः । शुचिपञ्चा शुचिशुभ्रादनीदिने ॥ राज-
तरङ्गिणी VII verses 127 and 131

1045 Vide E I vol 2: pp 1-8, for the Bajaur casket Inscription of Minadra.

1046 E I vol 19 p 65 (seven Ins. from Mathurā) at p 66 ' सं = ४
१ दि. १०

1047. E I vol 6 at p 176 ' सं १ हे १ दि ०१ ' (Sarnath Ins of Kaniska)

1048. E I. vol 20 p 16 रजो सिरीवीरपुरिसद्वत्स सप्त ६ वा प ६ दिव १०, *ibid*
at p 21 मन्वच्छरे अक्षर सं १०० हेमागपय्य छठे ६ दिवसे पञ्चमे

divasa 10), Gupta Ins. of Gupta year 129 in Jyestha-māsa di 18 (Gupta Inscriptions p 45 at p. 46). The non-mention of the paksa and the continuous counting of days from 1 to 30 continued even in the 9th century, vide Kota Inscription of Śāmantā Devadatta (I. A. 14. p 351) of *saṃvat* 879 (923 A. D.) Magha su. 20. It may be noted that here the month is pūṇimānta. In modern times people use such abbreviations as *su dh* or *va dh* or *ladya*. The first is abridged from *śukla dīna* (or *dīasa*) or *suddha dīna* and the latter from *bahula-dīna* or *dīasa* (*va* and *ba* being often interchangeable). For 'bahula', vide E. I. vol. 18, p. 236 at p. 238 (inscription of Rudrasena in the year 127 held to be of the saka era), Rudradāman's Junagadh inscription in the year 72 (150 A. D.) of Mārgasīrsa, bahula-pratipad (Luder's list No. 965 and E. I. vol. VIII p 36 at p. 40), Udayagiri cave inscription in Gupta era 106 (425-26 A. D.) 'bahuladine' (Gupta inscriptions p 258). For *śukla*, vide Gupta Inscriptions pp. 95, 102, 114 and for *suddha*, vide the Nasik cave inscription in the year 42 of the reign of Usavadāta, son-in-law of Naha-pāna, where we have 'Katikasudhe' (in E. I. VIII at p 82) and Pardi plates of Dahrasena in Kalacuri year 207 (i. e. 455-56 A. D.) in C. I. I. vol. IV pp 22, 24 (Vaiśākha-suddha-trayodasyām), for *su dh*, vide E. I. 17 p 110 (of the Valabhi year 106, 525-26 A. D.). For 'ba dh' vide JBRRAS (New Series) vol. I. p. 66 'Bhādrapada ba 13' in Valabhi year 210 and E. I. 19 p. 126 plate of Dhruvasena in Valabhi year 210 Bhādrapada ba di 9). It may be noted that 'sudi' and 'ladi' are treated as indeclinables (*avyaya*) and included in the 'svara-digana' ('svaraḍmipāṭemavyayam' Pāu I. 1 37) by later grammatical writers. The Kāśikā, however, does not include these two in the 'svaraḍi-gana' which is an *ākṛtigana* and therefore liable to be added to. 'Vadya' is inexplicable except as an attempt to have some word with some assonance of sound parallel to *suddha* and related to *va dh*. It is not clear why the word 'paksa' is not used in many inscriptions before and after the Christian era even though the word *paksa* occurs in such ancient works as the Brāhmanas¹⁰⁹ and Upanisads. The Chāndogya-Upanisad (IV. 15 5 and V. 10. 1), the Brhad-āranyaka-Upanisad VI. 2 15-16 employ the words 'apūrya-māna-paksa' (also pūrvapaksa' and 'aparapaksa' in Br Up.

1049 तेषां पूर्वपक्षे कृत्या सम्पद्यते । ताण्डवमहानाह्वयं V 9 14 तं पूर्वपक्षे याजयेत्
वर्त्तनीयानेव भवति । य क्षामयेत् पापीयात्याविति तत्तत्परपक्षे याजयेत् । पापीयात्वेन भवति । तस्मात्
पूर्वपक्षोऽप्यवकाशः शक्यतः ॥ तै. ब्रा. II. 2. 5 11.

- appears to mean 'soiled or dirty clothes'. The word 'malimluca' occurs in Vāj. S. 22. 30, Sāṅkhiyana-śrautasūtra VI. 12.15. The Malamāsatattva derives the word as follows: being *mah* (soiled) it passes on'. The words 'samsarpa' and 'amhasaspati' occur in Vāj. S. 22. 30 and 31¹⁰⁵⁴ respectively, and 'amhasaspati' in Vāj. S. 7. 31 after the mantras referring to the twelve *saura* months, Madhu, Mādhava &c. The Tai. S. (I. 4. 14.1 and I. 5. 3. 4) has the formula 'samsarpcsayaham-spataye tvā'.¹⁰⁵⁵ 'Amhasaspati' literally means 'the lord of sins or evil' (i. e. a condemned month). Later medieval writers make a distinction¹⁰⁵⁶ between 'samsarpa' and amhasaspati'. When there are in one year two *adhimāsas* and a *ksaya māsa*, the first of the two *adhimāsas* is called 'samsarpa' and it is not condemned for all religious matters but only for marriages, such sacrifices as Agnistoma, festivals (that are not obligatory) and auspicious rites of children (such as 'nāmakarana'). The name amhasaspati is confined to *ksayamāsa*. The intercalary month is called Purusottama-māsa (Viṣṇu being called Purusottama) in some of the Purāṇas as in Padma VI. 64, probably with the purpose of reducing the opprobrium that attached to an intercalary month.

In the Dharmasāstra Literature considerable space is devoted to the intercalary month e. g. in the Agnipurāṇa 175. 29-30, the Rājamārtanda (folios 68a-69, verses 1078-1115), Kālaviveka of Jīmūtavāhana pp. 113-168, Hemādri on Kāla pp. 28-66, Kālanirnaya of Mādhava, Madanaparijāta pp. 544-550, Suddhikaumudī pp. 265-296, Malamāsatattva (Jīvananda ed.) pp. 736-856, Samayaprakāśa pp. 140-155 (part of Viramitrodaya), Nirayasindhu pp. 9-17, Smṛtikaustubha (samvatsaradiḥiti) pp. 520-529, Dharmasindhu pp. 4-7, Puruṣārthacūṭamani pp. 17-31. A brief treatment is all that can be attempted here.

1054 उपयामगृहीतोऽर्पद्वयस्ये त्वा । वाज न VII 30. मधवे स्वाहा माधवा
स्वाहा "तद्वत्पाम स्वाहाद्वयस्ये त्वाहा" । वाज सं XXII, 31

1055 उपयामगृहीतोऽर्पद्वयस्यान स्वेत्याह । अन्ति त्रयोवृत्तौ मास इत्याहुस्तमेव तद्
मीणाति । तै. सं VI 5. 3. 4

1056 चरित्रमन्मने न संक्रान्ति सत्क्रान्तिद्वयमेव वा । नमर्षादरपती नामावधिनामश्च निन्दित. ॥
वर्षस्वल्पान्योर्निर्दिष्टं q. by हे on काल p. 30, समयमज्ञात p. 143 अस्तक्रान्तिक्रान्तं
हो चैतत्तत्तत् अर्धिन । क्षयमानो द्विसंक्रान्त न स्वाहस्यतिमज्ञात ॥ का नि कालिका 19 The
होमी comments 'अस्तक्रान्तैर्वाधिनाम पूर्वस्वल्पान्योऽपि नाधिनाम' किं तु समयं द्विः, ॥
the बुद्धिः सौख्यं remarks 'अत एव क्रमणे दत्तं न भवतीति सत्त्वमज्ञाति वदत वदयते । अप
च मान. क्षयमानाधिकरणमेवाम्न एव भवति' p. 271; यद्वर्षमज्ञेऽपि क्रान्तमज्ञे तत्क्रान्ति-
क्रान्तिद्वये क्षयार्थे (v. I. क्षयार्थः) । मासत्रय स्वाहस्यतिद्वय प्रयत्नादिवाद्यज्ञातस्त्वमज्ञेत्तु
q. by हे (on काल) p. 34, महमासतत्त्व p. 702, समयमज्ञात p. 144 (reads क्षयार्थः),

The Agnipurāṇa provides:¹⁰⁵⁷ one should avoid in an intercalary month the performance of the following acts, viz. of consecration of Vedic fires, the establishment of images, sacrifices, religious gifts, vratas, the recitation of the Veda after undertaking it, observance of certain *nyamas* such as *mahānāmui*, the letting loose of a bull (after *sapindana*), tonsure of a child, *upanayana*, rites such as the *samskāras* of *nāmakarana*, inauguration of a king. Long lists of what may or may not be done in an intercalary month occur in many works such as in Hemādri on *Kāla* pp. 36-66, *Nirnayasindhu* pp. 10-15, *Dharma-sindhu* pp. 5-7. It would be enough if some general provisions are stated. The general¹⁰⁵⁸ rule is that one should perform obligatory acts and acts prescribed on certain occasions even in an intercalary month. For example, one must perform even in an intercalary month daily *sandhyā* worship, the five daily *Mahāyajñas* (such as *Brahmayajña*, *Vaiśvadeva*), the offering into fire (as an *agnihotrin*) and must take a bath if there is an eclipse (in *adhimāsa*), although this is *narmuttika*; so also one must perform the funerary rites after a relative's death even if the death takes place in an *adhimāsa* (this also is *narmuttika*). But an obligatory rite should not be performed in *adhimāsa* if *śāstra* allows its postponement, e.g. Soma sacrifice. The general rule is that no *kāmya* rite (not obligatory, but to be performed for securing some object or result) is to be performed in *adhimāsa*. There are exceptions to this also if a certain religious rite is begun before an *adhimāsa* falls (such as a *Prājāpatya* penance for twelve days or a *cāndrāyana* penance for a month) it may be continued even in *adhimāsa*. If there is drought and one desires to perform the *Kāṭiṇī* for bringing down rain, this may be done even in *adhimāsa*, since to wait might defeat the

1057 अग्न्याधेयं प्रतिष्ठा च यज्ञदानव्रतानि च । वेदव्रतद्वयोत्सर्गचूडाकरणमेखला ।
भाङ्गल्यमभिषेकं च मलमासे विवर्जयेत् ॥ अग्निपु. 175. 29-30 (reads वेदव्रत) q by कृ. १
p. 283 (without name) This is cited by हे. (on काल) p. 40 as occurring
in बृहस्पति, बृहस्पति, पैडीनसि and ज्योति पराशर and by का. वि. p. 129 and सनप-
यकाश p. 149 from ज्योति-पराशर

1058. बृहस्पतिः । नित्यनैमित्तिके कुर्यात्प्रपन्नं सन् मलिम्लुचे । तीर्थस्नानं गजच्छाया
मेतन्माह तथैव च ॥ स्मृत्यन्तरे च । अनन्यगतिं यत्नित्यं कुर्यान्नैमित्तिकं तथा ॥ हे. on काल pp
45-46 The first verse occurs in बृजवल p. 349 and is q by का. वि. p. 140,
मलमासतत्त्व p. 788, सनपयकाश p. 144. For गजच्छाया vide H. of Dh. vol. IV.
p. 371 n The सनपयकाश explains that गजच्छाया here means आङ्ग performed in
the shadow of an elephant.

desired object These provisions are neatly summarised in the Kālanirnaya-kārikās quoted below ¹⁰⁵⁹

Certain matters were to be done only in malamāsa such as the gift¹⁰⁶⁰ of 33 *apūpas* (cakes) every day to brāhmanas or at least once in the intercalary month; certain acts were not to be done in adhimāsa, but only in the *śuddha*^{1060a} month, such as the sinking of wells, construction of tanks, solemn sacrifices, the mahādānas and vratas. Certain matters can be done in adhimāsa as well as in śuddha-māsa¹⁰⁶¹ e.g. rites on a pregnancy (such as *pumsavana*), taking interest on money lent, wages of workmen for fixed periods, monthly śrāddha (on amāvāsyā), daily gifts, bath at a holy place, *japa* (muttering mantras), homa with barley grains or rice or sesame, rites on the birth of a child, funeral rites, *nava-śrāddhas*, śrāddha on 13th tithi with Maghā-nakṣatra, the sixteen śrāddhas, bath and śrāddha and gifts and *japa* on lunar or solar eclipse, obligatory and *naumittika* acts; these may be done in malamāsa also. A great deal of discussion is held on śrāddhas in malamāsa by Hemādri on Kāla (pp 56-63), Malamāsatattva (pp. 841-856), Nīrnayasindhu

1059. काम्यारम्भं तत्समाप्तिं मलमासे विवर्जयेत् । आरम्भं मलमासात् शब्दं कृच्छ्रं चाश्रादिकं तु यत् । तत्समाप्त्यै साधनस्य मानस्यानतिलङ्घनात् ॥ आरम्भस्य समाप्त्यै च स्याद्विन्मलिमुच्यते । अद्वयमखिलं काम्यं तदाह्वयेयमेव तु ॥ कारीयादि तु यत्काम्यं तत्पारम्भ-समापने । कार्यकालविलम्बस्य प्रतीक्षाया असम्भवात् ॥ अनन्यगतिकं नित्यमाग्निहोत्रादि न त्यजेत् । यत्पुनरुक्तं नित्यं सोमयागादि वर्जयेत् ॥ कालनिर्णयकारिका 21-24 नैमित्तिक is defined by म मा तत्त्वं p 788 as 'मासदिनसवत्सरादिविशेषनियमशून्यावश्यकर्तव्यकादाचित्कानिमित्तो-त्पन्नम्' । About सोमयाग, समयमकाश p 148 says 'सोमयागादेर्नासद्व्यात्मकवत्सत्तादि-कालिकत्वेन ह्येव विहितकाललाभास्तगतिकत्वम्' ।

1060 The सूक्तिकौस्तुभ (p 524) quotes हेमाद्रि 'हेमाद्रौ पादमे तत्रैव विहितं दानम् । अधिमासे तु संग्रहे शुद्धसर्पिर्भुजानि च । अयस्त्रिंशदप्रपानि दातव्यानि दिने दिने । यावन्ति तत्र छिद्राणि अपूपस्य च पायि । तावद्वर्षसहस्राणि स्वर्गलोके नदीयते ॥ प्रत्यहं भस्ममेव कञ्चिदेकस्मिन् दिने कार्यम् । पृथ्वीसन्निधौ दानं गृहाण पुत्रयोत्तम । मलानां च विद्धुः शुद्ध्यर्थं पापमहामनाय च । पुत्रपौत्रामिदं शुद्ध्यर्थं तव दातव्यानि भास्कर ॥'

1060 a. वापीकूपतडागादिप्रतिष्ठा यज्ञकर्म च । न कुर्यान्मलमासे तु महादानव्रतादिकम् ॥ q by हे. on काल p 41 and का. वि p 130. महादानs have been enumerated and described in H of Dh vol. II pp. 869-877.

1061. यमः । यमो वाङ्मनसिके भूत्ये आश्रकर्मणि मासिके । सपिण्डीकरणे नित्ये नाथिमासं विवर्जयेत् ॥ तीर्थस्नानं जपो होमो यज्ञदीहितिलादिभिः ॥ जातकर्मस्त्यक्तकर्मणि नवआश्र तथैव च । मघात्रयोदशीआश्र आश्राग्नयि च पोषणं । चन्द्रसूर्यग्रहे स्नान आश्रदानजपादिकम् । कार्याणि मलमासेषु नित्यं नैमित्तिकं तथा । q. by हे (on काल p 52), समयमकाश p 145, अल्प-कर्माणि द्वाह्नोदकापिण्डदानादियसञ्चयनादीनि, for नवआश्र vide H of Dh vol. IV. pp 262-263 and 577, 519-520, for sixteen śrāddhas, vide H. of Dh vol. IV. pp. 518-519.

(pp. 11-15), *Samayaprakāśa* pp. 151-155 This is passed over for reasons of space For some remarks on the śrāddha of a person dying in an intercalary month, vide H of Dh. vol. IV. pp. 546-547

Just as the 13th month was to be discarded for religious rites, in Western countries number 13 is supposed to be unlucky, particularly in the case of company at a table

One of the five *angas* in the Indian *pāñcāngas* is the week-day. A brief discussion on days and week-days has therefore to be held. The interval between two sunrises was considered as the most important unit of time This is solar and is called the civil day But *tithi* is a lunar division of time (as described above) and begins and ends at various spaces in the solar day. The word 'day' has two meanings, viz (1) from sunrise to sunset and (2) from sunrise to sunrise¹⁰⁶² In Rg. the word 'ahah' is applied to both the dark part of it (i. e. 'rātri' night) and to the bright part.¹⁰⁶³ The word *rātri* is not so frequently used in the Rgveda as the word 'ahan' and the word 'dina' is very frequently used in compounds like 'sudinatva', 'sudina' 'madhyandina'; 'ahorātra' (day and night) occurs only once in the Rg. X. 190.2 The word 'pūrvāhna' (first part of the day or forenoon) occurs in the Rgveda X. 34.11. Three parts of the day also occur in the Rgveda viz *prātaḥ*, *sangava* and *madhyandina*¹⁰⁶⁴ (mid-day). These are three out of the five parts of the day, the other two being *aparāhna* and *astamaya*, *astagamana* or *sāyāhna*, which five are mentioned in the Śatapatha Br. II. 3.2.9 Both 'prātaḥ' (morning) and 'sāyam' (evening) occur in Rg. V. 77.2 and 'sāyam' alone in Rg VIII. 2.20, X. 146.3 and 40. The day and night were also divided into eight parts by Kautilya (I. 19) and by Dakṣa and Kātyāyana The division of the day and night each into 15 *muhūrtas* has been already dealt with at some length on pp. 537-541.

Great divergence prevailed about the beginning of the day. The Jews placed the beginning of the civil day in the evening (vide Genesis I. 5 'The evening and the morning were the first day' and also I. 13.) The Egyptians divided the day from sunrise to

¹⁰⁶² Vide H of Dh vol. II pp 644-45, vol III p 242 and vol IV. pp 376-377 for the different ways of dividing the day

¹⁰⁶³ अहश्च कृष्णमहरक्ष्णं च वि वर्तेते रजसी येयाभिः । ऋ VI. 9. 1

¹⁰⁶⁴ उता यात सङ्ग्रे मातरद्वौ मध्यन्दिन उदिता सूर्यस्य । ऋ V 76. 3.

sunset into twelve parts and thus obtained hours whose length depended on the season, while the Babylonians¹⁰⁶⁵ began the day with sunrise and divided day and night into twelve parts, each of which corresponded to two of the equinoctial hours. In Athens and in Greece generally the day commenced in historic times with the evening for the purposes of the calendar (vide Heath's 'Aristarchus of Samos', 1913, p. 284). In Rome the day began with midnight. With Indian writers the day begins with sunrise (as in *Brāhmasphuṭa-siddhānta* XI. 33), but they were not unaware of different beginnings of the day. The *Pancasiddhāntikā*¹⁰⁶⁶ remarks that Āryabhata declared that the day began at midnight in Lankā and again he said that it began with sunrise and that sunrise in Lankā coincides with sunset in Siddhapura, with mid-day in Yamakoti and with midnight in the Romaka country.

In modern times the civil day begins at midnight.

The seven day week is an artificial man-made arrangement. It corresponds to no astronomical or celestial phenomenon. The Mexicans had a week of five days¹⁰⁶⁷ before the Spanish conquest. The seven days week prevailed among Jews, Babylonians and the Incas of South America. The Romans had a week of eight days in Republican times, while the Egyptians and ancient Athenians had a week of ten days. In the Old testament God is said to have gone on with the work of creation for six days, to have rested on the seventh and to have blessed it and sanctified

1065. Hastings in E. R. E. vol XII p. 50 says so, but Prof Neugebauer in E. S. A. p. 101 says that Babylonian day began in the evening and the first day of the month was made to depend upon a natural phenomenon, namely, the visible crescent of the Moon. Fotheringham in his *Explanations to Nautical Almanac* 1935 (at p. 769) states that the Babylonians reckoned day from midnight and mentions Pliny as saying that Hipparchus also did the same.

1066. लङ्कार्धरात्रसमये दिनमद्विजगत् चार्धमन् । ध्रुव स एव सूर्योदयात्मध्रुवाद् लङ्कार्धरात्र ॥ उदयो यो लङ्कार्धरात्रोत्तमयः सविहरेव सिद्धये । मध्याह्ने यमकोट्या रोमकविषयेऽर्धरात्रः स ॥ पञ्चसि 15, 20 and 23 Lankā here is not Ceylon but an imaginary island to the south of India. The location of सिद्धपुर and यमकोटी is not known; रोमक seems to be Alexandria. In आर्यभटीय (गोलपाद्) the 13th verse is उदयो यो लङ्कार्धरात्रोत्तमयः सविहरेव सिद्धये । मध्याह्ने यमकोट्या रोमकविषयेऽर्धरात्रः स्यात् ॥ This corresponds to पञ्चसि 15 23 Vide सूर्यसिद्धान्त, ध्रुवोलङ्कार, verses 38-40 for the four cities mentioned in the आर्यभटीय being in the four directions

1067. Vide G. Schiaparelli's 'Astronomy in the Old Testament' (translated, Oxford, 1905) p. 130.

it (Genesis 2. 1-3). In Exodus 20. 8-11, 23. 12-14 and Deuteronomy 5. 12-15 God is said to have commanded the Jews to labour for six days, take rest on the seventh and to observe it as the Sabbath of the Lord God and to keep it sacred. The Jews gave no special names to the week days except the Sabbath which was the last day of the week and which they observed on Saturday (and not on Sunday).

The Old Testament contains no traces of proper names having been given to week days. It appears that even in the New Testament week days were indicated by numbers. Vide Matthew 28 1 'In the end of the sabbath as it began to dawn towards the first day of the week came mary Magdalen &c'; Mark 16 9 'Now when Jesus was risen early the first day of the week he appeared first to Mary Magdalen &c'. Luke 24 1 'Now upon the first day of the week being early in the morning they came into the sepulchre' Each of the seven days of the week is designated as the sabbath or holy day by various nationalities and religious communities i.e Monday is the Greek Sabbath, Tuesday the Persian, Wednesday the Assyrian, Thursday the Egyptian, Friday the Moslem, Saturday the Jewish and Sunday the Ohristian.

On the origin and development of the seven-day cycle the leading work is F. H. Colson's 'the week' (Cambridge University Press, 1926). Some of his arguments may be briefly indicated Dion Cassius (first quarter of 3rd century A.D.) in his 37th book says that Jerusalem was captured^{1067a} by Pompey in 63 B C. owing to the reverence of the Jews for Saturday (their Sabbath day) and he further makes the statements that planetary week originated in Egypt, that it was of recent growth and that it was in general use in his day; vide Dio's 'Roman History' vol. III pp 129, 131 where two traditional explanations are given as to how the week days were named after planets, the 2nd of which is based on the 24 hours of the day and night What must be emphasized is that Dio is positive that week days did not originate in Greece, but in Egypt and their introduction was recent Dio was a Roman and wrote his History between 200 to 222 A. D Therefore, the introduction of week days in Greece could not have been earlier than the first century of the

^{1067 a} Vide Dio's 'Roman History' (Loeb Classical Library) vol III pp 126-127 where it is said that Pompey captured the Jewish defenders of Palestine on the day of Sabbath, because they did not work on that day at all

Gupta year¹⁰⁷⁰ 165 (i. e. A. D. 484), which mentions Thursday and the 12th tithi of the bright half of Āśāḍha. Supposing for argument that weekdays were originally borrowed from some foreign country, at least a few hundred years would be necessary before such a borrowed system could become general and could be utilized even in Indian proclamations by a great Indian imperial dynasty like the Guptas.

Let us now turn to the literary evidence. The *Āryabhaṭīya* (*Daśagītikā*, verso 3) mentions Thursday.¹⁰⁷¹ In *Bṛhat-samhitā*¹⁰⁷² occurs this 'when Pītāmaha declared that the weekday Tuesday does not lead to auspicious results or when (I declare) that the day of the son of the earth is inauspicious, what difference is there between (the śāstra) composed by a divine author and that by a human author (like myself)'. It has been seen above (p 488) that the *Pañcasiddhāntikā* tells us that a five year cycle started according to Pītāmaha in the second year (expired) of the Śaka era. Therefore it appears that Pītāmaha who probably wrote about 80 A. D. mentioned Tuesday. The *Pañcasiddhāntikā* (in I, 8) mentions Monday in summarising the features of the *Romaka siddhānta* (vide note 1004). The *Bṛhat-samhitā* in chapter 103 (verses 61-63) sets out what actions are proper to be done on the weekdays from Sunday to Saturday and Utpala quotes eighteen *Anustubh* verses in all from the ancient astronomer Garga on the same topic.^{1072a} Kern

1070. इति वक्रपञ्चमधिके पक्षाणां भूपती च वृषस्ये । आषाढमास-छत्र-हृदय्या हर-
हरोद्विषसे ॥ Gupta Inscriptions (ed by Fleet) No. 19 p. 89 Vide V. B
Keith's 'Indian and Foreign chronology' pp. 50-51 where he establishes
that this day corresponds to June 21, A. D. 484

1071. काद्यो द मनुजुन इव गतास्ते च मनुजुन ह्ना च । कल्पादेर्द्विपादा न च शु-
चिन्साच्च भारतात्पूर्वम् ॥ दशमीतिश्रुपाद verse 3. The com. explains राज्यचरता सुधि-
द्विपादीनामस्त्यो शुचदिवसो भारतशुचदिवसः । द्वापरावसानगत इत्यर्थः । तस्मिन् दिवसे
सुधिद्विपादयो राज्यसुखरूपं नक्षत्रमयानं यता इति मतिरिति । तस्माच्छुचदिवसात् पूर्वकल्पादेरा-
रम्भ गता मन्वाद्य उद्योकाः । This verse means 'There are 14 Manus in a day
of Brahmā and 72 yugas make up the period of a Manu, since the beginning
of this *kalpa* up to the Thursday of the Bhārata battle six Manus, 27 yugas,
3 *yugapādas* have elapsed.' काद्य means कस्य यज्ञान् अहं हिंस्रः ; in the
system of आर्यभट्ट द = 14, दश = 72, कृ = 70 and स = 2, ह्ना = 27 (हृ being
= 7 and न or नः = 20), न = 3 मनुजुन in ब्राह्मणकृतसिद्धान्त XI, 11-12 criti-
cizes आर्यभट्ट for his views mentioned in note 1066 above

1072. कितितनयदिवसवारी न छत्रकृदिति पितामहोक्ते । छत्रदिवसमिवमिति वा
कोत्र विक्षेपो छद्विष्यकृते (v. l. कृते) ॥ वृहत्सं I. 4.

1072a. The भागवत X 7 5 says 'योतिषामयनं साक्षात् यचज्ज्ञानमतीन्द्रियम् ।
प्रणीतं भवता येन पुमान् वेदं पराक्षरः ॥' This is said of गर्ग (who is said in verse 7
to have been the आचार्य of the Yadus).

weekdays. The *Nāradya* provides that Monday¹⁰⁷⁴, Wednesday, Thursday and Friday are auspicious for all rites and actions, while the other weekdays yield the desired result only in cruel or violent actions. The *Matsya* provides that all weekdays except Sunday and Tuesday are auspicious (253 7). The *Kūrmapurāṇa* (*Uttarārḍha* 20. 16-17) provides that *śrāddhas* on weekdays from Sunday to Saturday respectively yield the benefits of health, happiness (or prosperity), success, all desires, desired learning, wealth and long life. The *Viṣṇudharmottara* (I. 142. 30-32) has similar provisions. The *Brahmapurāṇa* (118. 30) recommends touching an *aśvattha* tree on Saturday. The *Vāmana* (14. 49-50) forbids certain actions on weekdays (such as an oil bath on Sunday or Tuesday). The *Matsya* specifically refers to Sunday (in chap 55 4, 65. 5, 70. 46), to Monday (in 57. 4), to Tuesday (in 72. 27, 193 8). Though the chronology of all the above works is somewhat uncertain, yet it cannot be gainsaid that at least in the first two centuries of the Christian era planets had become objects of worship and the weekdays had been named and their order as it exists today had been settled. The *Mahābhārata*, in spite of its vast extent and copious descriptions of *Dharmaśāstra* matters, is entirely silent about the names of weekdays. The cumulative effect of all the evidence adduced above is to render it extremely probable, if not certain, that the worship of the planets and knowledge of the weekdays presided over by them was known to the Indians at least between 100 B. C. to 100 A. D. One further circumstance is that the names of weekdays in India are purely Sanskrit and there is hardly any reference to a weekday in Sanskrit works under any Greek or other non-Indian name, while in the case of the signs of the zodiac frequent use is made of such foreign words as *kyra* or *leya*. Fotheringham (in explanations in *Nautical Almanac* for 1935 at p 769) states that the mean temporal hour with the length that it had at equinoxes is first found in Hipparchus (140 B. C.), that Ptolemy in the *Tables* in the *Almagest* reckoned the day from mean noon of Alexandria and divided the day into sixty equal parts each of which was divided sexagesimally and that Ptolemy in his manual *Tables* divides the whole day into equinoctial hours reckoned from noon in Alexandria and subdivided these sexagesimally. This shows that two systems

1074. इन्द्रजिह्वीयुक्ताणां वातरां पूर्वकर्णम् । फलदास्त्वितरे क्रूरे कर्मण्यभिमतयदा ॥
 नास्तीय I. 56 161. Compare दल्लमाला III 15 quoted above in note 152 नाग्यकु-
 मर्के न च सुमिषुने क्षीरे च क्षुत्ते रविने च नासत् । इमेषु योपिच समाचरेत् क्षेपेडु सर्वाणि
 सर्वैव क्षुप्यन्ति ॥ कामन्दकपुराण 14. 49-50

of dividing the day into 60 parts and also into 24 parts were accepted by Ptolemy himself (who wrote only about 150 A D). Therefore, Indians could very well have used very early the 60 divisions system for finding out the order of the weekdays instead of 24 divisions system. The Indians did not calculate their day from noon or night but from the morning. The *Āsvamedhika-parva*¹⁰⁷⁵ expressly says that the day comes first and then night.

It is possible to advance several theories about the origin of the seven day week in India. The five planets (Mercury, Venus, Mars, Jupiter and Saturn) were especially regarded by the ancient Babylonians as the powers controlling the destinies of men and therefore five leading Babylonian divinities were identified with the above five planets. In course of transmission Babylonian names of divinities assumed Roman forms i. e. Ishtar, goddess of love, became Venus, the great god Marduk became Jupiter and so on (vide note 748 above). The five planets together with the Sun and the Moon made a group of seven heavenly bodies. In Chaldean temple worship which spread to Syria, it became the custom to sing the praises of each god on a particular day. The name of the god worshipped on a particular day was transferred to the day itself. The days which were sacred to the Sun and the Moon were called Sunday and Monday. Some Norse words like Wednesday (Woden's day) and Thursday (Thor's day) were introduced in England. But weekdays in Europe are ultimately derived from the Babylonian gods. It has already been shown (pp 598-600 above) that India and Babylonia had close commercial and other contacts from very ancient times. Vide the recent work on 'Hittites' by O. R. Gurney (in Pelican Books, 1958), pp 104-105 and 124 for technical Sanskrit words in horse breeding Vedic gods and royal names in Sanskrit in the 14th century B C. It is possible to argue that seeing the temples of planetary gods in which worship was performed on certain days some Indians got the suggestion of a planetary week, as it has been suggested above that the ideas of the Zodiacal signs were derived from Babylonian boundary stones and similar monuments. There were Sun temples in ancient India¹⁰⁷⁶

1075. अह. पूर्व ततो रात्रिर्मासा. छुक्कादय स्मृता । अथवादिनि क्रमाणि कृतवः
विशिष्टादयः ॥ आश्वमेधिरूपर्व 44 2

1076. Vide Gupta Inscriptions, No. 16 at p. 68 (in 146 Gupta era) and No 18 p.79 for temples of the Sun and Br S Chap 57, Matsya, chap 257-263, Visnudharmottara III 60-69 and Bhavishya I 131 for temples and images. Br S 57 (verses 46-48) describes the appearance of the Sun image and Visnudharmottara III. 67-69 give directions as to how images of the Sun, the Moon and planets (Mars and others) are to be made.

such as that of Mārtanda in Kashmir, that of Mōḍhera in North Gujerat and that of Konārka in Orissa. Even now in some towns and villages there are temples of Saturn and Rāhu (as at Rāhūrī in the Ahmednagar District of the Bombay State, which bears that name after Rāhu). Kautilya mentions the several divisions of time from 'truta' to yuga and states that two *nūḍikās* are equal to a *muhūrta* and an *ahorātra* (day and night) has 30 *muhūrtas* (vide note 681 above). From this it follows that Kautilya knew only the division of the day into 60 *nādis* and that a *nādi* was the same as *ghaṭī*. The Āryabhaṭīya gives the following table: 60 *vinūḍis* are equal to a *nūḍī*, 60 *nādis* are equal to a day (Kālakṛtyāpāda, verse 1). Another way of citing the measures of time is: Time taken for repeating ten long letters is *prāṇa*, 6 *prāṇas* are equal to *pala*, 60 *palas* are equal to a *danda*, *ghaṭī* or *nādi* (Sūryasiddhānta I. 11, Jyotistattva p. 562). Pāṇini derives the word 'nādinidhama'¹⁰⁷⁷ from *nādi*. *Nādi* is a very ancient word¹⁰⁷⁸ It occurs in the R̥gveda and appears to mean some cylindrical instrument like a flute.¹⁰⁷⁹ It appears that the word *nādi* came to mean a period of time when a conch or a trumpet or similar instrument was blown to announce the lapse of one *nādi* (60th part of the day) as there were no clocks then. Hence division into 60 *nādis* or *ghaṭīs* (both words being mentioned by Patañjali who is generally held to have flourished about 150 B. C.) was the ancient mode of dividing the day in India and if any Sanskrit work (like the Sūryasiddhānta, chap. 12. 78-79) refers to 24 parts of the day, that work may be regarded as one of later times, but the whole system of time measuring by weekdays in India cannot be said to have been borrowed from a foreign source. Even Patañjali refers to the words *nādi* and *ghaṭī* as long in use before his time. Therefore, the division of the day

1077. नादीनिधमोऽयम् । पा III 2 30; on the previous sūtra there are two *vārtikas* and the महाभाष्य states 'अपत्यमिदमुच्यते । नासिका-नादी-मुदि-वदी-कारिभ्यो विङ्कत्यम् । नासिका । नासिकन्धमः । नासिकन्धयः । नादी । नादिन्धमः । नादिन्धयः । " वदी । पदिन्धमः पदिन्धयः । '

1078. The word 'nādi' and 'nāḍikā' have several meanings, viz. flute, tube or pipe, vein or artery, one half *muhūrta*. 'Nādinidhama' means a goldsmith (because he makes the fire flame up by blowing on it from a tube) From Kāthakasaṃhitā 23. 4 (Saisā vanaśpatīn vāg-vadati yā nādyām yā tūnavā) it appears that *nādi* was a musical instrument that produced sounds (a trumpet or the like).

1079. ह्यमस्य ध्वनते नादीरयं गीर्षं परिष्कृतम् ॥ इ X. 135 7, the meaning is 'here is blown the *nādi* for him (Yama) who is decked with songs of praise.'

into *nāḍis* or *ghaṭis* must be held to be long anterior to 200 B. C. On the whole it would not be far from the truth to say that weekdays were not borrowed by ancient India *en bloc* from elsewhere. It is arguable that usages in Babylon and Syria might have suggested the arrangement of days into weeks, but there is hardly any cogent evidence beyond similarity and prejudice to show that the origin of the nomenclature and the method of arriving at the order of the weekdays were not indigenous. Vide Cunningham in I A. vol 14 pp. 1 ff. in which he shows by diagrams how the calculation by Indian *ghaṭis* results in the same order of weekdays as the European division. Sham Shastri in *Annals of Bhandarkar Oriental Research Institute*, vol IV pp 1-31 after mentioning some rather hazy and obscure passages from the Vedic literature arrives at the conclusion that India was not indebted to the Greeks or Babylonians for week days or for the discovery of planets. It may be mentioned that Alberuni (tr by Sachau, vol. I. chap XIX pp. 214-215) illustrates how week-days received names from planets, narrates (p. 215) that it was the custom with Hindus to enumerate the planets in the order of the weekdays and that the Hindus persisted in using these in their astronomical books and declined to use any other order or method even if it was more correct.

CHAPTER XIX

Kalpa, Manvantara, Mahāyuga, Yuga

After dealing with time measures from *yuga* (of five years) down to weekdays and the day one must now briefly deal with the other measures of time such as Yuga, Mahāyuga, Manvantara and Kalpa. The word Kalpa has its germ in the R̥gveda¹⁰⁸⁰ X. 190 3, where it is said that the Creator created the Sun and the Moon, the heaven, the earth and mid-region as before. The earliest datable reference to Kalpa is found in Aśoka's edicts e.g. the 4th Rock edict¹⁰⁸¹ at Girnar and Kalsi have 'āva savata kapī' (yāvat samvartakalpam) and 'āva kapam' in the 5th Rock Edict at Shahabnagarhī and Mansera. This establishes that the theories about the vast extent of Kalpa had been promulgated in India long before the third century B.C. The Buddhists also took over the theory of Kalpas as is clear from the Mahāparinibbānasutta III, 53. 'Vouchsafe, Lord, to remain during the Kalpa. Live on, O Blessed One, through the Kalpa for the good and happiness of the great multitudes &c.'

The beliefs that in the dim past there was an ideally perfect society followed by a gradual degeneracy and decline in standards of morals, health and length of life and that the cycle of decline would be followed in the far distant future by a golden age of perfection in morals &c. have been dealt with in H. of Dh. vol. III pp. 885 ff. The word '*yuga*' has been shown there as having probably several meanings, viz. a short period of time (R̥g III. 26 3), a cycle of five years and also a long period and a period of thousands of years. Prof. Mankad in Poona Orientalist (vol. VI pp. 211-212) assigns as many as ten meanings to the

1080. सूर्याचन्द्रमसौ जाता यथापूर्वमकल्पयत् । दिव च पृथिवी ध्वान्तरिक्षमथो स्व ॥
अ. X. 190 3

1081. Vide Inscriptions of Aśoka in C. I. I vol I pp. 6, 30 (text of 4th edict), and pp. 55, 74 (text of 5th edict). In the Vanaparva 188 69 it is said that fire called Samvartaka will assail the world while the Brahmapurāṇa (232, 39) says that terrible clouds called 'Samvartaka' will rise, when final dissolution (*pralaya*) will follow. Therefore, 'āva samvata kapī' means 'up to the end of Kalpa when destructive fire called samvartaka will arise' (or when terrible clouds called samvartaka will arise). It may be noted that the Amara-kośa regards सवर्त, मलय, कल्प, क्षय and कल्पान्त as synonyms.

word One cannot agree with him in all that he says. For example, he appears to be wrong when he says that in Śākuntala IV (yugāntaram ārūdhah savitā) yuga means $\frac{1}{4}$ th of a day; yuga does not, so far as I know, mean $\frac{1}{4}$ th anywhere, it means 'four' in some cases. In Śākuntala 'yugāntara &c' should be taken to mean that 'the sun has come up in the sky as much as the length of a yoke (from the eastern horizon)' That is the sense of 'yuga' in Rg X 60 8, X 101 3 and 4. In the Mahābhārata, in Manu and the Purāṇas the theory of *yugas*, *manvantaras* and *kalpas* has been elaborated at great length. The four yugas are named Kṛta, Tretā, Dvāpara and Tīsyā or Kali and concern only Bhārata-varṣa^{1081a}. But it has been shown (at pp 886-890 of the H. of Dh. vol III) that originally these were the names of certain throws of dice in gambling and that from the 4th century B.C. (if not earlier) they came to be the designations of the ages of man. The early Gupta inscriptions refer to Kṛtayuga as a cycle of great virtues (as in the Bilsad stone pillar Inscription of Kumāragupta in Gupta Samvat 96 in 'Gupta Inscriptions' p 44, the Chammak copperplate of Vākātaka Pravarasena II in 'Gupta Inscriptions' p 237, Pattan plates of Pravarasena II, in E. I. 23 p. 81. The theory of Yugas, Manvantaras and Kalpas is elaborated among ancient works in the Mahābhārata (Vana-parva, chapters 149, 188 and Śāntiparva, chap 69 and 231-232), Manu I 61-74, 79-86, Viṣṇudharmasūtra chap. 20. 1-21, Viṣṇu-purāṇa 1 3, 6 3, Brahma-purāṇa 5. 229-232, Matsya 142-145, Vāyu chap 21, 22, 57, 58, 100, Kūrma I chap 51 and 53, Brahmāṇḍa II 6 and 31-36, III 1, Mārkaṇḍeya 58 64, 66-70, 71-97 (has the

1081a. चत्वारि भारते वर्षे युगानि सुनयो विदुः । कृतं वेता ह्यपरं च त्रिण्यं चेति चतुर्थम् ॥ वाङ् 24 1, 45 137 (reads कवयो for सुनयो and कलिश्चेति चतुष्टयम्), 57. 22, मत्स्य 142 17-18 'चत्वारि भारते वर्षे युगानि कपयोऽम्बवन् । कृतं वेता ह्यपरं च कलिश्चेति चतुर्थम् ॥ पूर्वं कृतयुगं नाम तत्तत्कृतमिधीयते । ह्यपरं च कलिश्चैव युगानि परिकल्पयेत् ॥' Vide ब्रह्म 27. 64. Tradition gave slightly varying information about the end of the Dvāpara age. It is said that the war between the Kaurava and Pāṇḍava hosts was fought in the period of sandhyā between Dvāpara and Kali (Ādi 2.13) Similarly, शल्य 60 25 (मार्तं कलियुगे विद्धि), वनपर्व 149 38 say that Kalyuga was very near when the Bhārata war was about to be fought (एतत्कलियुगं नामाचिराद्यम्बवते). On the other hand, many of the Purāṇas say that Kalyuga began the very day Kṛṣṇa finished his avatāra and went to heaven; वाङ् 99 428-29, ब्रह्माण्ड III 74 241, मत्स्य 273 49-50, निष्क IV. 24 110, भागवत XII 2 33, ब्रह्म 212 8 has the same idea in different words. Vide note 993 for quotations from some of these Purāṇas. The Māusala-parva 1 13 and 2 20 state that Kṛṣṇa passed away 36 years after the Bhārata war. In any case ह्यपरं came to an end immediately or a few years after the Bhārata war.

longest account of Manvantaras), and by astronomical writers and works such as Āryabhaṭa, Śūryasiddhānta, Brahmagupta, Siddhāntasiromani. None of these works enables us to furnish a satisfactory explanation about the rise of this system of Kalpas, Manvantaras and Yugas. Pargiter (in AIHT p 175) thinks that the division into four ages had a historical basis. That may or may not be so. But what historical explanation can be offered about manvantaras and kalpas is not stated anywhere. The theory of yugas concerned only Bhāratavarsa as stated in several Purāṇas. All these works contain the same general features but there are many divergences in details. As the Manusmṛti contains one of the oldest accounts, a summary of its remarks will be first set out. First, seven Manus are enumerated viz Svāyambhuva, Svārocīsa, Uttama, Tāmasa, Raivata, Caksusa and Vaivasvata. Then divisions of time from *nimesa* are specified (18 nimesa = Kāṣṭha, 30 Kāṣṭhas = Kālā, 30 Kālās = Muhūrta, 30 Muhūrtas = ahorātra); it is then said that the human month is the day and night of *pitrs*, the human year is divine *ahorātra*. Kṛta-yuga extends over 4000¹⁰⁸² years, *sandhyā* (twilight) before it is 400 years, *sandhyāmsa* after it is 400 years. The three other yugas Treta, Dvāpara and Kali have respectively 3000, 2000, 1000 years and *sandhyās* and *sandhyāmsas* together of respectively 600, 400 and 200 years. The four yugas thus come to 12000 years (4800 plus 3600 plus 2400 plus 1200); this is called the yuga of gods (i.e. this is the *divya* measure) and 1000 of these four come to one day of Brahmā and the same is the extent of the night of Brahmā. Seventy-one yugas of 12000 divine years each constitute a manvantara and Manu (I 80) winds up by saying that manvantaras are numberless¹⁰⁸³ and so are creations and dissolutions. It should

1082 Manu I 65-67 are the same as Śāntiparva 231 15-17, Manu I. 65-66 are the same as Matsya 142. 5-6 (with slight variations), Manu I. 69-70 are the same as Śānti 231 20-21, Vāyu 57. 23-24 and Matsya 142. 19-20. Manu I. 69 is same as Vanaparva 188 22 23

1083 It was said by Manu (I 81-82) that Kṛta was an age in which Dharma was four-footed and perfect, that in the other ages dharma declined successively by one foot, that theft, falsehood and fraud increase in proportion. Then Manu further avers (I 83-86) that the length of human life in the four ages is respectively 400, 300, 200 and 100 years, that the set of duties differ in the four ages. Dharma is said to be four-footed because Manu VIII 16 identifies dharma with *vṛa* (bull). Both Plato and Aristotle believed that every art and science had many times developed to its apogee and then deteriorated.

he noticed that the word Kalpa does not occur in this long enumeration. But in other works than the Manusmṛiti e.g. Visṇupurāṇa (VI. 3. 11-12) fourteen Manvantaras are said to constitute a Kalpa, which is a day of Brahmā. As a day of the gods is equal to a human year, the 12000 years that constitute a divine *caturyuga* are equal to 4320000 human years¹⁰⁸³ (12000×360) i. e. this is the human (mānusa) measure of time.

When and how these huge numbers of years for the yugas were suggested remains somewhat enigmatic. It appears that as early as the Śatapatha-brāhmaṇa people had become familiar with huge figures. The Śatapatha¹⁰⁸⁴ says that there are 10800 muhūrtas in a year (in one ahorātra 30×360), that Prajāpati arranged the Rgveda in such a way that the number of syllables it contains is equal to 12000 Brhatis (each Brhati having 36 syllables) i. e. 432000 syllables and it is further stated that the Rgveda also contains 10800 panktis (each pankti having 40 syllables) i. e. the syllables are $10800 \times 40 = 432000$. Prajāpati is said to have arranged the other two Vedas also and the three Vedas amounted to ten thousand eight hundred eighties (that is $80 \times 10:00 = 864000$ syllables), that *muhūrta* by *muhūrta* he gained eighty syllables (as there are 10800 *muhūrtas* in a sacrificial year of 360 days). Dr. Jean Filliozat, Professor at the Collège de France, Paris, puts forward the theory in a recent article (in the Bulletin

1083 a. Many ancient authors in almost all countries believed that there were different ages with differing levels of virtue and that they themselves lived in the worst age. Vide Hesiod's 'Works and days' pp. 11-17 (Loeb Classical Library) where Hesiod's own age was said to be the worst of five ages. The Babylonians made out 2160000 years for the duration of the world and imagined there were three ages, viz. golden, silver and copper. Vide pp. 33-34 of Maclean's 'Babylonian astrology in relation to the Old Testament'. Sarton also thinks that the Sumerians originated a golden age of man and speak of huge numbers of years, viz. 12,960,000 (pp. 69 and 118 of 'a History of Science'). Berossus gave a list of ten ante-diluvian kings reigning in all for 432000 years (see Cambridge Ancient History, 1923, vol. I page 150). Vide Heath's 'Greek astronomy' (Introduction, p. XIV) re Egyptians' claim for possessing records of observations of stars for 630,000 years and a similar claim of Babylonians for 1,444,000 years.

1084 स ऐकत प्रजापति । त्रयो वाच विद्याया सर्वाणि भूतानि हन्त त्रयीमेव विद्या-
मात्मानमभिसंस्करवा इति ॥ स ऋचो व्यौहृद् । द्वादश बृहतीसहस्राण्येतावत्यो हर्षो या प्रजा-
पतिश्चास्तास्त्रिंशत्तमे व्यूहे पंक्तिष्वतिष्ठन् । ता यत्त्रिंशत्तमे व्यूहेतिष्ठन् तस्माद्विशन्मासस्य
रात्रयोऽथ यत्पंक्तिषु तस्मात्पंक्त प्रजापतिस्त अष्टादश क्षतानि पञ्चयोऽभवद् । अथेतौ वेदौ
व्यौहृद् । ...ते सर्वे त्रयो वेदा । दश च सहस्राण्यष्टौ च क्षताण्यष्टौतीनामभवद् स सहस्रेन
सहस्रेनासीतिमाप्नोद् । शतपथ X 4 2 22, 23, 25.

of L'Ecole Francaise D'Extreme-Orient, Tome XLIV, Fas. 2, pp. 538-546) that the number of years in Kaliyuga (432000) was suggested by these figures in the Śatapatha, that the high figures in the ancient Indian literature are scientific and not astrological, and that in the opinion of Heraclitus 10800 ordinary human years were equal to one 'great year', that Berossus held that a great astronomical period was of 432000 years and that as the Śatapatha-brāhmaṇa is far more ancient than both Heraclitus and Berossus, the borrowing, if it exists, must have been by the Greeks from India. Vide 'Ancient relations between Indian and foreign astronomical systems' by Dr J Filliozat in JOR, Madras, vol. XXV (for 1957) pp 1-8; also Prof. Zinner (in 'Stars above us' p 59) for theories about the age of the world held by Plato and Berossus. One day of Brahmā is equal to a Kalpa i.e. 4320000×1000 i.e. 432,000,000,0. In order¹⁰⁸⁵ to find out the human years of the one hundred years of Brahmā's life we shall have to multiply 432,000,000 by 2, then by 360 and then by 100. That is, the day and night of Brahmā come to 864000000 human years; the year of Brahmā would then be equal to 311040000000 human years (taking 360 days as a year); one hundred years of Brahmā thus come to 31104000000000 years. Alberuni (Sachau, vol. I p 332) also mentions this colossal figure about the life of Brahmā. Some said that the extent of Brahmā's life was 108 years. Brahmā is said to have already lived 50 years and it is the second half of his life that is running and at present it is the Vārāha¹⁰⁸⁶ Kalpa and Vaivasvata-manvantara¹⁰⁸⁷ (7th) that

1085 A मन्वन्तर would mean 'अन्यः मनु' or मनुमानन्तरमवकाशोऽवधिर्था as Śrīrāmaṇī explains. If 1000 महायुग are divided by 14, each मन्वन्तर is equal to 71 महायुग plus a little more (i.e. six mahāyugas divided by 14). Therefore, the विष्णुपुराण says 'चतुर्गुणानां सद्यथा साधिका लोकसप्ततिः । मन्वन्तर मनोः कालः । सुरादीनां च सप्तमः' II. 3.18, vide also ब्रह्माण्ड II 6 19 and II 35 173. चतुर्गुण-सहस्रान्त कल्पमाहूर्मेनीविष्य । कूर्म II 45 49, चतुर्गुणसहस्रं तु कथ्यते ब्रह्माणो विनयः ॥ स कल्प-स्तत्र मनवश्चतुर्दश महायुगे । तदन्ते चैव तैत्रेय ब्राह्मो नैमिचिको लघुः ॥ विष्णु- VI 3 11-12.

1086 एकमस्य पृथर्तिर् तु परार्थं ब्रह्मणोऽनयः । तस्यान्तेऽध्वन्महाकल्पः पादसहस्रमिद्विभक्तः ॥ द्वितीयस्य परार्थस्य वर्तमानस्य च द्विजः । पादह इति कल्पोऽयं प्रथमः परिकल्पितः ॥ विष्णुपुराण I 3 27-28.

1087. The word 'मनु' frequently occurs in the Rgveda and other saṃhitās. Manu is often spoken of as the father of humanity and of the sages and as laying down the proper path for mankind. Vide : यानि मनुर्दृष्टीता पितृ नस्ता शं च योश्च ब्रह्मस्य वक्षि ॥ ऋ II. 33. 13; ना नः पथः मित्रायाम्नावाधुषि हूर नैव परावत् ॥ ऋ VIII. 30. 3, वि यो रत्ना भजति मानवेभ्यः श्रेष्ठ यो अत्र द्विर्गो यथा दधत् ॥

(Continued on next page)

are going on. The past six Manus are Svāyambhuva, Svārocīsa, Uttāma, Tāmasa, Raivata, Cākṣusa and the present is Vāivasvata, the 7th Manu (Brahma 5 4-5, Kūrma I. 51. 4-5, Viṣṇu III 1. 6-7) The remaining seven Manus are differently named in several Purāṇas e. g. Viṣṇu (III 2 14 ff) and Naraśimhapurāṇa 24 17-35 mention the future Manus as Sāvarni, Dakṣa Sāvarni, Brahmasāvarni, Dharmasāvarnika, Rudra-sāvarni, Ruci and Bhauma; while Brahma (5. 5-6) mentions four of the future seven as Sāvarni, Raibhya, Raucya, Merusāvarni Kūrma (I. 53 30-31) names the future four in the same way as Viṣṇu (only substituting Savarna for Sāvarni wherever it occurs and the last two as Raucya and Bhautya) All the fourteen Manus are enumerated in Nārada-purāṇa I 40 20-23 Alberuni (tr by Sachau, vol I chap. XLIV p 387) gives the names of Manvantaras according to the Viṣṇudharmottara, Viṣṇupurāṇa and other sources Sāvarnya¹⁰⁸⁸ Manu as a great benefactor and leader of some territory occurs in Rg X 62 11 It is said that each Manvantara had a separate set of sages, sons of Manu, gods, kings, smṛtis, Indra and guardians for the proper regulation of dharma and for the protection of the people (Brahma 5 39, Viṣṇupurāṇa III chapters 1-2) In the Viṣṇupurāṇa it is said that some gods remain for four yugas, some for a manvantara and some stay for a kalpa^{1088a} The Viṣṇudharmasūtra (chap. XX 1-15) has the same account of Manvantaras and Kalpas as Manu's but it adds one detail viz that the whole age of Brahmā is equal to a day of Puruṣa (Viṣṇu) and the night of Puruṣa is also as long. It is remarkable that the same view is attributed by Alberuni (Sachau vol I. p. 332) to the Pulīśasiddhānta. It is not known whether those European scholars who regard Pulīśa to be Paulus Alexandrinus have shown that this detail occurs in the work of the Greek Astrologer Paulus. In the Vanaparva (188 22-29) the same account as in Manu occurs

(Continued from last page)

अ. IV 54 1, यदे किं च महारवदत्तज्ञेयजम् । ते सं II 2 10 2, काठकसं. XI 5. In the इतिपथब्राह्मण (I 8 1 1) occurs the famous story of Manu and the deluge Another story is that of Manu and his son Nābhānedīstha in ते. सं III. 1 9. 4-6 and ते. न. 22 9. Vide H. of Dh vol III, p 543.

1088 सद्यज्ञा धानशीर्मा रिपुमन्त्र दुर्येणास्य यतमानेन दक्षिणा । सावर्णेदेवा य तिरन्वाद्युर्ध्वसिम्भ्रान्ता असनाम वाज्यम् ॥ अ. X 62 11. In अ. X. 62 9 the gifts made by सावर्णे are mentioned. The भागवतपुराण (XII 7. 15) says 'मन्वन्तरं मन्वदेवा मन्वदुवा' सुरेश्वर । कपयोऽक्षयतारश्च दरे पङ्क्तिमुत्पद्यते ॥'

1088 a केचिच्चतुर्थ्यं यावत्केचिन्मन्वन्तर दुराः । तिष्ठन्ति भवतो दृत्ता मया वै कल्प-संस्थितिः ॥ विष्णुपुरा I. 12. 93

except this that 12000 years are called *Yuga*¹⁰⁸⁹ simply and not caturyuga (as in Manu I 71). The Mārkaṇḍeya has a long story about Svārocisa in chapters 58-65, devotes to Uttama chap 66-70, chapter 71 to Tāmasa, chap. 72 to Rāivata, chap. 73 to Cākusa, chap. 74-76 to Vāivasvata, chap 77 to Sāvarni, chap 78-90 to Devī, chap 91-95 to Rāucya or Ruci, chap 96-97 to Bhautya. The word 'Vāivasvata' (son of Vivasvat, the Sun) is applied to Yama in several passages of the Rgveda (X 14 1, X. 58.1, X 60 10, X 164 2). The Anukramanī, however, ascribes Rg. VIII 27-31 to Vāivasvata Manu as the *rsi* and in one of the Valakhīlya hymns (Rg X 52 1) occurs the following verse 'O Indra! just as you drank the soma extracted in (the sacrifice of) Manu Vivasvat, just as you frequently accept the hymn of praise in (sacrifice of) Trita, so may you simultaneously delight in (the soma and praise) of Āyu'¹⁰⁹⁰. It may be noted that the Manusmṛti names only the seven Manus (I 61-63) and states that each Manu during his own time (which extended over thousands of years) created the movable and immovable world and protected it, that Manvantaras are numberless (Manusmṛti I 80) and that the Great God (Parameshthin) brought about the creation and destruction of the world during the Manvantaras. Some of the Purāṇas such as Matsya (9. 37-39, 142. 40, 144. 97-98), Vāyu (59. 34), Agnī (150. 21), Viṣṇu (I 3 and VI 3) state^{1090a} that Manu and the seven sages in each Manvantara (i. e. where there is a change of Manu) who are the sistas that then exist are devoted to dharma, being ordered by Brahmā for the purpose of continuing the worlds, declare the truth and promulgate the Vedas. Some modern

1089 सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः । रात्रिं युगसहस्रान्ता तेश्वरोरात्रिविदो जनाः ॥
ज्ञान्ति 23. 31 and गीता VIII 17. The word युग is often used to denote the 12000 years of divine measure as in वनपर्व 188 38 'एषा द्वादशसाहस्री युगाख्या परिकीर्तिता ॥'.

1090 यथा मनो विवस्वति सोमं शकापिब. सुतम् । यथा त्रिते छन्द द्रव्यं जुजोपहयायौ मादयस्ते सत्ता ॥ क्ष. VIII 52 1 (4th बालकिलियस्क.)

1090 a. अतीतानागतश्चैते मनवः परिकीर्तिता । * स्वे स्वेऽन्तरे सर्वमिदं सुखाद्य सत्त्व-
चरम् । कल्पक्षये विनिवृत्ते सुख्यन्ते ब्रह्मणा सह । एते युगसहस्रान्ते निनदयन्ति पुन पुनः । मत्स्य
9 37-39; मन्वन्तरेषु ये शिष्टा इह तिष्ठन्ति धार्मिकाः । मनु सप्तर्षयश्चैव लोकसन्तानकारणात् ।
धर्मार्थे ये च शिष्टा वै यायातस्य प्रचक्षते । वायु 59 34; प्रवर्तयन्ति वेदाश्च युधि सप्तर्षयो दिवः ।
अग्नि 150 21, the मत्स्यपुराण (142 29-32) calculates the numbers of years in a
मन्वन्तर as follows 'एषा चतुर्गुणाख्या तु साधिका त्वेकसप्तति । कृतत्रेतादियुक्ता सा
मनोरन्तरसुख्यते ॥ मन्वन्तरस्य संख्या तु मातृषेण निबोधत । एकत्रिंशच्छता कोट्य संख्याता संख्याया
द्विजैः ॥ तथा शतसहस्राणि दश चान्यानि भागशः । सहस्राणि तु द्वाविंशच्छताप्यष्टाधिका नि च ॥
अक्षीतिश्चैव वर्षाणि मासाश्चैवाधिकास्तु यद् । मन्वन्तरस्य संख्येया मातृषेण प्रकीर्तिता ॥: vide
ब्रह्माण्ड (II. 35 164-165) which differs slightly from this.

writers (like Dr. Daftari) think ^{1090b} that in ancient times there was an Indian institution of public functionaries called Manu and the Saptarṣis, whose function was to legislate and promulgate the Vedas. With great respect to the erudite scholar, I disagree with him. The extant Purāṇa passages are less than 2000 years old, while the present Vaivasvata Manvantara started several millions of years ago and even Kaliyuga in which we are deemed to live started in 3102 B C. Besides, there is a dissolution of the world at each day of Brahmā, if one is to rely on the Paurāṇik accounts. How could a tradition of the several Manus survive such pralaya? A rationalistic interpretation requires that all this that is stated in the Purāṇas is mere conjecture and imagination and that one cannot safely build theories about the governance of society in ancient times on the accounts contained in Purāṇas. The Manusmṛti (II 19) appears to assign the function of the regulation of the conduct of all men in the world to the learned brahmanas born in Brahmarsideśa (i e. Kuruksetra, the countries of Matsya, Pañcāla and Śūrasena or Mathurā) at least after his own code was promulgated

Pessimistic and dismal accounts of what will happen in Kaliyuga (which extends according to the Purāṇas over 432000 years and of which only about 5057 years have gone by this time in 1956) are set forth in the Vanaparva, chap 188, 190, Śanti-parva 69. 80-97, the Harivamśa (Bhaviṣyaparva, chap. 3-5 ff), Brahmapurāṇa chap 229-230, Vāyu chap. 58 and 99 verses 391-428, Matsya 144 32-47, Kūrma I 30, Viṣṇupurāṇa VI 1, Bhāgavata XII. 1-2, Brahmāṇḍa II 31 and in several other purāṇas. The description in Vanaparva 188 is summarised in H. of Dh. vol. III pp. 893-895. The names of 33 Kalpas are given in Vāyu, chap 21-23 and Hemādri on Kāla (pp. 670-671) sets out from Nāgarakhanda the names of 33 Kalpas and the tithis on which they start; Matsya 290 enumerates thirty names of Kalpas; the Brahmāṇḍa II 31. 119 states that there are 35 Kalpas and neither more nor less.

In the purāṇas *pralaya* is said to be of four sorts, ¹⁰⁹¹ viz. *nitya* (the every day deaths of those that are born), *naumittika*

1090 b Vide 'The rationalistic and realistic interpretation of the Upanishads' (pp 2 and 3) published at Nagpur in 1958.

1091 चतुर्विधस्तु प्रलयो नित्यो यः प्राणिनां लयः । सदा विनाशो जातानां ब्राह्मी नैमित्तिको लयः ॥ चतुर्थ्यसदृशान्ते प्राकृत प्रकृतौ लयः । लय आत्यन्तिको ज्ञानादात्मनः ॥

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(when a day of Brahmā ends, then there is a dissolution of the world), *prākṛtika* (when everything dissolves itself into *prakṛti*, primordial substance) and *ātyantika pralaya* is *Mokṣa* (liberation of the soul due to correct knowledge of Reality and absorption into the Supreme Spirit). Harrowing descriptions of the *naimittika* and *prākṛtika pralayas* are given in several purāṇas. A lengthy description of the *naimittika* dissolution is contained in *Kūrma* II. 45. 11-59 of which a brief summary is given here. When the one thousand Caturyugas end, there is the absence of rain for a hundred years; the result is that living beings perish and are reduced to earth; the sun's rays become unbearable, and even the ocean is dried up; the earth is burnt by the fierce heat of the sun together with its mountains, forests and continents. As the sun's rays fall burning up everything, the whole world presents the appearance of one huge fire. Fire burns everything whether mobile or immoveable. The animals in the big seas come out and are reduced to ashes. Then the *śamvartaka* fire growing by the force of the wind burns the whole earth and its flames rise up to a height of thousands of *yojanas* and the flames burn up *gandharvas*, goblins, *yaksas*, serpents and *raksasas* and not only the earth but the worlds called 'bhuvah' and 'mahah' are burnt; then huge *śamvartaka* clouds resembling herds of elephants, lit up by lightning, rise in the sky, some looking like blue lotuses, some yellowish, some having the colour of smoke, some like sealing wax and fill the whole sky and then extinguish the fires by sending down heavy showers. When the fires are extinguished, the clouds of destruction cover the whole world with floods, mountains are concealed and the earth is plunged in waters and all becomes one ocean of water and then god Brahmā resorts to *Yogic* sleep. *Vanaparva* (chap. 272 32-48) also contains a brief description of *naimittika pralaya*.

The *Kūrma* I. 46 and *Viṣṇu* VI. 4 12-49 furnish a description of the *prākṛtika pralaya* which takes *Sāṅkhya* terminology for granted,¹⁰⁹² and is briefly as follows. when all the worlds

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परमात्मनि ॥ अग्नि 368 1-2, नैमित्तिकं प्राकृतिकस्तथैवात्यन्तिको विज्ञः । नित्यश्च सर्वज्ञानं मलयोयं चतुर्विधः ॥ आद्यो नैमित्तिकस्तत्र होतेश्च जगतीपतिः । प्रयाति प्राकृतं चैव ब्रह्माण्डं प्रकृतौ लयम् ॥ ज्ञानादात्यन्तिकं मोक्तो योगिनः परमात्मनि । नित्यं सदैव ज्ञाना यो विनाशो विनाशिकाश्च । विष्णुपुराणे I 7 41-43 and VI 3 2 ff, where प्राकृतमलय is said to be द्विपार्यक, vide कूर्म II 45. 1-10 for similar explanations.

1092. For the सांख्यतत्त्व, vide सांख्यकारिका 3 'मूलमकृतिरविकृतिर्महदाया मकृतिविकृतयः सप्त । योऽज्ञातश्च विकारो न प्रकृतिर्न विकृति इत्ययम् ॥'. महद्वै, अहङ्कार and

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including all the nether regions are destroyed by absence of rains and all effects from *mahat* onwards are destroyed, waters first absorb the *gandha* (the special quality of the earth) and when *gandha-tanmātra* is destroyed, the earth is reduced to water; the special quality of waters, viz. *rasa-tanmātra* is destroyed and nothing but fire remains and the whole world is filled with flames, then *Vāyu* absorbs fire and *ūpa-tanmātra* vanishes; *Vāyu* shakes all the ten quarters; *ākāśa* absorbs the *sparsa-guna* of *Vāyu* and only *ākāśa* remains as a void and *śabda-tanmātra* is gone and in this way the seven *prakṛtis* including *mahat* and *ahaṅkāra* are absorbed in order; even *Prakṛti* and *Puruṣa* are dissolved in *Paramātmān* (named *Viṣṇu*). The day of *Viṣṇu* is said to be two *Parārdhas* of human years.

Some works like the *Harivamśa* (*Bhaviṣyaparva* chap. 10. 12-68) provide that at the end of *Kalpa* the sage *Mārkaṇḍeya* alone remains and lies at the time of the *pralaya* (or *kalpa*) in the side of Lord *Viṣṇu* and then comes out of His mouth. The *Brahma-purāṇa* (52. 14-19 and 53. 55) says that *Mārkaṇḍeya* sees a *vata* tree at the end of *Kalpa* and a jewelled bed on which he sees a boy lying down (i. e. *Viṣṇu* himself) and then he enters the side of that boy and later comes out. Vide also *Matsya* 167 (14-66) for the same story in almost the same words. The *Bhagavadgītā* (VIII 18-19) speaks of the recurrent absorption of all beings at the advent of the night of *Brahmā* and reappearance of beings when the day of *Brahmā* starts.

The theory of *yugas*, *manvantaras* and *kalpas* with their fabulous numbers of years and harrowing descriptions of *pralaya*, appears unreal, bizarre and called up by sheer fancy. But underlying it there is the idea of the timelessness of the universe, though from time to time it evolves, gradually declines and perishes, only to reappear in perfection after a cosmic night. There is also the hankering after Reality and pursuit of different ideals. It enshrines the ideas that humanity embarks on a certain goal, pursues it with great efforts and, after achieving some success, gives up that goal and the way that was thought to lead to it and pursues some other goal for aeons in the hope that at some distant date it will be able to evolve and

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पञ्चनल्मात्राः are of a double nature : i. e. both प्रकृति and विकृति. The sixteen (which are merely products and not causes) are five कर्मेन्द्रियसः, five ज्ञानेन्द्रियसः, five mahābhūtas (पृथिव्यतेजोवाय्वाकाशाः) and मनः.

construct a perfect society. These ideas are at the bottom of what Manu¹⁰⁹³ and others say 'Tapas was the highest goal (deemed to yield great results) in Krtayuga, knowledge (of the self) was the highest in Tretā, yajña (sacrifices to God) in Dvāpara, charity alone in Kali'. This further implies that there are different impelling motives in different ages and modern men should not assess the actions and ideals of past ages by the same yardstick that is applied to contemporary actions and ideals. It is implicit in the words of Manu (XI 301) that the four ages are not water-tight specific periods of time, but that the Ruler or Government can produce conditions of Kṛta age in what is popularly called Kali by appropriate conduct or measures and Medhatithi expressly says so.^{1093a} Prof. Mankad has a novel theory in a paper on the manvantaras in I. H. Q. vol XVIII, pp. 208-230, where he states that the Caturyuga formula took 40 years for a ruling unit and not for one king's regnal period and that the manvantara was the regular method of calculating regnal periods of different kings in a dynasty (p. 227). Hardly any scholar has accepted this theory and for reasons of space and relevance, it is not possible to discuss it here.

In the details about the theory of yugas, manvantaras and kalpas there are some divergences. A few may be pointed out. Āryabhata appears to hold that the extent of each of the four yugas was the same and not in the traditional proportion of 4, 3, 2, 1, when he says that he was twenty-three years old when three *yugapādas* and 3600 years had elapsed (vide *Kālakriyāpāda* 10 quoted in note 995 above). Brahmagupta (I. 9) says¹⁰⁹⁴ that, though Āryabhata declared that the four *pādas* of yugas, viz. Kṛta

1093 तपः परं कृतयुगे ज्ञेयाया ज्ञानमुच्यते । ह्यपरे यज्ञमेवाहुर्वात्तेक कलौ युगे ॥ मन्व
I. 86 = ज्ञानं 23. 28 = वायुपुराण 8. 65-66, पराक्षरस्मृति I 23 वायु reads ध्यान
परं कृतयुगे and दान कलियुगे वरम् The ब्रह्माण्ड (II. 7 59) says 'ज्ञानं परं कृतयुगे
ज्ञेयाया यज्ञ उच्यते । मनुच ह्यपरे शुद्धं स्तोत्रमेव कलौ युगे ॥'

1093 a. 'कृतं ज्ञेता युगं चैव ह्यपरं कलिरेव च । राज्ञो वृत्तानि सर्वाणि राजा हि युग-
मुच्यते ॥' मन्व XI 301. 'न चैव मन्तव्यं राज्ञा कलिर्नाम कालविशेष इतिहासमसिद्धः कथमह
स्यामिति यतो राज्ञो वृत्तानि युगादि' नेपातिथि

1094. युगपादानार्यभट्टव्यतिरिक्तं समानि कृतयुगादीनि । यदभिहितवान् तेषां सप्तयुग-
समानमेकमपि ॥ ब्राह्मस्फुटसिंह I 9 दिव्य वर्षसदृशं ब्रह्मसामान्यं द्विपदकयुगम् । अतोत्तर
सहस्रं ब्राह्मो दिनसो ब्रह्मयुगानाम् ॥ आर्यभटीय, कालकिशोपाद 8 This means '12000
divine years make a yuga of all the planets, 1008 times of planetary yugas
are equal to a day of Brahṃā.' मनुस्मृति युगनिष्कृत्यार्यभट्टसमन्वयः इत्युगम् ।
कल्पवृक्षवृक्षाणां सप्तमयाधिकं तस्य ॥ ब्राह्मस्फुटसिंहोक्तं I. 12 The words 'तन्मन्व.
इत्युगम्.' pointedly refer to the *Gītāpāda* verse q above in note 1071.

and the others, were equal, not one of them was equal to what the smrtis declare them to be. There is another discrepancy also. Āryabhata in his *Daśagītikā* verse 3 states that Manu is a period of 72 yugas, while all the smrtis and purāṇas declare that a manvantara is equal to 71 yugas. Āryabhata appears to have held that the day of Brahmā is equal to 1008 *catur yugas* and Brahmagupta (I 12) refers to this view. The celebrated scientific astronomer Bhāskarācārya¹⁰⁹⁵ (born in śaka 1036, 1114 A D) impatiently says 'some say that half of the life of Brahmā (i. e. 50 years) has passed away, while others say that half plus eight years has passed away. Whatever the true tradition may be, it is of no use, since planetary positions are to be established from the days that have passed in the current day of Brahmā'.

As incidental to the colossal figures of the years of Kalpas and Yugas, a few words on numerals, their antiquity and the methods of writing numerals would not be out of place. In the Rgveda numerals from 1 to 10 are frequently used. 'Sahasra' (thousand) and 'ayuta' (ten thousand) occur in Rg. IV. 26. 7, VIII 1 5, VIII 21 18. One of these says¹⁰⁹⁶ 'O wielder of thunderbolt! O immensely rich (Indra)! I shall not give thee away even for a big price, not for a thousand, not for ten thousand, nor for hundreds'. In Rg VIII 46. 22 a poet says 'I secured 60000 and several tens of thousands of horses, 20 hundreds of camels, one thousand dark-coloured mares and ten thousands of cows bright in three parts of their bodies'. In Rg I 53 9 Indra is said to have struck down sixty thousand and 99 enemies. Vide Rg. I 126 3 (for sixty thousand cows), VIII 4. 20 and VIII 46 29 for 60000 and VI. 68 10 for one hundred thousand horses. In some of these the larger numbers are mentioned first and the smaller ones next (as in Rg I 53 9, VIII 46 22); in others it is the reverse. No conclusion can therefore be drawn that the smaller numbers come first in the Rgvedic times. In Tai. S IV 4 11 3-4 reference is made to bricks in numbers from one, one hundred, thousand, ayuta (ten thousand), niyuta, prayuta, arbuda, nyarbuda, samudra, madhya, anta and parardha, while in Tai S VII 2 11-19 various numbers from one to one

1095. तथा वर्तमानस्य कस्यायुषोर्ध्वं गत सार्धवर्षाष्टके केचिद्वृत्तुः । अत्रत्वत्तम कोटि नास्त्योपयोगो ग्रहा वर्तमानद्युयातात् प्रज्ञात्वा ॥ सिं. सिं. I 26.

1096. अथे च न स्वमद्विव परा झुल्काय देयोये । न सत्स्नाय नायुताय वाजिवो न ज्ञाताय शतानव ॥ ऋ VIII 1 5, पठि सप्तसप्तस्ययुतासनसुप्राणां विंशतिं ज्ञाता । दश इयावीनं शता दश इयवीनीं दश गवा सहस्रा ॥ ऋ VIII. 46 22

tions of man There is a good deal of literature on this subject which is passed over here as not material for our purpose One of the latest works on this system is 'From Zero to Infinity' by Constance Reid (Routledge and Kegan Paul, London, 1956). Zero is the first of ten symbols with which one can represent an infinitude of numbers and it is also the first of the numbers. This work says that the zero escaped even the greatest Greeks, Pythagoras, Euclid and Archimedes (p 4) The Egyptians¹¹⁰² had a decimal system of numerals but no sign for zero and therefore no positional notation, which even the Greeks did not know, ancient Babylonians also had no definite symbol for zero and there is no example of zero signs at the end of numbers even in their latest astronomical writings It is difficult to say when exactly a symbol or word for zero was employed in India But it must have been several centuries before the beginning of the Christian era Pingala's work on metres is a *vedāṅga* Pingala's sūtra on metres makes use of zero (*śūnya*) in VIII 28-31. Even the Śatapatha Br. (XI 4 3 20) seems to be aware of Vedāṅgas. But it may be argued that there is nothing to show that Pingala's work was known to it It is most probably

1102. Vide 'Legacy of Egypt' (Glanville p 166), E S A by Neugebauer p. 20, Sartori in 'a History of Science' p 69, Prof Neugebauer in JAOS. vol. 61 pp 213-215 avers that strong arguments exist for the assumption that the Babylonian methods of calculation went, together with Greek Astronomy, to India, and that, sometime in the first centuries of the Christian era, the corresponding decimal place value notation in India, which through the Arabs gave rise to the modern system of Europe With great respect the author must demur to these assertions. The learned writer endeavours to show that a peculiar sign was used for zero in Mesopotamian cuneiform texts The important questions that must be answered are, who discovered the symbol for zero now used almost throughout the world, whether the so-called sign for zero which Prof Neugebauer asserts he has discovered in cuneiform texts was ever used in Europe or for that matter anywhere in the world except in Mesopotamia, what direct relation exists between the Indian zero symbol and the recently discovered zero symbol (which no one had found so far), whether the symbols for 1 to 9 in India bear any resemblance to the Mesopotamian symbols for these numbers, whether the Greeks (who admittedly borrowed many things from Mesopotamia) used the Mesopotamian zero symbol and, if so, when The 19th century was distinguished by the theories of Western Scholars claiming that science, philosophy and arts began in Greece and that other nations borrowed these from the Greeks That bubble of Greek primacy in these matters has now been pricked. The twentieth century appears to be heading for giving to Mesopotamia the place once assigned to the Greeks The Mesopotamian bubble raised by some scholars may be pricked in course of time, particularly as regards others borrowing from them.

mentioned as Chandoviciti in the Āpastamba-dharmasūtra¹¹⁰³ Śābara¹¹⁰⁴ (about 200 A. D. and not later than 400 A. D.) speaks of Pingala's work as on the same level with Pāṇini's sūtra. It is unnecessary to offer further proofs of the antiquity of Pingala's sūtra.

There were several methods of writing numerals. One was the place value notation, in which the same numeral has different values according to the place it occupies; for example, the figure two may have the value of only two or twenty or two hundred and so on according as it occupies the units place or tens place or hundreds place. Another way is that of employing words to denote complete numbers. This was a very reliable method when in astronomy huge figures had to be employed and works were not printed but only copied by hand. In ancient times, the writers of mss. might often omit zeros or other figures, but if words with a fixed meaning in relation to numbers were used, they would not be so easily dropped and as many works were metrical, the omission of a word, if any, might have been far more easily detected. It is difficult to say when this system was introduced. But its beginnings are ancient. For example, the word *kṛta* is used in the Taittirīya¹¹⁰⁵ Brāhmaṇa in the sense of 'four'. Varāhamihira (beginning of the 6th century A. D.) employs these word numerals but in the place value system (vide H. of Dh. vol. III p. 897 n. 1763.) The following is a list of some of the very usual numbers with the corresponding words employed to indicate them. It should be noted that the list is not exhaustive. Any number of synonyms¹¹⁰⁶ may be employed to indicate the same number. Vide the lists in Alberuni (Sachau, vol. I. pp. 174-179) and Buhler's 'Indian Paleography' (I. A. vol. 33; appendix pp. 83-86)

1103. पङ्क्तौ वेदः । छन्द कल्पो व्याकरणं ज्योतिषं निबन्तं शीला छन्दोतिथितिरिति । आप घ सू II 4 8 10-11

1104. न हि बुद्धिज्ञानेन अपाणिनेर्व्यवहारत आर्द्धचः प्रतीयेत् पाणिनिकृतिननुमन्य मानस्य वा । तथा मकारिणापिङ्गलस्य न सर्ववृत्तिन मतीयेत् पिङ्गलकृतिमनुमन्यमानस्य वा । शबर's भाष्य on पूर्वमीमांसासूत्र I 1. 5. p. 54.

1105 ये वै चत्वारः स्तोत्रा कृतं तत् । ते वा I 5 11. 1

1106 पर्यायशब्दैरपि कल्पनीया संख्याङ्कसंज्ञा सुधिया धियान्त्र ॥ सुहृत्तन्त्राला I. 26 (MS in Bhanu Daji Collection of the Bombay Asiatic Society) For example, it may be noted that the Amarakośa gives twenty-five synonyms for सर्प in one place, besides नाग and कादवेय mentioned elsewhere as divine beings. This work (in I 17-25) gives a list of the important word numerals as follows अङ्कानां वान्तो गतिः ॥ 17 एकं द्विन्दुरूपं द्वावक्षिपकाक्षिदोयनाः । त्रयः क्रमग्रानसाम्
(Continued on next page)

Zero—śūnya, kha, ambara (sky), gagana, abhra, ākāśa, bindu, pūrṇa. 1107

One—eka, bhūmi (earth), indu (the moon), rūpa, adi, Visnu.

Two—dvi, aksi or locana (eye), paksa, Aśvin, dasra, dos or dosan (arm), bhuja, yama or yamala (twins)

Three—tri, krama (from three steps of Visnu in Rg. I. 22. 18 I. 155. 5), grāma (in music), Rāma, pura (cities burnt by Rudra), loka (earth, heaven and hell), guna (satīva, rajas, tamas), agni (gārhapatya, āhavanīya and dakṣiṇāgni).

Four—Catur, abdhī (ocean), kṛta, yuga, veda, śruti, varṇa (brāhmaṇa etc.)

Five—pañcan, isu or śara (arrows of Madana), vāyu (prāna, apāna &c.), bhūta (pṛthivī, waters, tejas, air, ākāśa), akṣa (sense organ), indriya, Pāṇḍava or Pāṇḍu-suta.

Six—Sat, rasa (sweet, acid, salt &c.), anga (the six auxiliary sciences of the Veda), rtu (seasons), tarka (logical categories from *dravya* to *samavāya*), darsana (six systems of philosophy)

Seven—Saptan, rsi or muni (the seven sages), svara (nisāda, rsabha &c. in music), aśva (seven horses of the Sun, who is called 'saptāśva' in Rg. V 45 9), giri, parvata (Mahendra, Malaya, Sahya &c.), dhātū (elements of the body, viz skin, blood &c.).

Eight—astan, vasu, sarpa (vide note 321 for eight nāgas), mangala, matangaja (elephants of eight quarters), siddhi (animā, laghimā &c. in yoga).

(Continued from last page)

पुरलोकाणां पञ्च ॥ १८ चत्वारोऽपि धृतिर्युगकृता पञ्चैषु वायव । धृतासौ पञ्चरसाङ्गैर्नृत्तका सप्तर्वपाः स्वराः ॥ १९ सुररूपवर्तते चाद्यद्युसर्पमतङ्गजा । नवसंख्या नन्दरन्ध्रनिधियोऽकनमधरा ॥ २० दक्षाणाः सूर्यमग्नं स्वावेकादशमहेस्वरा । द्वाविंशकास्तथा विश्वे त्रयोदश चतुर्दश ॥ २१ मन्विन्मृ-
द्युवर्न पञ्चदश तिथयोऽथ षोडश । कलाष्टिराजोत्पात्तपटिर्वनाः सप्तदश स्रुता ॥ २२ अष्टावृक्ष धृति-
श्चातिधृतिरेकीनविंशतिः । विंशति स्तु कृतिनखाङ्गुलयोऽयैकविंशतिः ॥ २३ यकृतिर्मुच्छन्तस्वहो-
विंशतिर्जातिराकृतिः । जिना सिद्धाश्चतुर्विंशतिस्त्वपञ्चविंशतिः ॥ २४ स्तु सप्तविंशतिर्भाति
द्वाविंशदक्षणा द्विजा । त्रयोविंशस्तुरस्ताना ऊनपञ्चादशदित्यपि ॥ २५

1107 Vide Pañcasiddhāntikā IV. 7 and 11, XVIII 35 and 45 for śūnya, and IV 8 for 'ambara'. Bhāskarācārya uses 'pūrṇa' for zero in saying that he was born in 'rasa-guna-pūrṇa-mahī' śaka year Rūpa denoting one and *rasa* 6 occur in ancient Bakhshali ms (vide I A vol. 17 at p 35) which throughout employs the decimal system of notation *Randhira* (opening) means 'nine' because there are nine openings in the human body, viz. the mouth, the two eyes, two ears, two nostrils, organ of generation and that of excretion, compare 'नवहरे इरे देही जैव कुर्वन् न कारयन्'गीता V. 13, पुण्डरीक नवहारे जिह्वेति निराहृतम् । अथर्ववेद X. 8 48.

- Nine—navan, sankhyā (from 1 to 9), Nanda (nine Nanda kings), randhra or chidra, nidhi (treasure, mahāpadma, sankha, makara &c), anka (numerals one to nine), go or graha or nabhaścara (planets)
- Ten—daśan, pañkti, ^{1107a} aśā or diśā (directions including ūrdhva and adhara), avatāra, Rāvana-śiras.
- Eleven—Ekadaśan, Maheśvara, Rudra.
- Twelve—dvādaśan, āditya, arka sūrya, māsa
- Thirteen—trayodaśan, Viśve (viśve-devāh).
- Fourteen—caturdaśan, Manu, Indra, bhuyana (worlds, bhūh &c. seven, and seven pātālas).
- Fifteen—pañcadaśan, tithi
- Sixteen—sodaśan, kalā (digits of the Moon), nrpa or rājan ¹¹⁰⁸ (kings), asti.
- Seventeen—saptadaśan, atyasti.
- Eighteen—astādaśan, dhrti.
- Nineteen—ekonavimsāti, atidhrti
- Twenty—vimsāti, krti, nakha (nails), anguli (fingers of the hands and feet together).
- Twentyone—ekavimsāti, prakrti, mūrchanā (in music)
- Twentytwo—dvāvimsāti, jāti, ākrti
- Twentyfour—caturvimsāti, Jina or siddha (24 Jain tīrthankaras).
- Twentyfive—pañcavimsāti, tattva (25 Sāṅkhya principles, vide note 1092)
- Twentyseven—saptavimsāti, bha, nakṣatra
- Thirtytwo—dvātrimsāt, dasana or dvija (both mean 'teeth').
- Thirtythree—trayastrimsāt, sura (gods).
- Fortynine—ekonapañcāśat, tāna (notes in music)

The above method of employing particular significant words to denote certain numbers even in decimal place value system is largely employed by Varāhamihira in his Pañcasiddhāntikā (e. g. I. 8 in note 1004 above, VIII. 1)

1107 a. 'पङ्क्तिर्विगतिर्विगञ्जत्वारिंशत्पञ्चाशत्पटिसहस्रमीतिनवविंशत्' पा VI 1 59.

1108. There is a 'पौडशराजकीय' section in ऋणपर्व chap 55-71 (16 ancient kings named Marutta, Suhotra, Paurava &c.). Asti is a Vedic metre, each of its four pādas having 16 letters as in Rg II 22 1; Atyasti is another Vedic metre with 68 letters in four pādas, Dhrti, Atidhrti Krti, Prakrti, and Ākrti have respectively 72, 76, 80, 84, 88 letters in all pādas. The Rk-prātusāhya (16 83-90) says उत्तराष्टिश्चतु पटिः । ततोऽष्टाष्टिरपटिः । धृति पूर्व द्विसप्ततिः । पदसप्ततिस्त्वतिधृतिः । कृति. प्रकृतिराकृतिर्विकृतिः अद् कृतिस्तथा । पटी चाभि-कृतिर्नाम सप्तपञ्चकृतिरुच्यते ॥ अङ्गीतिश्चतुर्दशीतिरष्टाङ्गीतिर्द्विंशतिः । . ed by Mangal Deva Shastri, Allahabad (1931)

and in *Brhat-samhitā* 8. 20 and by all later astronomical writers ¹¹⁰⁹ The particular matter to be noted is that the first word in a group (denoting a number) is to be assigned to the units place, the next to its left in the tens place, so that a word like 'saptāśvi-veda-sankhyam' becomes 427 (by the rule 'ankānām vāmato gatih')

Another method for expressing numbers is elaborated by *Āryabhata* in his *Daśagītikapāda* ¹¹¹⁰ (verse 3) where the letters from *k* (*kā* also) to *m* have the values of 1 to 25, while *ya*, *ra*, *la*, *va*, *śa*, *sa*, and *ha* stand for 30, 40, 50, 60, 70, 80, 90 and 100 and so on towards more complicated matters

The fourth *anga* in a *pañcāṅga* is called *Yoga*. There is no direct astronomical phenomena corresponding to it. It is calculated from the sum of the longitudes of the Sun and the Moon (or it is the time during which the sun and the moon together accomplish 13 degrees and 20 minutes of space). When this amounts to degrees 13 20 the first *Yoga* called *Viśkambha* ends; when it amounts to 26. 40 the 2nd *Yoga* *Pṛiti* ends and so on. The *yogas* are 27 (that thus make 360 degrees) as stated in the *Ratnamālā* IV. 1-3 and are as follows —

Name	Deity
1. Viśkambha — Yama	15. Vajra — Varuṇa
2. Pṛiti — Viṣṇu	16. Siddhi — Gaṇeśa
3. Āyusmat — Candra.	17. Vyatipāta — Śiva.
4. Saubhāgya — Brahmā	18. Variyas — Kubera
5. Śobhana — Bṛhaspati	19. Parigha — Viśvakarman
6. Atiganda — Candra	20. Śiva — Mitra
7. Sukarman — Indra	21. Siddha — Kārtikeya
8. Dhṛti — Āpah	22. Sādhyā — Śaśvīri
9. Śūla — Sarpa	23. Śubha — Kamalā
10. Ganda — Agni	24. Śukla — Gaurī
11. Vṛddhi — Sūrya	25. Brahman — Aśvinau
12. Dhruva — Pṛthvī	26. Andra — Pitra
13. Vyaghāta — Pavana	27. Vaidhṛti — Aditi
14. Harsana — Rudra	

¹¹⁰⁹. How neatly huge numbers can be indicated by words may be illustrated by the *सि सि* I 28 गोत्रीन्द्रिकुलाङ्गवचनगोचरम् शक्तान्विता सर्वे सङ्कलिताः पितृमहादिने स्फूर्तमाने गता । These come to 1972947179 days

¹¹¹⁰. The *Daśagītikā* verse 3 has been differently interpreted by different scholars. Vide Fleet in *JRAS* in 1911 pp 109-128 for *Āryabhata's* system and pp 115-125 for explanation of the verse

These are *niitya* (ever-recurring) Yogas. The Ratnamālā states that they yield good or bad results in keeping with their names. The Muhūrtadarśana¹¹¹¹ states that among these 27 yogas nine are condemned, viz. Parigha, Vyatipāta, Vajra, Vyāghāta, Vaidhṛti, Viskambha, Śūla, Ganda¹¹¹² and Atiganda. The Ratnamālā provides that Vyatipāta and Vaidhṛti are wholly inauspicious, the first half of Parigha is so and only the first quarter of those Yogas the names of which are odious; and that one should avoid in all auspicious rites the first three ghatikās in Viskambha and Vajra, nine ghatīs in Vyāghāta, five in Śūla, six in Ganda and Atiganda. The Agnipurāṇa¹¹¹³ (127. 1-2) has similar verses. The Kālanirnaya-kārikā¹¹¹⁴ provides that when a Yoga spreads over two days, fasts and the like are to be observed on the first of the two days provided that Yoga exists at sunset on that day, and vratas and religious gifts are to be performed on the latter (of two days) provided the Yoga exists for three *muhūrtas* (i. e. six ghatīs) after sunrise and for śrāddha the day on which the Yoga extends over the time required for the śrāddha rite should be accepted.

The system of Yogas must be held to be ancient. The Yājñavalkyasmṛti (I 218) when specifying the times for the performance of śrāddhas includes Vyatipāta among them. In the Harsacarita of Bāṇa it is said (Ucchvāsa IV) that Harsa was born on a day free from the taint of all defects such as Vyatipāta (vyatipātādi-sarvadosābhisanga-rahiteshani) There would generally be 13 vyatipātas in a year (sometimes 14) and, among the 96 śrāddhas, śrāddhas on these thirteen vyatipātas are

1111. निम्नान्ते नित्ययोगेष्वपि नव परिघः सप्त्यतीपातवज्रो व्याघातो वैधृतिश्च प्रथम-परिघात् शूलगण्डातिगण्डाः । सुहृत्दर्शन II. 16.

1112. विषद्वसंज्ञा इह ये च योगस्तेषामनिघः खलु पाद आद्यः । सर्वैधृतिस्तु व्यतिपात-नामा सर्वोपनिघः परिघस्य चार्धम् ॥ तिस्रस्तु योगे प्रथमे सवने व्याघातसंज्ञे नव पञ्च शूले । गण्डातिगण्डे च पदेव नाड्यः छुमेषु कार्येषु परिवर्जनीयाः ॥ रत्नमाला IV 4-5.

1113. विष्कम्भे घटिकास्त्रिंशः शूले पञ्च विवर्जयेत् । पद्मपट्ट गण्डेऽतिगण्डे च नव व्याघातवज्रयो ॥ परिघे च न्यतीपाते ऽभयोरपि तद्दिनम् ॥ वैधृती तद्दिनं चैव यात्राप्रज्ञादिकं त्यजेत् ॥ अग्निपुरा 127. 1-2.

1114. पूर्व. स्वाद्वपसासादावुत्तरो व्रतदानयो. योगः आद्ये कर्मकालस्यास्तु परिघा-द्यम् ॥ कालनिर्णयकारिका 108-109, योगेषु तु कस्यचिद्विहृत्स्य पूर्वोन्निशीथमात्रम्याति मयद्वचकत्वात्सार्थकालादिव्यातिग्राह्या । यदि योगः पूर्वोन्निशीथमात्र व्यामयात् तदापरेद्युरदनि पारणं प्राप्नुयात्, रात्रौ पारणस्य निविद्धत्वात् । ...तस्माद्विष्कम्भादियोगे उपवासादौ पूर्वविद्धो व्रतीतस्यः, दानव्रतयोः पदयग्यापी आद्यः, आद्यस्य तु कर्मकालस्यापी-द्वति निर्णेतव्यम् । काल-निर्णय pp. 329-330.

included (vide H. of Dh vol. IV pp. 382-383 and note 861). Besides these 27 Yogas, there are others that occur when there are special conjunctions of weekdays with certain tithis and nakshatras or when certain planets occupy certain rāsis on certain tithis and nakshatras. For Kapilāsasthiyoga and Ardho-
 daya, vide above pp 279 and 261. Vyatipāta itself has two technical senses apart from being 17th out of the 27 Yogas mentioned above viz. (1) When amāvāsyā¹¹¹⁵ occurs on a Sunday and the moon is in the first quarter on any one of the nakshatras Śravana, Āśvini, Dhanisthā, Ārdrā and Āślēsā that is Vyatipāta ; (2) When on the 12th of the bright half Jupiter and Mars are in the sign Lion, the Sun is in Ram and when that tithi has Hasta nakshatra on it, it is Vyatipāta¹¹¹⁶ Yoga. These two are sometimes called Mahāvvyatipāta Gifts made on those conjunctions are very much commended,¹¹¹⁷ 'gifts on amāvāsyā yield one hundred-fold merit, on the suppression of a tithi a thousand-fold, on Visuva day ten thousand-fold, but on Vyatipāta endless (merit). By gifts of cows, land, gold and clothes made on this the donor becomes free from sin and secures godhead, the position of Indra, health, the rulership of men.¹¹¹⁸ The Sūryasiddhānta (XI 1-2) gives an explanation of Vyatipāta and Vaidhṛti¹¹¹⁹ (or Vaidhṛti)-when the sun and the moon are on the same side of either solstice and when the sum of their longitudes being a circle they are of equal declination it is styled Vaidhṛti When the moon and the sun are on opposite sides of either solstice and their minutes of declination are the same, it is Vyatipāta, the sum of their

1115. अथनाथिधनिष्टाद्वा-नागदैवतमस्तके । यद्यमा रविवारेण व्यतीपात सञ्चयते ॥ बृहस्पतये ॥ by अपरार्क p. 426, हेमाद्रि (on काल) p 673, स्मृतिच II. 341 (without name), कालविवेक 364 (no names) The स्मृतिच holds that मस्तक means सुगहिरय, while हेमाद्रि and कालविवेक take it to mean the first quarter and connect it with all the preceding nakshatras. अग्निपुराण 209 13 is almost the same as बृहस्पतये

1116. पञ्चाननरथौ लघुभूमिद्वयौ मेघे रविः स्याद्यदि ह्युत्तरपक्षे । पाशाभिधाना करमेन शुक्ला तिथिर्न्यतीपात इतीह योग ॥ स्मृत्यन्तर १ by हेमाद्रि on काल p 673, कालविवेक p. 364.

1117. अतस्मिन्नुक्षये दानं सवस्त्वं तु दिनक्षये । विपुले वृक्षादहस व्यतीपाते वननक्तकम् ॥ लङ्घनातातय 150 quoted as व्यासस्य by अपरार्क p. 292 and as याज्ञवल्क्य's by हेमाद्रि (on काल) p. 672.

1118. अस्मिन्दि गोभूमिहिरण्यवस्त्रदानेन सर्वं भविष्य पापम् । सुखमिन्द्रत्वमनामयलं मयाविपरयं लभते मनुष्यम् ॥ १ by हे (on काल) pp. 673-674.

1119. एकायनगतौ स्याता सूर्याचन्द्रमसौ यदा । तदातो मण्डले क्रान्त्योस्तुल्यत्वे वैवृता-
 मिधः ॥ विपरीतायनगतौ चन्द्रार्कौ क्रान्तिलिप्तिकाः । समास्तदा व्यतीपातो भगणार्धं तयोर्दुती ॥ सूर्यसिद्धान्त XI 1-2

longitudes being a half circle Why the times mentioned should be looked upon as specially inauspicious or unfortunate is not at all clear and no plausible reason has been assigned The 27th Yoga called Vaidhṛti was just like Vyatīpāta in all respects. Bharadvāja says that the merit of gifts made on Vyatīpāta and Vaidhṛti is endless.

In the pañcāṅgas several Yogas (that have nothing to do with the 27 yogas) like Amṛtasiddhi, Yamaghanta, Dagdhayoga, Mrtyuyoga, Ghabāda are mentioned; they are purely astrological and all of them except three are passed over here for reasons of space. When on Sunday there is Hasta, on Monday Mṛgaśīrṣa, on Tuesday Āśvini, on Wednesday Anurādhā, on Thursday Tisya (i. e. Pūṣya), on Friday Revatī and on Saturday Rohini, all these are Amṛtasiddhiyogas (fortunate ones ¹¹²⁰). Avoid Anurādhā on Sunday, Uttarāśādhā on Monday, Śatātārakā on Tuesday, Āśvini on Wednesday, Mṛgaśīrṣa on Thursday, Āślēsā on Friday and Hasta on Saturday—these are seven Mrtyuyogas (inauspicious). If the weekdays from Sunday to Saturday occur on the tithis, 12th, 11th, 10th, 3rd, 6th, 2nd, 7th respectively, these are Dagdhayogas (inauspicious yogas).

The fifth item in a pañcāṅga is Karana. Half of a tithi is Karana and thus there are two Karanas in a tithi and 60 Karanas in a lunar month. Karanas are of two kinds, viz. *cara* (moving) and *sthira* (immoveable). The seven *cara* karanas with their presiding deities according to Brhatsamhitā, chap 99. 1-2 are: 1. Bava-Indra; 2. Bālava-Brahmā; 3. Kaulava-Mitra, 4. Taitila-Aryaman, 5. Gara (or Garaja)—Earth; 6 Vaniya-Śrī, 7. Visti-Yama. The four *sthira* karanas with their deities are: 1 Śākuni-Kali; 2. Catuspada-Vṛṣa; 3. Nāga-snake; 4. Kimstughna-Vāyu. Some works transpose the two, Catuspada and Nāga. This division of a tithi into two halves resembles the division of a rāśi into two *horās* (Brhajāṭaka I 9) It is likely that one was suggested by the other. The difficulty is to decide which was the earlier. I believe it likely that the division of tithis into two karanas is the earlier of the two. The *sthira* karanas occur only once in a month i. e. on the latter half of

1120 हस्तो रवौ शशधरे च सुगोक्षमाङ्गं मीनेऽम्बिनी बुधादिने च तथाबुधराधा । तिष्यो युरो
भृगुस्तेपि च पौष्णधेष्ण्यं रोहिण्यथार्कतनयेऽष्टमसिद्धियोगः ॥ रत्नमाला VIII 8 (ins),
त्यज रविमहाराधा विश्वदेवं च सोमे ज्ञातमिषमपि भीमे चन्द्रजे चाम्बिनी च । शशधरमपि जीवे
सर्पदेवं च छुक्ते रविस्तमपि हस्ते सुत्ययोगाच्च सप्त ॥ भुजबलनिबन्ध p. 31 verse 126;
आदित्यरश्मिकाष्ठान्निरसपक्षतुरङ्गमाः । अर्कादिचारयोगेन दृश्यन्ते तिथयः क्रमात् ॥ भुजबलनिबन्ध
p. 28 verse 114

14th tithi of dark half occurs Śakuni: Catuspada and Nāga occupy the two halves of amāvāsyā and Kimstughna occurs on the first half of Pratipad i. e. if the 30 tithis of an amānta month are divided into 60 halves, Śakuni, Catuspada and Nāga occupy the 58th, 59th and 60th parts and Kimstughna occupies the first half of the pratipad of the next month. Bava occupies the second half of śukla pratipad and the others follow one after another and as they are only seven they are repeated eight times in a month from the 2nd half of pratipad to the first half of the 14th tithi of a dark half, which would be 57th of the sixty halves of the tithis of the month and would be occupied by Visti. In the pañcāṅgas, two karanas should properly be shown under each tithi, but in pañcāṅgas only that Karana is shown against a tithi whose ending moment is 30 ghatikās or less from sunrise. The ending times of Karanas which are assigned to the 2nd halves of tithis coincide with those of the tithis themselves and therefore there is no need for their calculation. The ending times of the first halves of tithis which correspond to certain Karanas are got in the manner described by Pillai in his 'Indian Ephemeris', vol. I part 1 p 37, paragraphs 106-107

The word Karana is derived from the root 'kr' (to do) and is said to have been so named because it divides a tithi in two parts.¹¹²¹ The names of most of the Karanas are somewhat strange and inexplicable. The word 'Taittila-kadrū' occurs in Pāṇini VI. 2. 42 (with regard to accent) but the Kāśikā explains that Taittila means 'a descendant or pupil or Titilū'. If a mere conjecture were to be offered, the Karana Taittila might have been first named after a man so called. The Karanas are only of astrological use and must have been named many centuries before 400 A. D. The Nārada-purāṇa¹¹²² mentions both kinds of Karanas. The Brhat-samhitā lays down what should be done or not done on the several Karanas¹¹²³ as follows: one

1121. तिथिं द्विधा करोतीति करणमित्यर्थसंज्ञानात् तिथ्यर्थं करणमिति विज्ञापते ।
'com. द्वीपिका on सू. व. I 41.

1122. शेषे षवो बालवध्वः कौलवस्तीतिलो वरः । अणिजोऽपि भवेद्विष्टिः । कृष्णवृत्तापरार्धतः ।
शकुनिर्नामवध्वः चतुष्पदं किंस्तुभनेवच ॥ नारदपुरा. I. 54 126-127

1123. कुर्वाद्भवे ह्यभ्युदयस्थिरपौष्टिकानि धर्मकिराद्विजिह्वानि च बालवध्वे । समीति-
निवृत्तयानि च कौलवे स्तुः सौभाग्यसमयग्रहाणि च तैत्तिलाक्ष्ये ॥ कृषिबीजग्रहाभ्युपजानि वरे
वणिजि प्रवकार्यवणिग्युतयः । न हि निविकृत विदधाति ह्यभ परवातनिपादिषु सिद्धिकारम् ॥
कार्यं पौष्टिकमौषधादि शकुनौ मूलानि मन्त्रास्तथा गोकार्थानि चतुष्पदे द्विजविपुलद्विष्य राज्यानि
च । नरो स्थानवरदावणानि हरणं दोर्भाग्यकर्माप्यतः किंस्तुते ह्यभमितिद्विष्टिकरणं मङ्गल्यसिद्धि-
क्रियाः ॥ बृहत्संहिता 99 3-5.

should perform on Bava all auspicious (religious) rites, all acts that bring about physical health . on Bālava religious acts and acts beneficial to brāhmanas , on Kaulava acts leading to good relations and friendship and choosing a bride; on Taitila acts that lead to popularity with people, to securing the patronage (of some important person) and building a house , on Gara actions pertaining to ploughing, sowing seeds and those that arise in houses; on Vanija, acts of a permanent nature, trading, and meeting with people; whatever is done on Visti does not bring about fortunate results; but actions as regards destruction of enemies, poisoning and incendiarism become successful on it; on Śakuni one should do what leads to physical health and medication, planting roots and eating them and becoming successful in mantras , on Catuspada actions relating to cows (i. e. gifts of them and rearing them), actions regarding brāhmanas and one's ancestors and king's business should be done; on Nāga, acts relating to immoveable property, cruel acts, depriving (a man of his wealth or wife) and acts that lead to hatred among people; on Kimstughna, auspicious (religious) acts, Vedic sacrifices (called :*śts*) and acts leading to physical prosperity and mangala acts (marriage &c.) and other acts that bring success in these matters.

One very noticeable feature is that the 7th mobile Karana called Visti appears to have inspired great terror in the minds of medieval writers on Dharmasāstra . It will be noticed that dividing the lunar month into 60 halves of tithis, and beginning Bava on the second half of the pratipad of an amānta month, the Karana Visti will occur eight times in one month as the following diagram of the sixty halves will show :

Bava	2	9	16	23	30	37	44	51
Bālava	3	10	17	24	31	38	45	52
Kaulava	4	11	18	25	32	39	46	53
Taitila	5	12	19	26	33	40	47	54
Gara	6	13	20	27	34	41	48	55
Vanija	7	14	21	28	35	42	49	56
Visti	8	15	22	29	36	43	50	57

The fixed Karanas will be Śakuni 58, 59 Catuspada, 60 Nāga, 1 (pratipad first half of next month) Kimstughna.

In the dark half, ¹¹²⁴ Visti will occur in the latter half of the third and 10th tithis and in the first half of the 7th and 14th tithis; in the bright half Visti will occur in the latter half of the 4th and 11th tithis and the first half of the 8th and 15th (i.e. Purnamāsi) tithis. The Rājamarṭanda ¹¹²⁵ states 'Some regard Visti as having the form of a cobra and as terrible; there is danger in the mouth of a snake but not in its tail. The mouth, neck, chest, navel region, waist and tail of Visti are respectively of five, one, eleven, four, six and three ghatikās. Great sages declare that it (Visti) does not confer fortunate results, therefore a good man should avoid these except the tail' (on last three ghatikās of Visti auspicious acts may be performed). Visti is also euphemistically called Bhadrā or Kalyāṇi (it is really *abhadrā*). The terrible nature of Visti is described in two verses of Bhīma-parākrama quoted in Bhujabala-nibandha p 30 (vide pp. 95-96 of my paper on 'Bhoja and his works &c' in Journal of Oriental Research, Madras, vol XXIII for 1953-54) which also occur in Rājamarṭanda, verses 1021-22

The whole scheme of Karanas is itself fanciful. But to draw a lurid picture of one of them, Visti (which occurs eight times in a month), and say that it is like a cobra or an ogress is the height of imagination dominated by astrological considerations.

Having described at some length the five angas in a pañcāṅga, a few words must be said about Hindu calendars, though it has been already declared above that purely astronomical matters will not be elaborated in this work. In the

1124 तुलीयादशमीशेषे तत्पञ्चम्योश्च पूर्वतः । कृष्णे विष्टिः स्तिने तद्वत्तासा परातिथिष्वपि ॥
 बुद्धिवीरिका q. by बुद्धिकौस्तुभे p 207, a similar verse is quoted by नि सि प 23
 'संगदे । कृष्णेशिविशयोरुर्ध्वं सप्तमीशुक्लयेरधः । शुक्ले वेदेकायोरुर्ध्वं भद्रा मास वसुपूर्णायाः ॥'
 Vide बु चि. I. 43

1125 विष्टिं शृङ्गमाकारा केचिद्विच्छन्ति दारुणाम् । शृङ्गवत्पुं शुक्ले भीतिर्न ह शुक्ले
 कदाचन ॥ आर्यं तस्या भवति घटिका पञ्च कण्ठं तथेका वक्षश्चैकादश निवर्तिता नाग्निदेवाश्च-
 तसः । शुच्छस्तिष्ठ, किरिपि तथा षट् च पूर्व शुनीन्द्रैराकृत्यातेषा न शुभफलवा वज्रयेदुत्तमस्तारम् ॥
 राजमार्तण्ड q by बुद्धिकौस्तुभे p 208. These are verses 1015-16 of the ms of
 राजमार्तण्ड described by me in Journal of Oriental research, Madras, vol.
 XXIII. (1953-54) at pp 108-112. The com. on शुद्धवैचिन्त्यामणि I 44 quotes
 a verse from कल्पपसंहिता for the evil consequences of beginning an aus-
 picious rite (mangala) on the different parts of Visti (except its tail)
 कार्यदानिर्मुक्ते शुशुङ्गले वक्षसि निःस्वता । कट्याहम्भतता नापी व्युत्तिः शुक्ले भूतो जयः ॥ अयं
 च भद्राङ्गविभागो नाडीना त्रिंशदोक्तः । त्रिंशतो न्यूनाधिकत्वे तु त्रैराशिकेन शुक्लादीनामङ्गानां
 विभागज्ञानम् । com

continent of India there are numerous pañcāngas in vogue and there is something like anarchy in this sphere. Hardly any two pañcāngas agree completely. Many educated Indians have been demanding that such matters as eclipses, the times of which can be noted by anyone, should be accurately predicted by the almanacs and that our ancient methods of calculating the motions of heavenly bodies should be brought in line with modern accurate calculations based upon observations. This is just what scientific astronomers like Varāhamihira would have done if they were living in modern times. At the end of his two works Varāha makes a very candid but solemn request¹¹²⁶ 'whatever in this work comes to be unscientific while it is being used or on account of defects in the mss, or whatever may have been badly executed by me or insufficiently done or not done at all, that should be corrected by learned men, leaving aside all passion (jealousy), and after acquiring (knowledge) from the lips of well-read men'. Some almanac-makers follow the Nautical Almanac tables as to eclipses and the like and set out other matters according to the old tables. As already stated there are three main schools of astronomers in India, (1) the school that follows the Sūrya-siddhānta (and is called Saurapaksa), (2) the second follows the Brahma-siddhānta (and is called Brāhma-paksa), (3) the third follows the Āryasiddhānta (and is styled Āryapaksa). There are two main points of difference between these, viz (1) the length of the year, (2) the number of revolutions of the sun, the moon and the planets in a certain period such as a mahāyuga. The difference in the length of the year among the siddhāntas is very small viz a few *vipalas* (a *vipala* being $\frac{1}{60}$ th part of a *pala*, which again is $\frac{1}{60}$ th of a *ghaṭikā* that is equal to 24 minutes). The length of the year according to the Sūryasiddhānta is 365 days 15 ghaṭis, 31 523 *palas*, while the interval in time between two successive returns of the sun to the vernal equinox (called the tropical year) is only 365 days, 14 ghaṭis and 31 972 *palas* and the correct sidereal (nakṣatra) year is 365 days, 15 ghaṭis, 22 *palas* and 53 *vipalas* (vide C. R. C. Report p. 240 in hours, minutes and seconds and Dikshit's History ed. of 1931 pp. 159, 440). The result is that if one follows the Sūryasiddhānta, the starting point of Hindu astronomers is at present more than 23 degrees to the east of the correct vernal equinox point. This difference is called the *ayanāmsa*.

1126 अन्यस्य यत्प्रचरतीत्येव विनाशमेति लेखनाद् बहुश्रुतसुखाधिगमक्रमेण । यद्वा नया
उक्तनल्पमिहाकृतं वा कार्यं तदत्र विदुषा परिहृत्य रागम् ॥ बृहत्संहिता 105. 5, बृहज्जातक 28. 8

As the longitudes of heavenly bodies reckoned from the equinox include these *ayanāṁśas* they are called *sūyana* (*sa + ayana*). The places of heavenly bodies obtained by the methods of the *Sūryasiddhānta* and medieval Sanskrit works are distinguished by being called *natayana* (devoid of taking into account precession). At present according to most almanacs that employ the *Sūryasiddhānta* values Makarasankrānti (Sun's entrance into Capricorn) falls generally on 14th January, but according to the most accurate modern calculations, it should fall on 21st December, even in calendars that pride themselves on being *śuddha* the Makarasankrānti falls on 9th January i. e. our Makarasankrānti is celebrated¹¹²⁷ about 23 or 18 days later than it should be and the same happens to the vernal equinox, autumnal equinox and the summer solstice and many other observances. *Āśvini* is still reckoned as the first nakṣatra (in which the vernal equinox is deemed to have occurred about *śaka* 444), although the vernal equinox point has receded to the *Uttarā-bhādrapadā* group of stars (which should now be treated as the first nakṣatra). Efforts have been made by those familiar with the modern accurate calculations (such as the late Kero L. Chatre) to introduce modern calculations in our almanacs; but they have met with little response. The late Lokamānya Tilak (who was a great Vedic scholar and mathematician) held several conferences of Indian astronomers and other interested people at Bombay (1904), Poona (1917) and at Sangli (1919). At the last conference several resolutions were passed which without making a total break with the past were calculated to reform our calendar and to prevent further deterioration. It is unnecessary to set out all the resolutions, but the most important were that the length of the year should be that of the *Sūryasiddhānta* but subject to necessary corrections, the rate of precession should be accepted at 50 2 *malās* a year (as determined by modern astronomical observations), that the *Yogatāra*¹¹²⁸ of *Revati* (corresponding to Zeta Piscium of modern astronomers) should be deemed to be the beginning of the

1127. Vide note 574 above, where the encyclopaedist scholar Hemādri is quoted as saying that the real Makarasankrānti takes place 12 days before the sankrānti in the almanacs and that the holy time of Makarasankrānti is really twelve days earlier than the one on which people celebrate it and religious gifts should really be made at that time.

1128. सूताराम्यमन्त्रे (स्वतारा ?) इ य तास जीतिमन्तर । योगतारेति सा शोका नक्षत्राणां प्रारम्भः. || quoted by उत्पल on बृहत्संहिता 24 34 and by अङ्गवत्सामर P 44 (which reads इ श्वेता वा जीतिमन्तर)

Zodiacal belt (*rāśicakrārambhaśthāna*) and that the *ayanāmsas* calculated from the starting point by actual observation should be accepted for the purpose of a new *Karana* (astronomical manual) to be compiled according to the resolutions. Unfortunately the resolutions did not state where exactly the star Zeta Piscium was in a particular śaka year. Dr. K. L. Daftari prepared a *Karana-grantha* called *Karanakaipalata* in Sanskrit which was published in 1924. Almanacs based on its data have been published and are sometimes known as 'Tilak Pañcānga'. But it must be confessed that our people in general are so much custom-ridden that the popular response to the reformed calendar is poor. People still follow the pañcāngas based on the old siddhāntas. According to the śāstras every religious festival is to be celebrated at the proper time i.e. in the right season and on the proper tithi. The tithi depends upon the correct calculation of the movements of the moon, which are most difficult to reduce to rules that will give accurate results. Many people will not observe the *ekādaśī* fast if the eleventh tithi is mixed up with the 10th tithi even for a few ghatikās. But what guarantee is there that the 10th tithi has been accurately calculated? The ending moments of tithis do not agree with those given by the Nautical Almanac which are based on modern formula and are verified by actual observation. If tithis be calculated according to different Sanskrit astronomical treatises the moment of a particular tithi may differ by as much as five hours and the same festival (such as *Kṛṣṇajanmāṣṭamī* or *Dusseṛā*) may be celebrated on two successive days in the same city.

Besides, it must not be forgotten that a pañcānga prepared on the basis of the latitude and longitude of Poona or Bombay will be slightly wrong even at a distance of 30 or 40 miles to the west or east or north. It would be a great mistake from the religious point of view to employ a pañcānga prepared on the basis of the longitude and latitude of Poona or Bombay in a place several hundred miles away (such as in Hyderabad or Aurangabad). From the religious point of view if accuracy is to be preserved there must be a separate pañcānga for every town or every place, not more than 10 or 15 miles from places like Bombay or Poona where pañcāngas are at present prepared.

In November 1952 the Government of India appointed a committee called the Calendar Reform Committee presided over by Dr. Meghanad Saha to examine all existing calendars being followed at present in India and to submit proposals for an accurate and uniform calendar for the whole of India. That

committee submitted a very exhaustive and valuable report in November 1955. The final recommendations of the Committee for a civil calendar and for a religious calendar are set out on pp. 6-8 of the report. They are deserving of the most serious consideration by all who feel that religious observances must be done at the proper time and that now at least in independent India there should not only be one uniform civil calendar, but also one uniform Hindu religious calendar.¹¹²⁹ It appears that unless Government makes great efforts for the introduction of a correct calendar even for religious purposes, it would be futile to assume that common people will spontaneously adopt a correct pañcāṅga.

Some of the important recommendations of the Committee may be set out here for the information of readers.

Recommendations for civil calendar

- (1) The Śaka era should be used in the unified national calendar. The Śaka year 1876 corresponds to 1954-55 A D
- (2) The year should start from the day following the vernal equinox day.
- (3) Normal year is to consist of 365 days, while a leap year would have 366 days. After adding 78 to the Śaka era year, if the sum is divisible by 4, then it would be a leap year. But when the sum becomes a multiple of 100, it would be a leap year only when it is divisible by 400; otherwise it would be a common year.
- (4) Caitra (or Chaitra as often written) should be the first month of the year and the lengths of the different months should be fixed as follows:—

Caitra—30 days (31 days in a leap year).	Āśvina—30 days.
Vaiśakha—31 days.	Kārtika—30 days.
Jyestha—31 days.	Mārgaśīrṣa—30 days.
Āśāḍha—31 days.	Pauṣa—30 days.
Śrāvaṇa—31 days.	Māgha—30 days.
Bhādrapada—31 days.	Phālguna—30 days.

1129. Those interested in Indian Calendar Reform should read the Marathi Preface to Dr. K. L. Daftari's work in Sanskrit 'Karana-kalpalatā', Mr. S. M. Karamalkar's Marathi work 'Kharem pañcāṅga kaseṁ mile?' (1950), I. H. Q. vol. IV pp. 483-511 on 'Hindu Calendar' by Sukumar Ranjan Das, Dr. Saha's papers on 'Reform of Indian calendar' in 'Science and Culture' (Calcutta, 1952), vol. XVII. pp. 57-68 and 109-123 and the Report of the Calendar Reform Committee.

The dates of the reformed Indian calendar would thus have a permanent correspondence with the Gregorian¹¹³⁰ calendar. The corresponding dates would be :

Hindu	Gregorian	
Caitra 1—March 22 in a common year and 21 in a leap year.		Āśvina 1—September 23.
Vaiśākha 1—April 21.		Kārtika 1—October 23.
Jyestha 1—May 22.		Mārgaśīrṣa 1—November 22.
Āśāḍha 1—June 22.		Pauṣa 1—December 22.
Śrāvaṇa 1—July 23.		Māgha 1—January 21.
Bhādrapada 1—August 23.		Phālguna 1—February 20.

The Indian seasons would thus be permanently fixed with respect to the reformed Calendar as follows :

Seasons :

Grīṣma — Vaiśākha and (summer) Jyestha.	Hemanta — Kārtika and (late autumn) Mārgaśīrṣa.
Varṣā — Āśāḍha and (rains) Śrāvaṇa	Śīta — Pauṣa and Māgha. (winter)
Śarad — Bhādrapada and (Autumn) Āśvina.	Vasanta — Phālguna and (Spring) Caitra.

The States now having the solar calendars for civil and partly religious purposes which start the year from Vaiśākha (April 14th) will have to begin the year 23 days earlier, but the first month will be Caitra. The effect of this will be that in Bengal, Orissa and Assam solar months start approximately seven days later than now, and in Tamil-nad solar months start approximately 23 days earlier than now, for the month called Vaiśākha (14th April to 14th May) in Bengal and Orissa is called *Chittirai* (or *caitra*) in Tamil-nad. Those who use the lunar calendar beginning with Caitra also for civil purposes would experience no great difficulty in adopting this unified calendar

¹¹³⁰ It may be noted that under the Indian Limitation Act (Act I of 1908) section 25, all instruments shall, for the purposes of the Limitation Act, be deemed to be made with reference to the Gregorian Calendar. This rule is absolute and therefore even if a bond is made on a tithi of a lunar month in a certain śaka year and is made payable four months after the śaka date, the period of limitation applicable to a suit brought on the bond runs from the expiration of four months after the date computed according to the Gregorian Calendar.

as they have at present the beginning of their year on various dates from 15th March to 13th April and the first month is Caitra.

Recommendations for religious calendar.

(5) The calculation for *Saura* (solar) months necessary for determining the lunar months of the same name will start 23 degrees and 15 minutes (fixed *ayanāṃśa*) ahead of the vernal equinox point. This tallies with the present practice of most almanac-makers.

The months would thus commence at the moments when the tropical longitude of the sun attains the following values; viz. *Saura Vaiśākha* commences when the sun has the longitude of $23^{\circ} 15'$, *Saura Jyestha* and the other *Saura* months upto *Caitra* will commence when the sun has respectively the longitude of $53^{\circ} 15'$, $83^{\circ} 15'$, $113^{\circ} 15'$, $143^{\circ} 15'$, $173^{\circ} 15'$, $203^{\circ} 15'$, $233^{\circ} 15'$, $263^{\circ} 15'$, $293^{\circ} 15'$, $323^{\circ} 15'$, $353^{\circ} 15'$.

This recommendation is to be regarded only as a measure of compromise, so that a violent break with the established practice would be avoided. But this compromise would not make our present seasons in the several months as they were in the days of Kalidasa and Varāhmihira. It is hoped that at not a distant date, further reforms for locating the lunar and solar festivals in the seasons in which they were originally observed will be adopted.

(6) As usual the lunar months for religious purposes would commence from the moment of new moon and would be named after the *saura* month in which the new moon falls. If there be two new moons during the period of a *Saura* month the lunar month beginning from the first new moon is the *adhika* or *māla māsa* and the lunar month beginning from the moment of the second new moon is the *suddha* or *nija māsa* as usual.

(7) The moment of the moon's exit from a *nakṣatra* division of $13^{\circ} 20'$ each or sun's entry into it would be calculated with a variable *ayanāṃśa* (i.e. on the supposition that they are fixed with respect to the stars). The value of this *ayanāṃśa* would amount to $23^{\circ} 15' 0''$ on 21 March 1956. Thereafter it would gradually increase with the annual rate, the mean value of which is about $50.27''$.

These arrangements would ensure that the religious observances determined by the sun such as the *Viśuva-sankrānti*, *Uttarāyana-sankrānti* and *Dakṣiṇāyana-sankrānti* would follow

astronomically correct seasons, but those determined by the lunar calendar would continue to be observed in times conforming to the present practice and the correction introduced by this report in the length of the year would prevent their further shift in relation to the seasons.

The dates of festivals have already shifted by twenty-three days from the seasons in which they were observed about 1400 years ago as a result of our almanac-makers having ignored the precession of the equinoxes. Although it might appear to some desirable that the entire amount of shifting be wiped out at once, the authors of the Report consider it expedient to maintain this as constant difference and to stop its further increase. As a result there would at present be no deviation from the prevailing custom in the observance of religious festivals.

In the calculation of *nakṣatras*, however, the Report has adopted a variable *ayanāmsā*, so that at the time of a particular *nakṣatra* the moon may be seen in the sky in the star or star-group of that name. This practice has been followed in our country from Vedic times and is perfectly scientific.

(8) The day should be reckoned from midnight to midnight of the central station ($82\frac{1}{2}$ degrees E Longitude and $23^{\circ} 11'$ North Latitude) for civil purposes but for religious purposes the local sunrise system may be followed.

(9) For the purpose of all calculations, the longitudes of the sun and the moon should be obtained by applying the most upto-date and complete equations of their motions, so that they may tally with their actually observed values

(10) Steps should be taken to compile an 'Indian Ephemeris and Nautical Almanac' by the Government of India, showing in advance the positions of the sun, the moon, the planets and other heavenly bodies. The Indian calendar, both civil and religious, prepared according to the above recommendations should be included in that publication every year.

One can only express the hope that the above mentioned recommendations of the Committee of distinguished astronomers and Sanskrit scholars will receive a wide and hearty response from the Hindu people and that the present confusion and anarchy in the matter of religious observances in our country will come to an end as soon as possible. The Government of India accepted the principal recommendations of the Committee

by issuing a Press Note on 23rd October 1956 which decided that the Uniform National Calendar should be adopted with effect from March 22, 1957 corresponding to (Solar) Chaitra 1, 1879, Śaka Era, for certain official purposes in conjunction with the Gregorian Calendar and laid down the steps to be taken by the Central Government and the States Governments for implementing the decision. To avoid misunderstandings and to encourage the use by the mass of the people of this Solar Calendar, Government has decided to make use of both the Gregorian Calendar and the New Indian Solar Calendar together in some Government business, such as publishing the Indian Government Gazette with both dates, the All India Radio Broadcasting news every day announcing both dates at the beginning. But Government is not going to give up as far as possible the practice of declaring public holidays on religious festivals according to the old Calendars. The Government will publish translations of the Calendar Reform Committee's Report in the principal languages of India. It must be said however that this Calendar does not remove all the defects of the Gregorian Calendar.¹¹³¹ The years will still commence on different week days and the number of days in each month still varies. It is feared that this will add only one more calendar to the existing ones.

1131 The Gregorian calendar now in general use in Europe and other parts of the world is irregular, unbalanced and inconvenient (vide pp. 643-44 above). For twenty-five years the World Calendar Association founded by Miss Elisabeth Achelis in New York has been dedicating its time and resources to the introduction of the World Calendar in many lands. The outstanding features of this world calendar are: Every year is the same and begins on Sunday, 1st January and ends on Saturday each of its four quarters has 91 days, 13 weeks or three months; January, April, July and October have 31 days each and the other months have 30 days each, the Calendar is stabilized and made perpetual by ending the year with a 365th day following 30th December each year. This additional day is named W (it is a World Holiday) and equal to 31st December. In a leap year a day is added at the end of the 2nd quarter, is named W, equals 31 June, called Leap year day and is another World Holiday. The United Nations Organization has not yet lent its support to the World Calendar. An interesting work is 'Time counts: the story of the Calendar' by Harold Watkins (London, 1954.)